

4-17-1969

April 17, 1969

Arkansas Baptist State Convention

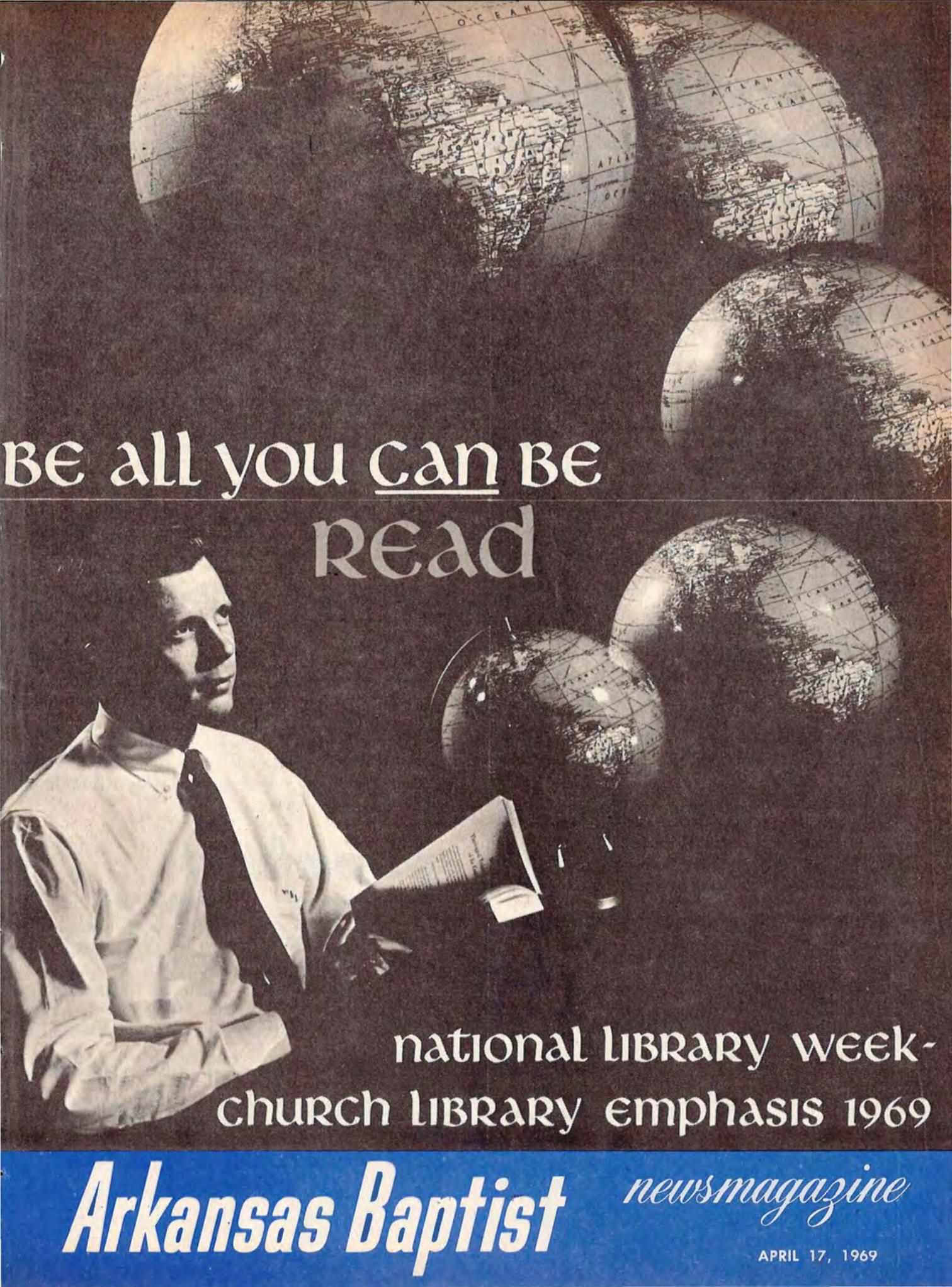
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Arkansas Baptist

newsmagazine

APRIL 17, 1969

Personally speaking



'...as little children...'

The sweetest, most innocent creature in the world is a little baby. And the sweetest, prettiest and smartest of all is your very own. For, as some used to say down on Bunker, "Every old crow thinks her little one is the blackest." For the writer of this column, of course, the acme of infantile goodness, prettiness, and smartness right now is my grandson, Jay Wesley Lucas, whose likeness at age three months is carried here for everybody's edification. (When you get to be editor, you can run pictures of your own!) For parents and grandparents, the words of the Lord recorded in the first verses of Matthew 18 have special significance:

"... Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"And whoso shall receive one such little child in my name receiveth me.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It is a great privilege to have children and grandchildren. But it is also a tremendous responsibility as every one knows who is so much as slightly aware of the kind of world we are living in today.

We want to do so much for our little ones. We say in our hearts if not on our lips: "They must have the best of everything." But let us not, in providing for their physical and material needs, overlook their even more vital spiritual needs.

It is good to provide food, clothing, shelter, and education for them. But what a tragedy if we see them grow up without the full committal of their lives to the Lord Jesus Christ.

How greatly the little ones are helped or hindered by the spirituality or the lack of spirituality in the lives of others around them.

Edwin L. McDonald

IN THIS ISSUE:

MOTHER of the Year and Father of the Year entries are due April 30! The rules are given on page 7.

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SBC MESSENGERS must have proper credentials certifying to appointment by their churches, page 9.

COOPERATIVE Program—Centrifugal or centripetal? Sam W. Scantlin gives his views on page 12.

THE NEW MORALITY—an evaluation, by Vester E. Wolber, page 13, describes a "moral crisis settling down upon us."

CHRISTIAN conscience and the war in Vietnam, page 16, by Frank Stagg, is a penetrating look from one man's vantage point.

Arkansas Baptist newsmagazine

April 17, 1969

Volume 68, No. 16

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

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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

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

Is the Bible 'literally' true?

A new book by Southern Baptist President W. A. Criswell and the reaction of a small group of Baptist college and seminary professors to its promotion by the Sunday School Board have precipitated considerable discussion.

The book is entitled *Why I Preach That the Bible Is Literally True*. And the protesting professors are members of the Association of Baptist Professors of Religion.

At a recent meeting in Atlanta, the professors passed a resolution deploring the Sunday School Board's promotion of a book advocating literal interpretation of the Bible. The resolution stated that the Baptist religion professors are committed to the vocation of bringing young people to a knowledge of the Scriptures and that this requires "the honest and conscientious utilization of the historical-critical method of Biblical study."

It added, further, that any action "by a denominational agency which gives or appears to give denominational sanction to a denial of the historical-critical approach inevitably undermines the work of Biblical teachers and alienates students from both the denomination and the Bible itself."

Contrary to the impression some have gathered from the publicity following the professors' action, the group—there were 64 in attendance—was not speaking for all of the hundreds of Baptist teachers and professors across the country. Just how many of those present voted for the resolution has not been announced.

The main concern seems to be with the idea that the Bible is literally true.

The adjective "literal" is defined as "According to the 'letter,' or the natural or usual construction and implication of a writing or expression; following the ordinary and apparent sense of the words; not allegorical or metaphorical; as the *literal* meaning of a passage; the *literal* execution of a command."

If we accept this definition of "literal," then the Bible, though true, is not *literally* true. For there is much figurative language throughout the Book of Books. And those of us who accept the Scriptures as "a perfect treasure of divine instruction" with "God for its author, salvation for its end, and truth, without any mixture of error, for its matter" find God's truth even in the figurative expressions.

The title of his book notwithstanding, Dr. Criswell does not overlook the use of figures of speech. To cite just two instances of this from the book itself, he writes, on page 14: "The Word of God is a mirror (James 1:23) . . . The Word of God is a seed (Luke 8:11) . . . The Word of God is a sword (Eph. 6:17). . ."

On page 90, Dr. Criswell writes:

"The whole Bible I preach literally, as being literally true. When the words are not to be taken literally but are representative and figurative, such a fact will be clearly indicated and it will be most obvious. The context will reveal it and the Scripture passages before and after will inevitably indicate it.

"For example, in the story of the institution of the Lord's Supper, Jesus took bread and said, 'This is my body.' He then took the cup and said, 'This is my blood.' Are these to be taken literally? Is this bread the actual body of Jesus and is this cup the actual blood of Jesus? The answer is no. . . ."

Dr. Criswell can speak for himself and certainly does not need the services of an apologist. But it seems, from the evidence found in his book itself, that he has used "literal" in the title of the book not in the dictionary sense, but in a popular sense. We hear it this way frequently. When somebody, for example, says, "I literally froze to death while waiting for the bus," what he really means is not that he actually died but that he was most uncomfortably cold.

What Dr. Criswell is asserting is that he really believes the Bible is divinely inspired and true without any mixture of error. And here he will find most of us Southern Baptists in his corner.

And Man Shall Choose



The Pentacostal tongues

Brother Royce Weeks of Little Rock says he and his wife received the 'Baptism of the Holy Spirit' 'just as they did in Acts 2, Etc'.

It is not my purpose here to deny that Brother Weeks had an experience of some sort. I do know that he did not receive the Baptism of the Holy Spirit as they did at Pentecost, nor has anyone else so received such a Baptism since Pentecost. Note that at Pentecost, there was "a sound, as of a rushing mighty wind", "tongues of fire appeared unto each of them, and it sat upon each of them, and they spoke with other tongues, and the people who heard them, understood what they were saying.

By contrast, those who in modern times claim such a Baptism, furnish the only noise heard, there is the absence of tongues of fire, and no one who hears the "speaking in tongues" understands it.

The Apostle Paul did not say that when "tongues cease, knowledge shall

vanish away." He said, "whether there be tongues, they shall cease, whether there be knowledge it shall vanish away." It was not Paul's purpose to say that tongues would last as long as knowledge.

Paul is the authority on "tongues" and in I Corinthians 14 he clarifies the matter to the folks at Corinth who, like some in our times, had become guilty of excesses.

From the writings of Paul the following things about "tongues" are made clear: 1. Tongues were for a sign to authenticate the presence of Christ with his people, both Jew and gentile, through the Holy Spirit; 2. The tongues would cease, having served their purpose; 3. Having served their purpose, tongues had no further value to the church. As Paul said: "I would rather speak five words with my understanding, that by my voice I might teach others, than ten thousand words in an unknown tongue."

Christians today may be "filled with the spirit," and indeed are admonished to be so, but nowhere in the Scripture are we commanded to be "baptised with the spirit" as were the apostles and others at the Pentecost.

It is true that there are a number who claim to have had a "Baptism of the Holy Spirit" accompanied by tongues, within our Baptist ranks. Those who make this claim to have had a "pentecostal" experience are under obligation to do the things that the first century Christians did, namely, heal the sick, raise the dead, write Scripture, and, above all, prove that they had the accompanying signs that were present at Pentecost.

If we will just remember to "handle aright" the word of truth, II Timothy 2:15, then we will stay on solid ground, and never "depart from the faith giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1).—Walter H. Watts, P. O. Box 662, Ft. Smith, Ark, 72901.

About Sunday School's image

I thank you for various times and ways in which you have stimulated interest in outreach through the Sunday School. I refer now especially to the splendid article you ran from Jerry Don Abernathy, pastor of First Church, Crossett.

With all of the question marks and negative attitudes prevalent, it is a good thing to take positive steps to improve the image of the Sunday School work.

Naturally, we recognize the need for the improvement in quality of teaching and in other areas. However, the plus factors in the Sunday School far outweigh the negative, and there is little wrong with the Sunday School in the average church that positive attention from the pastor and church leadership would not cure. Much is to be gained from a proper use of the Sunday School today as always.—A. V. Washburn, The Sunday School Board of SBC, Nashville, Tenn.

Warm-hearted Texans

Though we have been retired for five years and are living in Texas, we will always have a warm place in our hearts for Arkansas Baptists for what they have meant to us.

The Lord has richly blessed Mrs. Howard and me with reasonably good health, and we manage to stay busy for him.

We recently had the very delightful privilege of returning to Jonesboro, Central Church, where I was once pastor for the joyful occasion of the dedication of their enlarged auditorium. The

fellowship was wonderful, and we were so warmly received by the church and their good pastor, Rev. Paul McCray.—Reese S. Howard, Box 476, Quitman, Tex. 75783

The SBC feature

I am expressing sincere thanks from Southern Baptist College for the excellent write up and feature of the College in the recent issue of Arkansas Baptist News Magazine

We have always appreciated your support of Southern Baptist College. This type of publicity is not just bene-

'Letters to editor'

Occasionally someone writes a letter to the editor for publication in the Arkansas Baptist Newsmagazine and does not sign it or uses an assumed name. Some have even given fictitious addresses. Needless to say, this is outside the bounds of what is honest and fair. Such letters wind up in our wastebasket.

Letters for our "The People Speak" department should be kept concise and should deal with matters of interest and concern to our readers generally. Needless to say, the letters should reflect a Christian spirit and should not low-rate persons. Each letter must carry the true signature and proper address of the writer. If the writer does not wish his name to be published with the letter, this should be made clear and the request will be honored.

Official to one institution, but we feel with you that it is building a greater Christian Education program for the state of Arkansas.

Thank you again for being an editor that is interested in the total program of Arkansas Baptists.—Jim E. Tillman, Chairman of the Public Relations Committee, Southern Baptist College.

Arkansas all over

ROTC scholarships to OBU sophomores



ESTES

RUSSELL

FOWLER

SMITH

Four Ouachita University sophomores have received two-year ROTC scholarships.

They are Ray Arnett Estes, Arkadelphia, Charles Arandle Russell, West Helena, Bobby Wayne Fowler, Spokane, Wash., and Walter Victor Smith Jr. Kaiserslautern, Germany.

The scholarships were awarded to the four as a result of demonstrated high moral character, motivation, officer potential, and competition with other applicants.



NEW DEACONS of Levy Church, North Little Rock, are left to right: Bill Cypert, Ben Finley, John Bakalekos and Bill Rhoads.

Levy Church ordains deacons

At a special evening service March 23, Bill Cypert, Ben Finley, and Bill Rhoads were ordained deacons. These men along with John Bakalekos, previously ordained by a sister church, were added to the active deacon body of the Levy Church.

Each active deacon was assigned a part in the service, and the four candidates spoke on assigned subjects. The topics were as follows: Mr. Bill Cypert—

"My Experience of Salvation;" Mr. Ben Finley—"The Role of a Deacon;" Mr. Bill Rhoads—"The Faith of a Baptist;" Mr. John Bakalekos—"A New Testament Church."

L. Alfred Sparkman, pastor, presented the challenge to the deacons and church, and the prayer of ordination was given by A. Kay Mansell, minister of music, education and youth.

Each new deacon was presented with a certificate of ordination. Certificates of retirement were presented to 3 retiring deacons.—Reporter

Calvary Association

Harrell Cato has resigned as pastor of the Rose Bud Church to accept a call as pastor of the Lexa Baptist Church.

Mr. Cato has been with the Rose Bud Church for five years.

He will complete the school term at Rose Bud where he is also employed as a coach. He will assume his duties at Lexa on April 13.

Martin Collier has accepted the call from the Mt. Hebron Church to become their pastor. The Collier's live in Augusta.

Donald Gentry has been called by the El Paso Church to be their pastor. He has accepted the call, assumed his duties on March 9, and has moved on the field. Mr. Gentry is from Mayflower. The former pastor, Tommy Crisco, and family have moved to Little Rock.

Norman Wright has resigned the pastorate of Gregory Church to accept a position with Arkansas Power and Light in Helena. Mr. Wright plans to continue to preach.

First Church, Judsonia, dedicated their new church library, the Lula Browning Forbes Memorial Library, Sunday afternoon, March 23.

Mr. Ernest Forbes, Bald Knob, presented the keys to the church. Mr. Russell Donnell, a deacon, accepted the keys on behalf of the church. Mr. Charles Edwards, also a deacon, spoke in appreciation for the library. Following the program there was a tour of the new library and a reception.

BILLY GENE SMITH ORDAINED

The First Church, Kensett ordained Billy Gene Smith to the gospel ministry Sunday, March 16.

Leonard McDoughie, Crosby Church, served as moderator of the council. Mr. Chris Gray, Kensett, served as clerk. Wm. M. Burnett, Missionary to the Calvary Association, led in questioning the candidate. Wayne Gunther, Temple Church, Searcy, led the ordination prayer. Jim Tillman, First Church, Walnut Ridge, presented the charge; A. W. Upchurch, Jr. host pastor, delivered the sermon.

Billy Gene is a student at Southern Baptist College, Walnut Ridge, and has been called to pastor the White Oak Church, Walnut Ridge.—W. M. Burnett, Missionary.

Forty-two pre-school children from Spanish-speaking homes in Phoenix, Arizona, are taught daily by Lelia Jackson, a missionary-kindergarten teacher, supported by the Cooperative Program.

It's that time again!

In its annual tribute to Baptist mothers and fathers of Arkansas, and their respective days, the Arkansas Baptist Newsmagazine will again accept nominations for the Mother of the Year and Father of the Year. Those selected for the 1969 honors will be featured on the cover of the May 8 issue, ahead of Mother's Day (May 11), and the June 12 issue, ahead of Father's Day (June 15).

Only those nominated this year will be considered, by the usual secret committee. Names sent in last year would need to be re-submitted to be considered.

The rules remain the same as in previous years: typewritten entries, accompanied by recent photographs, and membership in a Southern Baptist Church. Baptist Building employees or relatives of Baptist Building employees are not eligible.

The deadline for entries is April 30 for mothers and May 7 for fathers. Material should be mailed to the office of the Arkansas Baptist Newsmagazine, 525 West Capitol Ave., Little Rock, Ark. 72201.

Last year's winners were Mrs. L. G. Miller, a member of Highland Heights Church, near Benton, and Harry R. Owens Jr., Bethabara Church, Lake City.

Trumann housewife publishes poetry

Mrs. Opal L. Whitfield, of Route 3, Trumann, a member of Maple Grove Church, is the author of *Thoughts of*

Hope; a book of her poetry published recently by Dorrance and Company, Philadelphia. The jacket of the book indicates that Mrs. Whitfield, the wife of a farmer, "is proud of the fact that she has lived on a farm all of her life, in an environment which she finds conducive to writing poetry."

Mrs. Whitfield serves as secretary, treasurer, and clerk of the Maple Grove Church. She is president of the Extension Homemaker's Club of her home community.

Some of the poems from Mrs. Whitfield's book have been accepted for publication in succeeding issues of the Arkansas Baptist Newsmagazine.



Feminine intuition

by Harriet Hall

WMU quotes and notes

Alma Hunt—"These meetings are good for fellowship, inspiration, information, and animation. If you are an animated Christian the joy will show in your face. Let there be no bankruptcy of enthusiasm."

Mrs. Abernathy—"Let's major on the majors, and minor on the minors."

Mrs. Bagby—"There are never any 'it just so happened' in the lives of your missionaries. . . Twenty-five hundred missionaries say with me, 'Thank you for caring so much.'"

James Hampton—"We dare not wait—now is the time for our witness."

Mrs. W. M. Hampton—"I want to give my testimony of God's adequacy."

Mrs. C. C. Frisby—"I didn't want my daughter to be a missionary, but I finally learned to say, 'I surrender all,' to the Father."

Donna Pike—"I feel God has something special for me. I am happy I am an MK."

Helen Rose Jennings—"I have won two crowns, one as a queen in G.A.'s and one as 'Miss Arkansas,' but my greatest thrill will be the third crown—the one I'll present to Jesus—we are to crown Him Lord of all!"

Other highlights of the recent WMU meeting in North Little Rock included:

Gabriel Atanda, singing his Nigerian version of "Jesus Loves Me";

Mrs. DeLois White playing "I Know That My Redeemer Liveth" on the organ;

Mrs. Vivian Bridges paying loving tribute to Mrs. W. D. Pye, Mrs. L. M. Sipes, Mrs. F. E. Goodbar, Mrs. J. R. Grant, Miss Elma Cobb, and Mrs. Roy Snider as some of the presidents who have helped in weaving the beautiful tapestry of WMU;

Joan Frisby describing Rosie, Juan, "Peanuts", Carlos, Johnny, "Tez" and others of 'her children';

Dr. Whitlow's message, "God is Love".

Martha McDonald telling of her work as a summer missionary;

Patsy McGee, giving her testimony and sharing her painting of four children, representative of the work at Ervay Baptist Center, Dallas;

The impressive singing of "Christ the only Hope" and the special numbers in music and song;

Mrs. Fred Moseley's memorable quotations of scripture;

The Tuesday fellowship times over the box lunches, and the tour of the new Baptist Building.

Here's a final quote from Mrs. Bagby: "The Foreign Mission Board reports 700 requests for new workers; the Home Mission Board needs 350 recruits. Pray that our churches will call out the called!"

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Missionary notes

Miss Shirley Jackson, Southern Baptist missionary who has completed furlough in the States, returned to South Brazil Feb. 19 (address: Caixa 950-ZC-00, Rio de Janeiro, Guanabara, Brazil). Born in Bentonville, Ark., Miss Jackson grew up near Natchez, Miss. She was appointed by the Foreign Mission Board in 1965.

Church honors its 50-year members

First Church, Charleston, recently honored eleven of its members who have been members for at least fifty years.

Plaques were presented to them by the pastor, Eugene Ryan. The plaques were inscribed with the name of the member and these words: "In recognition of fifty years or more membership in the First Baptist Church."

Those honored were: Mrs. Nannie Van Meter, Mrs. Lillie Mahan, Mrs. Myrtle Van Meter, Mrs. Grace Sturdy, Tom Robertson, Clyde Spiller, Luther Crawford, Virgil Gibson, Earl Bond, Joe Burt, and Frank Shelby.

The centerpiece for the honorees' table was a large yellow and white anniversary cake in the form of an open Bible, with a scripture passage from Corinthians inscribed on it.



50-YEAR MEMBERS honored by First Church, Charleston are, left to right: Front row—Lillie Mahan, Grace Sturdy, Nannie Van Meter, Myrtle Van Meter; back row—Earl Bond, Clyde Spiller, Luther Crawford, Tom Robertson, Virgil Gibson. Not in the photo: Joe Burt, Frank Shelby.

From the churches

First Church, Paris, recently ordained as deacons Gene Davis, Ed Lewis and Wilson Rogers.

Pulaski Heights Church, Little Rock, recently dedicated the Deagan Chimes provided for the church by the H. J. Flanders family, together with a large number of friends, as a memorial to Mrs. Mae Flanders.

Lonoke Church, has called Roy V. Cook, pastor of Calvary Church, Texarkana, Ark. He and his family have now moved to Lonoke.

Don Hook, pastor the The Baptist Tabernacle, Little Rock, assisted First Church, Lake City, in the ordination of his nephew, Gary, into the ministry. Mr. Hook's father was also ordained at Lake City, in the 1930's.

Wilton First Church has dedication

Dedication ceremonies for First Church, Wilton, were held on Sunday afternoon, March 30, at 2:30 p.m.

J T. Elliff, Little Rock, director of the Department of Missions and Evangelism for the Arkansas Baptist State Convention, preached the dedicatory sermon. James H. Dean, Nashville, associational missionary for Little River Association, offered the prayer of thanksgiving.

Others taking part in the program were Jack Gilbert, Memphis, Tenn., Ennis Anderson, Texarkana, James A. Gunter Jr., Wilton, Carroll Sellers, Ashdown, Curtis Zachry, Oak Grove, and the pastor, Eugene Jewell.

Darrell Ball, has resigned as pastor of Lambrook Church, Arkansas Valley Association, to accept a call as pastor of the Beulah Church, Rt. 2, Oak Grove, La. Mr. Ball had been with Lambrook Church for 27 months.

Lexa Church, Arkansas Valley Association, has called Harold Cato as pastor. He has been at Rose Bud, Ark. for the past five years. He will complete the school term at Rose Bud where he is also employed as a coach.

Second Church, Fayetteville, has called Ewell Logue, formerly pastor of Gasville Church for three and one-half years.

Liberty Church, Dutch Mills, Ark., has called Glenn Jent, formerly pastor of Calvary Church, Huntsville. Mr. Jent has been a student at Southern Seminary, Louisville.



Wilton First Church

The new church is modern throughout and includes a sanctuary, six class rooms, choir loft, chancel, new Hammond organ (given by Mr. and Mrs. Jack C. Vaughn and son, Jack Jr. of Dallas), a new piano (given by Mr. and Mrs. James A. Gunter Jr., and Mrs. Harold Gunter and daughter, Judy, Wilton; modern kitchen facilities, ample rest-room accommodations. The building has central air conditioning and heating.

OBU presents music programs

The School of Music of Ouachita University has announced its activities for the month of April.

A Contemporary Music Symposium will be held April 21-22. All the music to be performed was composed by Ouachita faculty and students. The first program will be chamber music and the second will feature large ensemble music.

The Fort Polk Army Band will be in concert at 4 p.m., April 23, at Ouachita.

Merrill Ellis, professor at North Texas State University will present an electronic music lecture and demonstration on April 24. The lecture will be at 2 p.m. and the recital at 8 p.m. in Verser Drama Center.

On April 25, Sharon Gray of Pine Bluff and Eddie Reed of Springdale will perform their junior voice recital at 11 a.m. in Mitchell Hall.

John Hilliard from Hot Springs will present his senior composition recital on April 29.

All programs are in Mitchell Hall at 8 p.m. unless otherwise noted.

Accepts pastorate

Don Sebastian, music-education director for Oak Cliff Church, Ft. Smith, has resigned to accept the pastorate of First Church, Jay, Okla.

A Music-Education Committee has been elected at Oak Cliff, With Jimmy Cox as chairman.

Your state convention at work

'Shaping the '70's'

PREPARE NOW FOR 'BIG SWITCH'

By LAWSON HATFIELD, COORDINATOR



New literature, new grading, new use of educational buildings and new resources are coming soon for Arkansas Baptist churches. It could be called "Operation, Big Switch."

All these new things will come into use in October 1970. This seems a long way off, but it is really only 18 months away.

Just what is planned to help churches plan and prepare for the 70's?

There are many special articles planned for the various publications such

as *The Builder*, *The Training Union Magazine*, *Royal Service*, *Church Musician*, *Brotherhood Journal*, and others. Church leaders should read these, then file them for future reference. Also, some special mailers will soon reach the churches, including "Info '70," which will be helpful.

Baptists probably accomplish more through meetings than in any other way. There are plans for some special meetings which will be very helpful. Note these, please.

Jan. 12-13, 1970, a state "Shaping the Seventies" conference will be conducted at Immanuel Church, Little Rock. This meeting is for associational teams. Team members, representing the various associational organizations and ministries, will attend. These teams, lead by associational missionaries and others will conduct their own associational "Shaping the Seventies" meetings, on a date of their choice during February, March, or April, 1970.

We suggest an identical or "twin" conference be repeated a few weeks later to pick up churches that may have

missed the first associational "Shaping the Seventies" conference.

Churches that for some reason may not attend an associational conference may be helped by the associational team members in individual meetings.

However, the best way to be informed is to attend the associational "Shaping the 70's" conference. Is this scheduled in your association? Check and see if the February, March, or April date is on your associational calendar.

Be sure to elect or select associational officers early this year (a May-through-July schedule is used by many associations). Early selection will help assure enlistment to attend the state "Shaping the 70's" conference in January, 1970.

This is the largest training and educational effort Southern Baptists have ever launched. It is planned to help churches make the largest educational adjustment any denomination has ever made in history.

It is vital that you get in on the Arkansas "Shaping the 70's" state and associational conferences.

Transportation to SBC assemblies

A number of people each year request information about transportation to Ridgecrest-Glorieta assemblies. This year we planned to help correlate these requests and publish them in April 17th issue of the *Arkansas Baptist Newsmagazine*.

A few requests, listed below, have been received. No information on a group wanting to fill a bus has been received. Should an association or church need riders for a bus, the group leader could contact the following list.

First Church, Parkin, wants a ride for 17 people to Ridgecrest the week of July 10-16.

Cathy Russell, Star City, wants a ride to Ridgecrest any week.

Mrs. Crenon Miller, 501 Woodlawn, wants a ride to Glorieta Aug. 21-27—Lawson Hatfield, state Sunday School Secretary.



DR. STANLEY A. NELSON (right), an associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board, speaks to some of the 71 college students attending a March 28-29 briefing for summer missionaries at Board headquarters in Richmond, Va. Sponsored by state Baptist Student Unions, the young people will spend about two months assisting career missionaries in 22 countries. Olivia Jane Clower, London, Ark., will go to Israel. She is a student at the University of Southern Mississippi. (Photo by Lawrence R. Snedden)

SBC messengers must have cards

Messengers to the Southern Baptist Convention, New Orleans, June 10-18, must obtain proper credentials certifying their appointment by their churches.

Arkansas churches are urged to request registration cards immediately.

Requests may be directed to Dr. S. A. Whitlow, Executive-Secretary, Arkansas Baptist State Convention, 525 W. Capitol Ave., Little Rock. 72201.

Inspiration and information

Inspiration and information will be the keynote of the Statewide Royal Ambassador Congress to be held May 2-3, at Calvary Church, Little Rock. John Scales, from the Royal Ambassador division of the Brotherhood Commission, will be present to assist in providing inspiration and information. Mr. Scales will speak Friday night and Saturday morning and lead a conference for leaders and counselors.



MR. SCALES

ers and counselors.

He will brief us on the '70-Onward program and the materials available to assist in the program. He will also present information regarding the new magazines and advancement material to be used with the new age grading when 6-7-8 year old boys become part of the Royal Ambassador program.

Mr. Scales is a graduate of Oklahoma Baptist University, Southwestern Seminary, and has served in several churches in music, youth and educational positions. In addition, he has served as B. S. U. Director at Oklahoma State University.

The program will also include missionary messages by James Hampton, missionary to Tanzania, and Glendon Grober, missionary to Brazil. These men will also speak to the Baptist Men who will be meeting at the same time. Good singing and special singing groups will be a part of the program, along with fun and fellowship.

The Congress will begin with a Hot Dog Supper from 5:00-6:00 on Friday for all who register by April 30. Don't miss this opportunity for inspiration, information, fellowship and fun.

Plan now to attend. Register now for the Hot Dog Supper. Materials regarding registration and information have been mailed to all counselors and pastors. See you in Congress.—C. H. Seaton

Beacon lights of Baptist history

Doctrine, or personal problems

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

After several years of reading history, I am convinced that problems among Baptists are not doctrinal so much as personal. Observations for a third of a century in the ministry add confirmation.

I do not mean that there have not been doctrinal questions which led to divisions. But, so often, the problems have been personal, hidden under cover of the doctrinal. These problems come in many varieties: morals, financial, marital, pride, jealousy, emotional, desire for position, failures, prejudice, egotism, anger, and others.

One aspiring for leadership would not dare confess jealousy or ambition, or many other weaknesses in himself. However, he could find a neglected doctrine, or controversial one, and start to work. With a martyr spirit or rallying call to support the "truth" he could find a following. If in his charges he could create opposition then it was easy to get people's attention farther and farther from himself and center on the doctrinal question. Gradually, he became the leader he wanted to be.

Oftentimes bitter denunciation in setting forth a doctrine, or change of view, was the result of one's own bitterness. He was angry at the world, himself, and his lot. His imagination had run awry and he thought himself the butt of injustice. He castigated leadership, tore down what others had built, flung out half-truths, and built a world about himself.

The irony has been that so few realized what was happening. The individual was not always conscious of what he was doing. He had become a hero in the eyes of others, and they lost their perspective. Some of it was deceit. So often, it was self-delusion. Whatever it may have been called, and however it was effected, it was mental and spiritual sleight of hand. Sleight of hand trickery is simply misdirection of attention.

Churches as well as larger bodies have been victims. Divisions within our state and among Baptists on a national scale have often grown out of problems the individual could not handle and did not understand. Sometimes, when the problem has developed into one of doctrine it has been the result of a strong personality with ambition, or particular trait, or imagined grievance.

Patience, caution, confession of sin, and plain honesty could have saved us from much controversial heartache. There is evidence that at times a good psychiatrist could have been helpful.

The ministry of spring

Does the passionate pulse of life
Purge your veins of winter rust?
Have freshening rains assuaged
your sorrow
And does spring sunshine warm
your heart
With unnamed gladness?

If so, thank God
That His spiritually redemptive
And creative power,
Parabled in Spring's panoply,
Awakes the essence of your being,
Alerts divine kinship within
To all the universe,
Whose source is One;
And calls for yielding to the Love
That makes all things new.

—J. E. (Ted) Gibson

Principal speaker at student retreat



MR. PORTER

Nathan Porter, in charge of campus evangelism for the Home Mission Board, will be the principal speaker at the annual Baptist Student Retreat at Tanako, April 25-27.

Conference sets composers' symposium

NEW ORLEANS—The Southern Baptist Church Music Conference, meeting here June 9-10 just prior to the Southern Baptist Convention, will feature a composers' symposium dealing with the role of the composer of church music in the 20th century.

Top church music composers participating in the symposium will also give presentations of examples of each composers' compositions, said the conference president, Donald Winters, chairman of the music conference at William Carey College, Hattiesburg, Miss.

Major addresses at the two-day conference will be delivered by Bill G. West, pastor of River Oaks Baptist Church, Houston; Donald Hustad, professor at Southern Seminary, Louisville; and the annual presidents' address by Winters.

Composers who are to participate in the symposium are Ralph Carmichael, Hollywood, Calif.; Phillip Landgrave, Southern Seminary, Louisville; and Ron Nelson, of the music school faculty at Brown University, Providence, R. I. (BP)

Baptist beliefs

Was Judas a Christian?

BY HERSCHEL H. HOBBS

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

"But, behold, the hand of him that betrayeth me is with me on the table"—Luke 22:21

These words speak of the intimacy which was betrayed. One who ate with Jesus handed him over to his enemies for crucifixion. Jesus said, "Woe unto that man by whom he [Son of man] is betrayed" (v. 22)! Was Judas a Christian who fell from grace, or was he ever a Christian?

The answer is found in that which followed Jesus' words. The disciples began to ask who would do this dastardly deed. Luke only notes this fact. But Matthew is specific as to what was asked (26:21-25).

The apostles began to ask, "Lord, is it I?" (v. 22)? Note that they called Jesus "Lord." The form of the question invited a negative answer. Each one hoped that he was not the one. But he feared what might be in his heart, yet unknown to him.

Finally, Judas asked a question. He dared not remain silent, lest that should reveal his intentions. So he asked, "Master, is it I?" (v. 25) His question also invited a negative answer. He hoped that Jesus did not know of his intentions. However, Jesus replied, "Thou hast said." Which meant, "Yes."

But the point is in the word "master" or "teacher." Whereas the others called Jesus "Lord," Judas called him "teacher." When he betrayed Jesus he used the same title (Matt. 26:49). He never called Jesus "Lord."

To Judas Jesus was not "Lord" but "teacher" or "rabbi." He was just another rabbi speaking fine phrases. Judas followed Jesus not out of faith but out of selfish ambition. He wanted something out of Jesus, but not salvation. He wanted a position of power, prominence, and wealth in the earthly kingdom which he thought that Jesus would establish. When that bubble burst, he sold Jesus for what he could get out of him.

Why Jesus chose Judas will ever remain a mystery. Apparently he saw qualities in him which would have made him useful in his spiritual kingdom. But Judas never surrendered them or himself to Jesus. Through selfish ambition he reached for the world—and got nothing.

Judas was not a Christian who fell from grace. He was never in grace. He was not a Christian at all.

Elementary workshops

What?—Two elementary workshops.

When and Where?—May 20—Southside Church, Pine Bluff; May 22—First Church, Fort Smith.

Hours?—9:30 a.m. 2:45 p.m. For Whom?—Pastors, Ministers of Education and Music, Coordinators, and all who plan and administer programs involving Nursery, Beginner and Primary children. Faculty?—Miss Evelyn George, (Training Union Department of Mississippi; Miss Elsie Rives, Sunday School Department, Baptist Sunday School Board; Mr. Jimmy R. Key, Coordinator of Children's Choirs, Tusculum Hills Church, Nashville, Tennessee; Russell Noel, Minister of Education, First Church, Tulsa and Dr. S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention.



MISS GEORGE

Sponsored by: Church Music Department, Church Training Department, Sunday School Department and Woman's Missionary Union.—Ralph W. Davis

Panama results

PANAMA CITY, Panama—The first phase of the Crusade of the Americas in Panama ended recently with a total of 2,133 decisions for Christ, including 711 professions of faith, recorded in revival meetings attracting a total of nearly 47,200 persons.

The revivals were held in 51 Baptist churches and missions assisted by 49 pastors, evangelists, singers, and Baptist workers from the United States, Costa Rica, and Panama. Forty-one of the group came from the United States. (BP)

Board asks state for student subsidy

COLUMBIA, S. C.—The General Board of the South Carolina Baptist Convention, by a vote of 32-17, requested the state General Assembly (legislature) to provide tuition grants to students attending independent and church-related colleges.

It is proposed that students in private colleges be given a tuition subsidy to offset the difference in cost between education at state schools and private institutions.

Church raises \$77,000 in 'Survival Offering'

NEW ORLEANS—the financially-troubled Mid-City Baptist Church here has announced that it has raised more than \$77,000 in an effort to pay its debts.

The money was pledged and paid at a special Sunday morning "Hope Survival Offering."

The offering was taken at the close of a revival meeting led by Evangelist E. J. Daniels of Orlando, Fla., who preached on the subject, "The Sin of Robbing God and Not Supporting His Church with Tithes and Offerings."

The 4,700-member church, largest Southern Baptist congregation in New Orleans, is in bankruptcy following action taken by the Securities and Exchange Commission (SEC) in November of 1967 charging the church and the Trinity Church Bonds firm with the sale of fraudulent bonds.

Interest on the sinking fund payments for the bonds reportedly amounts to nearly \$1,000 per day.

The trustee in bankruptcy has given the church until June 30 to raise more than \$125,000 over and above its regular offerings.

The pastor of the church, J. Paul Driscoll, said following the special offering that he felt victory would be assured. (BP)

Cubs all-star shortstop talks to students about Christ

Don Kessinger, young shortstop of the Chicago Cubs, has already achieved one of the greatest honors baseball can bestow—selection to the all-star team.

"But that's not my greatest thrill in life," says Kessinger. "The wonderful thrill of knowing Jesus Christ as my personal friend is a much greater experience."

Kessinger, a native of Forrest City, was on the Ouachita University campus recently to speak in Religious Emphasis Week services.

He told the students that they have "a tremendous opportunity to witness" and challenged them not to let it pass by.

"And when you witness, do it with joy," he said. "The Lord doesn't like long-faced Christians. That's your secret to success."

"It's the intangible that makes a man a success," he said. "No matter what a man's work, his faith is the backbone of the man. If a man doesn't have faith, he doesn't have much."

"I put my faith in the right person, and the Lord has blessed me ever since."

Kessinger, who is a member of the Fellowship of Christian Athletes, speaks to churches and youth groups during baseball's off-season.

Kessinger says that his religion plays a very important part in his life during the playing season.

"The image of the tough, hard-nosed athlete who could care less about religion has been overplayed," he says, "perhaps because of the publicity we receive, because we're always in the limelight."

"This year with the Cubs we had a devotional service every Sunday we were on the road for members of our club. An average of 17 of our 25 club members attended. And some of the others went to Catholic mass."

Like many other Christian athletes, Kessinger is putting his witness to work, reaching many who would never hear Christ preached from a pulpit.

And both Christianity and baseball are better off because of his commitment.

Deaths

EDWIN EUGENE HOLT, 48, son of Rev. and Mrs. L. E. Holt, Texarkana, died March 26 in a Houston, Tex., hospital.

He was a deacon and Sunday School teacher in the First Church, Kilgore, Tex., where his father was pastor for 12 years before going to Highland Church, Texarkana.

He was a veteran of World War II and a captain in the Air Force. At one time, he owned and operated the Gen. Holt Appliance Store, before entering U. S. Civil Service.

Church music leaders



NASHVILLE—Featured personalities for three church music leadership conferences this summer are (top row) William E. Hull (left), pastor, and Cecil J. Riney, conductor; (middle row) Cecil E. Sherman (left), pastor, and Thomas L. Mills, conductor; (bottom row) Jimmy R. Allen (left), pastor, and Lloyd Pfautsch, conductor.—BSSB PHOTO

TU enrollments for 1968 reported

NASHVILLE—Training Union statistics for 1968 have been released by the research and statistics department of the Southern Baptist Sunday School Board, one month after all other Southern Baptist church statistics were released.

Due to a new reporting system initiated through the church training department of the board, church training statistics were not reported in the same manner for 1968 as in previous years.

Here are the totals in each of the categories of the report for 1968: New member orientation cumulative enrollment, 93,809; church leader training cumulative enrollment, 72,633; member training projects cumulative enrollment, 103,158; Training Union ongoing enrollment, 2,455,497; and grand total of Training Union ongoing and cumulative enrollment, 2,725,097. (BP)

Cooperative Program— Centrifugal or centripetal?

SAM W. SCANTLIN

The Cooperative Program of Southern Baptists is a centrifugal force that sends the gospel "into all the world."

Centrifugal means proceeding away from the center. It is a force which tends to impel a thing outward from a center.

A centrifugal pump forces water out from a central point to the entire city; to every home. Such pumps are designed for their task. Some of them are made to send water to the heights or to build sufficient pressure to send liquids through long-distance lines.

A centripetal force does exactly the opposite. Instead of proceeding away from the center, it proceeds toward the center; developing inward. Centripetal revolves around a center to move things to that center.

Centripetal churches gather resources to themselves. They do not send assistance "into all the world" to preach the gospel, but, rather, they gather resources to themselves and when their local needs are satisfied, their responsibilities cease.

Centrifugal churches are different in that they seek ways to send a portion

of their offerings through the Cooperative Program to mission work everywhere. They never think only of themselves, but are busily engaged with providing money to send missionaries to home and foreign fields. They are sensitive to the call of Christ to "Go into all the world and preach the gospel to every creature."

The centripetal church fills its treasury.

One such church has several thousand dollars in the bank. They say they need no money because everything they have is paid for. They owe no bills and care for their pastor and family in a wonderful way. In fact, they need no more members, according to some of the people who have gone there for years. Never has it occurred to them that it is the business of a New Testament church to help send missionaries into the harvest field. This one sees itself only.

On the other hand, the centrifugal church sees to it that a fair share of the offerings go every week into the channels of the Cooperative Program, by which it is on the mission fields of the world within ten days.

Education Association to study '70's plans

Church staff members will get an early preview of all new 1970 programs and materials at the Eastern Religious Education Association meeting at Ridgecrest Baptist Assembly July 23-24.

Program leaders from the Sunday School Board, Woman's Missionary Union, and the Brotherhood Commission will attend and personally interpret all the innovations scheduled to begin October 1, 1970, Howard B. Fashee, president of EREA, has announced.

"Because of the major changes being proposed in all educational resources, we are pleased that so many denominational leaders will be present," said Mrs. Foshee. "We will get to see the new resources almost six months before their formal preview in state conferences."

Nationally known educators will demonstrate the latest in teaching and learning resources that churches can apply in the 1970's, Foshee reports. Resources will be demonstrated such as computer-related teaching, closed-circuit television, and programmed instruction.

The meeting will begin at 1 p.m. on July 23 and close at 3 p.m. on July 24. Ken McAnear, manager, Ridgecrest Baptist Assembly, Ridgecrest, is in charge of reservations.

N. O. raises salaries

NEW ORLEANS—The board of trustees for New Orleans Seminary meeting here granted across-the-board salary increases to faculty members and heard a progress report on a \$2 million fund campaign to raise money for increased faculty salaries and for student aid. (BP)

SBC president endorses project

FT. WORTH—The church, with all of its affluence, luxury, and embellishments, is just about to lose sight of the real significance of Christianity, the president of the Southern Baptist Convention said here.

W. A. Criswell, pastor of First Baptist Church in Dallas, made the statement in an address at Southwestern Seminary here.

"The greatest influences of Christianity," Criswell said, "were felt during the first century because there were no church buildings, no material obstacles to keep man from the simple message of Jesus Christ."



LIEUTENANT Colonel Lewie H. Miller, Jr., formerly a chaplain at Tan Son Nhut Air Force Base near Saigon and now at Hamilton Air Force Base in California, examines wreckage of his desk following a rocket assault in the Saigon area during the 1968 Tet offensive. Chaplain Miller, a Southern Baptist, said then, "Our work will become more difficult but not impossible." (Photo by James F. Humphries)

The new morality—an evaluation

By VESTER E. WOLBER, Th. D.
Chairman, Division of Religion and Philosophy
Ouachita Baptist University

A moral crisis is settling down upon us—a crisis which demands that Christian leaders make a firm stand for Christian morality. While it might not be wise for pastors to launch a massive crusade for disciplining all members who fall short of minimum Christian moral standards, it would be both wise and good for church and denominational leaders, and for Christian teachers, to re-affirm their commitment to basic morality. The moral ideals of the church must be proclaimed.

More people are hung up on this situation ethics thing than is generally recognized. The new morality assists people in finding false justification for anticipated or realized immoral conduct. It leads them to believe, for example, that sex outside marriage ties, or across marital ties, is not necessarily bad; it is positively good, so this false reasoning goes if the sex partners are responsible and show respect and concern for one another. The philosophy is another moral tranquilizer intended to set the conscience at ease and kick the mind out of gear while illicit lust has a heyday.

Some false ideas come along without doing much harm because they are purely academic; but once or twice in a century there comes a doctrine which works immeasurable damage because it attaches itself onto man's natural bent toward evil. Fletcher's situation ethics code is horrendous because it encourages people to pursue and express their lascivious desires, justifies their immorality, and persuades them to believe that immoral conduct does not matter because there are no moral absolutes by which human conduct is to be judged. The new code tries to render free love intellectually acceptable while branding chastity and moral fidelity as some sort of hypocritical perversion.

Those who teach, preach, or appeal for moral decency must sound forth without uncertainty their moral indignation, not against the practice of immorality so much as against the sophisticated endorsement of immorality. The seed of moral revolt is being sown in college classrooms and in a few pulpits over the state and nation. Christian leaders must somehow gain courage to brand this new morality for what it is: an effort to justify old immorality. It is topsy-turvy morality, having made old

evil its new good and ancient good its modern evil.

What this generation needs is a corps of morally courageous, and sensible adults and young people who dare to stand in their classrooms and pulpits—and in discussion groups—and explain to all who will listen that this philosophy, when adopted and practiced, will lead to a way of life that is morally rotten.

The philosophy has adopted a basic idea of Christian ethics—love—and adapted it to fit situationist desires. It makes love the essence of good, the absolute norm by which all conduct is to be measured, and equates it with justice. It states that love is a willful act which overrules natural affection and wills another's good even though he is not liked. Up to this point the basic propositions have merit, but from here on the argument is faulty. The code argues that the end justifies the means, and that moral decisions are to be made on the spot, in a given situation, without regard to any prescribed code of ethics, but in keeping with the love norm.

The situationist advocates follow a devious course in seeking to undermine the Christian standards of morality. They like to make case studies of weird and far-out situations in which a person would be forced to make a choice between breaking one of the commandments or sacrificing the lives of others. Their favorite imaginary situations are those in which one can, by committing adultery, for example, save others from torture and death. Their argument is that in these given situations the right course is to break the seventh law.

There is really nothing new in these moral dilemmas. Christians have been making such decisions for almost two thousand years. Every time a Christian goes to war to protect his country he must violate the sixth commandment which says "Thou shalt not kill" and the usual and best justification for his action is that battlefield killing is considered to be the lesser of two evils.

But the situation-ethics people are not content to leave these isolated cases stand as isolated cases. They argue that since there seem to be instances in

which one must violate moral law as the lesser of two evils, this proves that the moral laws are not binding in normal situations.

Two weaknesses inhere in the new moral system. First, it fails to look beyond the present situation to anticipate other situations which might be created by the existential solution of the present problem. A mother might sacrifice her chastity to protect her family from death; but if her decision becomes an acceptable pattern of conduct, another mother might choose to follow her example and sacrifice her virtue to provide better food and clothing for her children.

Fletcher commends the action of a wilderness woman who killed her baby because its crying endangered the lives of the entire party. Had the children of Israel followed such a policy, Moses might not have lived to be placed in his little ark on the Nile.

II

The second weakness of the new morality is that it distorts the meaning of love. It approves of a sex partnership which crosses marital ties if love is given genuine expression. Fletcher says that it is not wrong to have sex outside of marriage unless the partners hurt themselves or others. That is like saying that it is not wrong for one person to kill another if he can do it without anybody getting hurt, or that it is not wrong to steal another man's farm if it can be done without the man losing any property.

Situation ethics can be made to appear very attractive to a person who is not thoroughly committed to Christian standards. But before one buys stock in the new concern, he needs to ask some serious questions and look for honest answers.

What can be said about the character and conduct of the people who advocate the new morality? Some there are, however, who endorse the free-love code but do not practice it.

What moral and spiritual influence do those who recommend it have on other people?

What sort of people are buying the situation ethics thing, and what sort of character are they developing?

Ministers' wives slate Mini-Mardi Gras lunch

NEW ORLEANS—Several hundred wives of Southern Baptist ministers will meet here June 11 during sessions of the Southern Baptist Convention for a "Mini-Mardi Gras Luncheon."

The 12:45 Wednesday luncheon will be held at the Royal Orleans Hotel, only a few blocks from the Rivergate Auditorium where the convention will hold its sessions.

The program will feature soloist Martha Branham of Dallas and comedian Grady Nutt of Louisville, Ky.

Tickets for the luncheon will be on sale at the convention hall beginning Monday, June 9, at a cost of \$4.75.

"Sorry about that ticket price," said Mrs. Avery Lee of New Orleans, vice president of the organization, "but it was the best we could do in New Orleans."

Mrs. Andrew Hall, of Fayetteville, Ark., president, suggests that the ministers' wives save a June wedding fee and exchange it for the price of a luncheon ticket. (BP)

Board approves budget

FT. WORTH—The board of trustees for Southwestern Seminary here approved a record budget and two new courses, including one on the Negro church in America and another on curriculum theory and design.

An operating budget totaling \$2,458,244 for the fiscal year, 1969-70, was approved by the board. The budget represents an increase of more than \$100,000 over the present budget, and is the largest budget in the seminary's history.

The new course on Negro religion in America will emphasize the Christian perspective concerning slavery, the church and the Civil War, growth of Negro denominations, the rise of Negro cults, and the historic role of the Negro church, seminary officials said. It will be taught in the church history department by Leon McBeth.

The course on curriculum theory and design will analyze curriculum objectives, theories of learning in the curriculum plan of Southern Baptist curriculum materials, and will be taught by

Apply Christianity to housing needs

ATLANTA—A Sunday School group's desire to "translate Christian-oriented concern into a profound community impact" was climaxed here with groundbreaking for six low-rent houses the group will offer to low-income residents in the predominantly Negro section of the city.



SYMBOL of God's witness; Rev. James F. Humphries, Southern Baptist missionary associate in Vietnam, suggests that this rocket-scarred cross, in a cemetery near Long Bien military complex outside Saigon, is symbolic of God's witness even in times of peril. (Photo by James F. Humphries)

LeRoy Ford in the seminary's School of Religious Education.

In other action, the board granted tenure to Ford, and to Roy J. Fish, associate professor of evangelism. Ford is professor of programmed instruction and principles of religious education.

Seminary President Robert E. Naylor announced the appointment of J. N. "Bòò" Heflin, an instructor in Old Testament, as a contract teacher. Heflin, a 1966 graduate of the seminary now working on his doctoral dissertation, is the son of Mr. and Mrs. J. N. Heflin of Little Rock, and a graduate of Ouachita University, Arkadelphia, Ark.

Naylor also reported on progress of construction on the Walsh Medical Center and a new parking facility, and told the board the seminary has the largest enrollment this year since 1963-64, with a total of 2,036 students.

Southwestern Seminary is the largest of the six seminaries owned and operated by the Southern Baptist Convention. (BP)

Twenty-eight members of the Vanguard Sunday School Class of Second-Ponce de Leon Baptist Church here begin the unusual \$72,000 project.

They have purchased, re-built, and re-financed six low-rent houses through financial backing of the Federal Housing Authority. (BP)

Cites funds need by Southern Baptists

JACKSON, Miss.—The first vice president of the Southern Baptist Convention, Owen Cooper of Yazoo City, Miss., told executive secretaries of state Baptist foundations here that Southern Baptists need a great, concerted financial effort.

"The greatest evil in our country today is not alcoholism, stealing, immorality or lawlessness," said Cooper, "but it is that of covetousness, greed and secularism."

Cooper, president of the Mississippi and Costal Chemical Corp., in Yazoo City, Miss., said he felt that a great financial campaign, similar to the \$75 million campaign of the 1920's, would "give Southern Baptists a challenge, a unity, a cohesiveness of action and an involvement of laymen that is sorely needed at this time."

Elected president of the organization was Gus Johnson, executive secretary of the Florida Baptist Foundation, Jacksonville, Fla. Other officers are Glenn E. Crofts, executive director of the Arizona Baptist Foundation, Phoenix, vice president; and Vernon Yearby, executive secretary of the Alabama Baptist Foundation, Montgomery, secretary-treasurer.

The group voted to meet in Austin, Tex., March 10-12, 1970; and in Atlanta, Ga., April 6-8, 1971. (BP)

Missouri Baptist editor offers positive plan for schools

JEFFERSON CITY, Mo.—Southern Baptists in Missouri were urged here to pledge support for an expanded public school system despite increased costs to taxpayers, if and when Catholic parochial schools in the state are closed.

An editorial in *The Word and Way*, weekly newspaper of the Missouri Baptist Convention, urged positive support of public school education, but did not urge specific opposition to Catholic pleas for tax support for their schools.

The editorial, by Editor W. Ross Edwards, was entitled, "Education for All: Let's Be Positive."

During the month of January, four Catholic bishops in Missouri issued a joint statement announcing an all-out drive to obtain tax funds from state officials to help pay for the mounting costs of the Catholic parochial school system.

A few days later, the Catholic school board of the Kansas City-St. Joseph diocese voted 12-1 to recommend that their 54 schools with 23,000 students be closed on Sept. 1 unless at least half of the system's operating costs are borne out of state tax funds.

The bishop of the diocese, Charles H. Helmsing, rejected the proposal, however, saying it was too drastic.

Instead, the bishop outlined a three-year plan to consolidate some Catholic elementary schools, give more help to inner city schools and assist religious education on the campuses, and seek "tax rebates and/or state aid, thereby assuring the continuance of Catholic education in Missouri."

Bishop Helmsing was one of the four Catholic bishops in the state signing the statement calling for an all-out drive to obtain tax funds from the state legislature.

The editorial in the Baptist state paper did not condemn Catholic plans to seek state financial aid, but emphasized: "Let's be positive" in supporting public school education.

"Since the state and federal constitutions forbid the use of tax funds for sectarian schools," the editorial stated, "we urge our citizens to make all necessary preparations for welcoming the additional students in areas that will be affected if the church schools are closed."

Editor Edwards suggested that Baptist readers write to Gov. Warren E.

Hearnes, the senators, and representatives "pledging to them your support of public education."

"The additional students would doubtless cost taxpayers more money," the editorial added. But it pointed out that all forms of education are expensive, and "the cost over a long period of time would very likely be no greater than supporting multiple school systems."

While closing the Catholic schools would be painful to some, the editorial said, it is nothing really new. "At one time Baptists, Methodists, Presbyterians and other denominations operated sectarian high schools in Missouri. As public education grew, these schools were gradually phased out."

The editor wrote that it would be a great boost to the spirit of good will to have students from all denominations in the same school system. "This experience can mean much to our children, to us, to our churches, and to the cause of Christ and to our country."

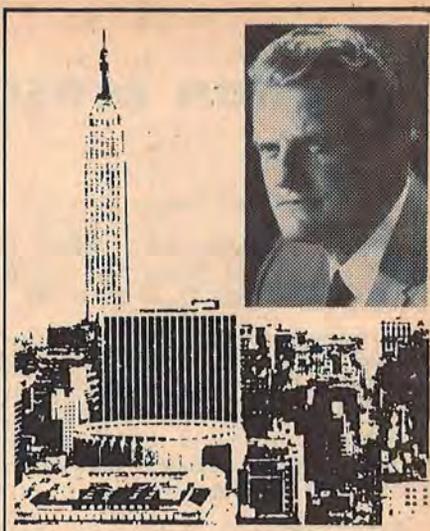
The editorial also argued that public education is one of the greatest supporters of democracy, that it would be easier to secure approval of bond issues for public education, that public education could take a giant step forward with broad support from all parents, and that the greatest benefits would go to the students.

In the same issue, *The Word and Way* reprinted an editorial appearing in the *St. Louis Post-Dispatch* opposing the use of tax funds for parochial schools.

"We cannot agree that it is right or fair to use public funds, obtained by taxation of people professing various religions or no religion at all, to support the religious institutions of a part of the people," said the *St. Louis newspaper* editorial.

"What the state government ought to do now, it seems to us, is to take seriously the rumblings from Catholic authorities and begin to prepare the public school system to accommodate the growing demands that may be made upon it," said the *Post-Dispatch* editorial.

There are about 140,000 students (16 per cent of the total school population) attending Catholic schools in Missouri. The system costs about \$75 million a year. (BP)



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Christian conscience and the war in Vietnam

By FRANK STAGG

"Free, white, and twenty-one" was once a proud boast.

We have been compelled to rethink the meaning of color, and now millions of young men are compelled to reassess the meaning of being 21 or 18 or 26.

For many it means being thrust into the awful dilemma of a young man who loves his country yet loathes what it commands him to do. He must turn his back on moral, ethical, and personal values counted Christian and taught as primary in home and church. He must become the property of a military establishment and learn how to kill men ten thousand miles from home.

Vietnam hangs like a cloud over much of our life, crushing numberless young men whose plight it is to be between 18 and 26. For many there is a less viable option to an impossible course than there is for a boy in a ghetto, however impoverished or disenfranchised. The boy in the ghetto can at least start walking out; the military draftee has no real option—only silent submission to what for him may be worse than death. He is forced to participate in a war which after eight years remains undeclared, possibly illegal, and judged unjust by many Americans who are impeccable in their devotion to their country.

Listen to Dwight D. Eisenhower and David M. Shoup. Parents agonizing over their sons may speak more from distraught feeling than informed judgment. Hear, then, the former general of the armies and president of the United States of America. In his farewell address, he uttered that by which he most wanted to be remembered, and what probably was the most important thing he ever said:

"In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for disastrous rise of misplaced power exists and will persist. . . . We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that security and liberty may prosper together."

President Eisenhower saw both security and liberty to be threatened by the rise of the military-industrial complex.

In the years since Eisenhower sounded the alarm, the number of retired high-ranking officers of the military now in industrial firms holding contracts with the Defense Department has increased 300 percent. According to a report prepared for Senator Paul H. Douglas (D.-Ill.): in 1959 there were 721 retired military officers of the rank of army colonel or navy captain or above in the top 88 defense industries. Today there are 2,072 such retired military officers in the top 95 industries holding contracts with the Defense Department.

But more! General David H. Shoup, former commandant of the Marine Corps, hero of the Battle of Tarawa in World War II and holder of the Medal of Honor, has charged in a national magazine (*The Atlantic*, April 1969) that our deep involvement in Vietnam and our invasion of the Dominican Republic are traceable to the search for promotion, inter-service rivalries, and the desire to test new equipment and tactics on the part of the military establishment.

What can a Christian father say to his son, Can Christian conscience keep silent when proven patriots in the mili-

tary, in the Congress, even in the presidency warn that wars are sometimes fought for money, glory and promotion?

Already we have sent almost 35,000 young Americans to their deaths in Vietnam. We have killed probably a million Vietnamese soldiers and civilians. We have virtually destroyed a country and imperiled our own. To what end? For how much longer? The secretary of defense proposes at least two years and possibly ten. An eighteen-year war? Why?

Vietnam has a known history of more than 2,000 years (from 208 B. C.) characterized by strong nationalism and resistance to outside aggression. Until modern times it was China which the Vietnamese most feared and resisted. Then came France with missionaries backed by troops and colonialism. For one month after the defeat of the Japanese in World War II Vietnam was united. Then, at Potsdam in 1945, the country was arbitrarily divided by the "Big Three": Russia, Britain, and the United States.

North Vietnam was awarded to Chiang Kai-shek and South Vietnam to France as "sops" from the spoils of battle. Chiang Kai-shek was too weak to fight for his portion, but the French fought to hold on to theirs—by using captured Japanese troops (over Douglas MacArthur's protest) against the Vietnamese.

Finally, though, the French were out and we were in—caught in the middle of a civil war. Except for those who are deriving money and political power from us, do we have friends in Vietnam? Is the extensive "pacification" program itself an admission that we must persuade the people to let us "liberate" them? After eight years of war, we are still capturing the same villages—for we are fighting South as well as North Vietnamese! Why?

There are only two ways our land is vulnerable to military assault: by land invasion or by missiles. Vietnam, ten thousand miles away, means nothing to the safeguarding of our security against either threat. Our involvement there invites the fear and hostility of much of the world. And it serves no good for the Vietnamese!

When will the war stop? When we choose to stop it. That could be and must be now. Save face? We can save face only by confessing that to err is human, and we are human. What is fatal is, not to err, but to persist in error.

While congressmen, generals, and a late honored President call in question our basic motives and interests, how can we justify continuing to send our young men into a war of such questionable morality or wisdom?

Some have proposed a million letters to Washington to protest the appointment of an ambassador to the Vatican. How about a few letters to demand that an undeclared war be stopped now!

Frank Stagg, author of this provocative article, is a native of Eunice, La. He is a graduate of Louisiana College (Baptist) and the Southern Baptist Theological Seminary, where he received the Ph.D. in 1943. In addition to a Louisiana pastorate in the 1940's, Stagg taught on the faculty of New Orleans Baptist Theological Seminary from 1945 until 1964, when he was named to the James Buchanan Harrison Chair of New Testament Interpretation at his alma mater, Southern Seminary at Louisville. He has written five major books, and is currently managing editor of Review and Expositor, the faculty journal of Southern Seminary. He has studied abroad at Basel, Switzerland, Edinburgh, Scotland, and Tuebingen, Germany.

FOR MOTHERS EVERYWHERE



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College board reaffirms dancing

GEORGETOWN, Ky.—The board of trustees for Georgetown College here has voted to continue the policy it set last October permitting social dancing on the Baptist college campus, despite a storm of protest from the Kentucky Baptist Convention.

"We assure the convention that we believe tolerance of our apparent differences is within the best Baptist tradition," said a statement adopted by the trustees in their mid-March meeting.

The issue of dancing at Georgetown College was the major concern of the convention when it met in Florence, Ky., in mid-November.

In other actions, the Baptist college trustees adopted a record \$3.3 million budget for 1969-70, an increase of \$300,000 over the previous budget. (BP)

'Lost its guts' says Parks of youth

FT. WORTH—"America's youth has lost its guts!"

So charged R. Keith Parks, secretary to Southeast Asia for the Southern Baptist Foreign Mission Board, during the 20th annual College Student Missions Conference at Southwestern Seminary here.

"You scream about poverty, war, love and everything under the sun," Parks told more than 1,500 students attending the conference. "Then you cop out—take a trip and lie down among your flowers under the sun. The over-30 folks get the rap. They are answering questions nobody asks," he said.

The missions leader added that youth have no right to knock the church unless they have something better to demonstrate. (BP)

Chief praises Army

FT. WORTH—The Army Chief of Chaplains, a Roman Catholic, spoke at Southwestern Seminary here, praising the work of military chaplains in Vietnam and around the world.

Maj. Gen. Francis L. Sampson of Washington spoke at the annual Chaplain's Day sponsored by the seminary and the Southern Baptist Home Mission Board. More than 100 chaplains attended the sessions, open also to seminary students interested in the chaplaincy. (BP)



Our visitor from space

By JOHN SINGLETON



In 1986 a bright object, which looks like a huge shooting star, will come close to Earth after a seventy-six-year absence. The last time anyone saw this object was in 1910. It is a comet, named after its discoverer, Dr. Edmund Halley.

Halley's comet travels through space in a long orbit, which takes it on an oval path between Neptune and the sun. If you want to see what a comet looks like, the comet's appearance in 1986 may be your only chance. Sometimes

comets do appear suddenly, but no one can predict their arrival.

When Halley's comet returns, astronomers will first spot it in the vicinity of Jupiter. It will be recognized definitely as it approaches Mars. As the comet passes Mars, it will grow a long bright tail, which will get longer as the comet approaches the sun. The tail will point away from the sun until the comet goes around the sun and starts back toward Neptune. While the comet is rounding the sun, the tail will mysteriously disappear. Soon after the comet has started back toward Neptune, it will grow a new tail, which will continue to point away from the sun. The comet will grow dimmer and dimmer as it speeds away into space.

Dr. Halley, an Englishman, discovered this comet in 1700. He has done much research on comets and discovered something very interesting. Halley found that comets had been reported about the same place in the sky in 1456, 1531, 1607, and 1682. This made him believe that perhaps the comets sighted in those years were actually the same one, returning every seventy-six years. He announced that it would return in 1758. When it did come back, it was named Halley's comet.

Many astronomers believe that comets are a part of our solar system, but that they die sooner than planets. This was discovered when Biela's comet burst apart in 1846 and was never seen again.

Astronomers were curious about why a comet would suddenly disappear. Some of them claimed that comets are not solid bodies, but a ball of particles with some gases. In 1950 Fred L. Whipple of Harvard proved that theory was impossible. He showed that a body of particles could not hold enough gases to form the long tails observed on comets.

It was soon discovered that comets were probably bodies of gases holding a little solid matter. When a comet is far from the sun (where the temperature is about -400 degrees Fahrenheit), it consists of ammonia, methane, and water in a frozen state. It would probably look like a big dirty snowball if it were viewed from close by. When the comet approaches the sun, the gases get hot and start to evaporate. This causes a cloudy haze to surround the comet. When the pressure of the sun's radiation pushes against the approaching comet, the gases trail behind the comet. The comet looks bright because the gas particles reflect the sun's light.

In ancient times people were afraid of comets because they didn't know what they were. In 1910 Halley's comet made many people think that the world was coming to an end. It came so close that the earth passed through its tail. This did not affect the earth in any way, however. Many astronomers claim that even if a comet struck the earth, it would turn into a shower of small harmless meteors.



The cover:



Annual focus on church libraries

Next week, April 20-26, will be National Library Week. Many church libraries will be featuring their materials and services during this week.

Now is an ideal time for a church or mission to begin a library. The church library department of the Sunday School Board offers assistance to new libraries. The Free Library Offer, consisting of a group of materials worthwhile for any church, is given to each new library registered with the department and meeting basic requirements.

One set of "The Church Library Development Plan," a series of lessons to give guidance in establishing and maintaining library services, is also given to each church registering a new library.—Church Library Service

Rice painting given libraries

Directors of library services participating in National Library Week—Church Library Emphasis, April 20-26, will receive a gift picture for their libraries from the church library department, Southern Baptist Sunday School Board.

The picture, of Luther Rice, father of American Baptist foreign missions, will be sent to those who indicate on their first quarterly report of 1969 that they will participate in the national observance.

A goal of 3,300 established libraries committed to participate in National Library Week—Church Library Emphasis has been set by the church library department.

Promotional ideas and suggested reading lists are being sent to established church libraries.



Eliminate the game hog



True sportsmanship will eliminate the game hog and out of season hunting.

Recently a public figure made the statement that a certain group "... had the God-given right to hunt as they pleased." Even though many people in the state feel this way, it "just ain't so." No one in our democratic society has the right to defy the majority and make up his own rules. This applies to civil areas as well as Game and Fish regulations.

Disregard for the rights of others is un-American and un-Christian. Whether we want to face the fact or not, we are our brother's keeper. This means we also have the responsibility for the care of the things that belong equally to us and our brother. Stewardship responsibility must be first for those human resources with which we have all been blessed, and then for the wise use of the natural resources with which we have been entrusted.

Wildlife is the undisputed property of the entire society collectively, and the overwhelming majority of the Arkansas citizenry voted, in 1945, to give the control of game, fish and all wildlife, and the hunting and fishing thereof to the Arkansas Game and Fish Commission. This precludes any privileged groups doing as they please without regard to anyone or anything.

Hunting and fishing are both privileges, not rights. The privileges are extended to all so long as they conform to the rules and regulations which have been set up to protect the game and fish resources of the state.

The bookshelf

Why I Preach That the Bible Is Literally True, Broadman Press, 1969, \$3.50

This 160-page book by Dr. W. A. Criswell is a vibrant testimony to the miraculous nature of the Bible as the infallible book of all time and an urgent appeal to interpret it as literally true. Its twenty-one chapters are organized under three major headings.

The first section uses one chapter each to present nine reasons "Why I Believe That the Bible Is Literally True." These include the authority of Christ, fulfillment of prophecy, confirmation by archaeology, verbal inspiration, and others. In the second section Dr. Criswell describes "What I Preach, Believing That the Bible Is Literally True." These seven chapters tell of his preaching through the Bible in seventeen years and eight months, of his conviction as to the Genesis account of creation, and of the uniqueness of Christ and the author's beliefs regarding the Saviour's return.

The third section is "An Appeal to My Brethren to Preach That the Bible Is Literally True." These four chapters affirm the authority of the Bible, condemn those who question it, warn preachers against spiritualizing, and urge them to preach "literally, grammatically, and historically."—James L. Sullivan

Studies on the Reformation, by Roland H. Bainton, Beacon Press paperback, \$2.25

In the Beginning, by Roger Pilkington, Abingdon, \$2.50

With simplicity and clarity, the author shows the essential harmony between two ideas—the story in Genesis

and the account of today's scientists.

Channels for Power, by Walter K. Price, Broadman paperback, 95c

Boundaries Unlimited, by Neil Wyrick Jr., Chime paperbacks, \$1

Martin Luther, Oak of Saxony, by Edwin P. Booth, Abingdon paperback, \$2.75

A Handbook of Contemporary Theology, by Bernard Ramm, Eerdmans paperback, \$1.95

Son of Tears, a novel of the life of Saint Augustine, by Henry Coray, Eerdmans, \$1.95

Where Do We Go From Here? by Fayly Cothorn, Zondervan paperback, \$1.50

Leveling with God, by Robert A. Cook, Zondervan paperback, \$1.50

I Talked with Noah, imaginary conversations with Bible characters, by William H. Pape, Baker paperback, \$1.95

Sermons on the Psalms, by Harold A. Bosley, Abingdon paperback, \$1.95

The Christian Persuader, by Leighton Ford, Harper & Row, \$3.95

The passionate urgency of Dr. Ford's conviction as reflected here is sure to challenge a generation which prides itself on being broad-minded. . . The author is a vice president and associate evangelist of the Billy Graham Evangelical Association.

Theology in Reconstruction, by T. F. Torrance, Eerdmans, \$5

The fifteen essays comprising this book analyze the basic intellectual chal-

lenges to the contemporary Christian church.

Congo Crisis, by Joseph T. Bayly, Zondervan, \$3.95

This is the story of what happened to a young American couple and their children when they were caught in the murderous cross fire of the Congo Rebellion.

Works Count Too! by Charles N. Pickell, Zondervan

The author is emphatic in his emphasis of the Christian responsibility in terms of race, moral integrity, politics, family life, interpersonal relationships, and the church-state position.

Christian Social Teachings, by George W. Forell, Doubleday Anchor, \$1.95

The Churches War on Poverty, by Lyle E. Schaller, Abingdon, paperback \$1.95

And None Would Believe It, by M. Basilea Schlink, Zondervan, paperback \$1.95

A Christian Layman's Guide to Public Speaking, by H. C. Brown Jr., Broadman, paperback \$1.75

The Drama of Redemption, by Wayne E. Ward, Broadman, paperback \$1.50

The Hicksite Separation, A Sociological Analysis of Religious Schism in Early Nineteenth Century America, by Robert W. Doherty, Rutgers, 1967, \$7.50

The immediate subject is the Quaker schism of 1827. But the book has a significance beyond this as the author shows how religion was drawn into the social ferment that characterized the first quarter of the nineteenth century.

Baptist professors get study grants

DAYTON, Ohio—Four professors from two Southern Baptist seminaries have been named among 36 scholars to receive highly-prestigious study grants from the American Association of Theological Schools with offices here.

The grants will go to two professors at Southern Seminary, Louisville, and to two professors at Southeastern Seminary, in Wake Forest, N. C.

Announcement of the study grants was made by David S. Schuller, associate director of the American Association of Theological Schools which accredits theological seminaries. The grants will go to:

Dale Moody, professor of theology, and Jay Wilkey, associate professor of

music, both at Southern Seminary; and E. Luther Copeland, professor of missions, and John I. Durham, associate professor of Old Testament interpretation, both at Southeastern Seminary.

The Baptist scholars were awarded the \$4,000 grants in competition with faculty members from more than 100 theological schools. The awards will supplement the professors' salaries while they are on sabbatical leave, allowing them to engage in special study.

Moody, who received a similar grant from the AATS in 1961, will spend the academic year in Europe and the Bible lands, studying for six months at Rome at the Gregorian University and the re-

mainder of the time in travel and research.

Wilkey, one of two professors to receive an award in the field of church music, will study at the University of California at Los Angeles (UCLA) and at the University of Tokyo, Japan. He will investigate the relationship between Oriental and western music.

Copeland, who is writing a textbook on an introduction to Christian missions, will spend most of the study leave at the University of Chicago.

Durham, who is preparing a commentary on the Psalms, will do Old Testament studies at Heidelberg and Oxford Universities in Europe. (BP)

Ministering in material ways

By DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work

April 20, 1969

I Kings 17:8-16

II Kings 4:8-10

Matthew 8:14, 15

This lesson is a continuation of the emphasis, "Biblical Examples of Ministry." Last week we studied together some lessons from the lives of Paul and Peter from the book of Acts. Today's study relates to our ministry to others in material ways.

Since we all relate to the material world in the here and now, we need to see how we can minister in material ways. Our attitude toward the material things of life is very significant.

I. Elijah fed by a widow (I Kings 17:8-16)

The story of Elijah's being fed by a widow of Zarephath is a most familiar miracle in the Old Testament. The 17th chapter of I Kings begins with an account of another miracle. The Lord instructed Elijah to go to the brook Cherith. At this place God furnished sustenance for the prophet. He drank water from the brook. God sent ravens to bring Elijah bread and meat twice daily. Ravens are by nature notoriously voracious but God used ravens to accomplish his purpose in the story. Elijah was in a predicament (see vs. 7-8) because the brook had dried up. Again God made miraculous provision for his prophet. God instructed Elijah to go to Zarephath at which place a widow would feed him. The poor widow of Phoenicia, herself at the point of near starvation, provided Elijah with material help. A miracle was wrought. She followed Elijah's instructions and prepared for him a meal before preparing one for herself. Her supply of food increased with each meal she prepared. Elijah ate with the widow "many days." God met the material needs of his prophet through the helpfulness of a poverty-stricken widow.

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II. Elisha helped by a Shunammite Woman (II Kings 4:8-10)

Elijah's mantle fell upon the shoulders of Elisha. Elisha performed 36 miracles, twice the number performed by Elijah. This story relates the help given by a wealthy woman to another prophet, Elisha.

Note the reference (v. 8) to "a great woman." Perhaps this referred to her wealth and high social standing. Also, please note that this woman described Elisha as "an holy man of God." What a description! How many would say this of us? This should be descriptive of us, if we are true Christians. A "holy man" is one who believes in God, belongs to God, and behaves like God.

Once I preached in a revival meeting and stayed in what the host described as "the prophet's room." I was told of a long list of preachers, some well known and others not so well known, who had stayed in this particular room. Her inspiration for having this room came from the verses under consideration here.

This particular woman of Shunem, upon believing Elisha to be "an holy man of God" and sensing a need, simply made a provision in her home for the comfort and welfare of Elisha the prophet. The attitude which she displayed toward the prophet should be our attitude toward God's prophets today. We can minister to the material needs of those who are giving their lives completely in the service of Christ.

III. Christ healed the sick. (Matt. 8:14-15)

A familiar scene in the gospel accounts of the life and ministry of Christ is Christ's healing of the sick. In this passage Christ healed Peter's mother-in-law. Also, please read Mark 1:29-34 and Luke 4:38-41. Christ had a three-fold ministry—preaching, teaching, and healing. A majority of Christ's miracles were in the realm of healing.

This miracle of healing further indicates Christ's concern for the total person. A false teaching today is that Christ is interested in only man's soul. Nothing could be farther from New Testament truth. Christ is interested in the total well-being of an individual.

Some scholars have conjectured about the type of fever Peter's mother-in-law had. Some have said it was a case of malarial fever. In New Testament times as today there were several different types of fever. The important fact is not the type of fever, but the type of person who cured the fever.

Have you thought how strange it is that one particular church, which insists that Peter was the first pope and teaches the doctrine of celibacy of the priesthood, would have a hard time proving celibacy of their first pope in light of the above verses?

Conclusion:

This lesson is one with which each of us should be able to identify easily. We can minister to the material needs of others, and perhaps this is what we do best as Baptists.

Revivals

West View Church, Paragould, March 16-23. John Evans, pastor, Pickles Gap Church, Conway, was evangelist; Homer Pratt was music director; Mrs. Kathryn Moses and Miss Betty Everett were the musicians; 4 for baptism and 27 rededications. J. R. Hull is pastor.

First Church, Batesville, March 23-30. Jesse S. Reed was evangelist; Mark Short, Sr. of Paris, Tex., was singer. There were 15 professions of faith, 8 for baptism, 2 by letter. Russell Hunt is pastor.

Trinity Church, Searcy, Feb. 21-23; Gerry Claybrook did the preaching and special music; Wayne Clayton led the congregational music. Both are students from Southern Baptist College, Walnut Ridge. There were 15 rededications, 2 additions by letter and 1 for baptism.

First Church, Crossett, Bob McPherson, evangelist, and James Ennis, music director; 25 professions of faith and 8 by promise of letter. Jerry Don Abernathy is pastor.

Jamie Coleman, pastor, First Church, Green Forest, led a revival at Northwest Church, Springfield, Mo., March 16-25. Norman Wise was the revival singer. There were 20 professions of faith, 17 baptisms, 8 by letter, 1 surrendering to the ministry, and 97 rededications. Claude Barclay is pastor of Northwest Church.

First Church, Searcy, Feb. 2-9; Homer Martinez, Ft. Worth, evangelist; Bill Michael, music leader; 14 for baptism, 3 by letter, and 2 by statement.

The divine human book

By VESTER E. WOLBER, Th. D.
Chairman, Division of Religion and Philosophy
Ouachita Baptist University

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International

April 20, 1969

Luke 1:1-4;
1 Cor. 2:12, 13;
2 Cor. 4:7;
2 Tim. 3:14-16;
2 Peter 1:20, 21

This lesson has been discussed very helpfully by Boyd Hunt in *Adult Teacher*. The passages selected for this study show that God by inspiration equipped men to write the holy Scriptures. One cannot talk with much enlightenment about inspiration because no one actually knows how it was that God moved with men.

Luke's careful research (Luke 1:1-4)

1. Much Gospel writing preceded the work of Luke (1:1). Evidently, Luke had read these works.

2. Eyewitnesses of Christ and ministers of the word, apparently apostles, reported the gospel orally to Luke. Luke was in the area while Paul was imprisoned at Caesarea for two years, and it is likely that he did his primary research during this period.

3. Luke carefully compared the various written records of Jesus' life with the oral gospels which he heard from the eyewitnesses. He carefully researched all his sources to trace out the truth regarding Christ's life from birth to ascension.

4. Having completed his studies, Luke wrote an orderly account of the life of Jesus.

5. His purpose was to lead Theophilus into an intelligent understanding of the gospel.

Luke, the careful researcher, has himself been the object of careful research by modern scholars. And they have found him to have been a most capable and careful scholar. More than any other ancient historian, he dated his events by relating them to other events in secular history which can now be checked.

Revelation and inspiration (1 Cor. 2:10-13)

Paul insists that God has revealed himself to him through the spirit and thus enabled him to understand the gifts which God has freely bestowed on us in Christ. The apostle also insists that he does not depend on human wisdom but imports a secret and hidden wisdom of God (2:7).

Revelation gave Paul something to write; inspiration guided him in writing his message. The apostle claims that the Spirit guided him in the selection of

words through which to convey his message. In New Testament days, when one was possessed by an evil spirit he was enslaved in such way as to lose his freedom; but when one was filled and led by the Spirit, he retained his full freedom.

Although Paul's words were selected by the Spirit, they were also selected by Paul. The Spirit of God works through one's natural abilities, not around them. The words which the Spirit chose for Paul were in keeping with the personality and character traits of Paul because he, too, chose them.

The treasure in earthen vessels (2 Cor. 4:7)

In the preceding verse it is stated that God shone in Paul's heart to give knowledge of God. Then he observed that we have this treasure in earthen vessels. What he meant was that Christians have this priceless treasure of salvation in the vessel of clay. The Bible says that man's body was made out of the dust of the earth and that it will return to the dust. A modern writer might prefer to say that the body is composed of the basic building blocks of matter activated by life and that when life ceases the body is re-absorbed by the materialistic order. But, however sophisticated the language, it still says with God "Dust thou art and to dust thou shalt return" (Gen. 3:19).

Diamonds and emeralds are not normally stored in inexpensive vessels of pottery, but God has housed the redeemed spirits of men in weak and dying bodies. Just so, the revelation of redemption has come to men in human terms and is communicated to others in human language.

All Scripture inspired (2 Tim. 3:14-17)

1. Paul had in mind a definite set of books—the 39 books of the Old Testament. The canon of the Old Testament had for all practical purposes been settled prior to the New Testament era, and Jewish people as well as Gentile Christians understood these books to constitute the holy Scriptures.

2. He affirmed that all these books were inspired by God. Neither Paul, nor anyone else, ever attempted in his writings which have been preserved to explain just how God went about the task of inspiring the Scriptures. Perhaps they did not know; probably they did not care. New Testament writers were not

so inclined as we to wonder how God did what he did; they were content to glory in the results of what he did.

3. Timothy had personal reasons for believing the Scriptures. (1) He had confidence in those who had taught him the Scriptures. His mother and grandmother had taught him; also Paul. Confidence in and respect for one's religious leaders will help him to accept their teaching more readily. (2) He had studied the Scriptures since childhood and was well acquainted with their contents. (3) The Scriptures had led him to faith and Christ and the experience of salvation.

4. Scripture has practical value. It brings one to salvation, it guides him in righteousness, it equips him for life. Scripture is profitable for teaching us the higher ways of truth, for reproving us when we go astray into lower levels of conduct, and for correcting our sights and setting us on our true course in pursuit of character and the good life.

In the Valley of the Shadow

The stillness of the night's
Unlike the stillness of the day;
Eye-sight is subordinated;
The mind's eye,
The spirit's discernment,
Come to sharper focus,
Wider horizons,
Higher reach,
Delving depths
Unreached in day.
A hand is held
Through velvet shadows
The hand of a Friend.
He strides along
Joyfully,
Knowing the way.
Confidently I walk
With Him,
'Though I cannot see
With eye-sight of the day.
His hand is warm
and strong
In the stillness of the night.

Ted Gibson

A—About Sunday School's image (L) p4; Arkansas outdoors: Eliminate the 'game hog' p19; '...as little children...' (PS) p2; Anniversary diplomas for study courses p17; Annual focus on church libraries p19.

B—Beacon lights of Baptist history: Doctrine or personal problems p9; Baptist beliefs: Was Judas a Christian? p10.

C—Charleston church honors 50-year members p6; Composer's symposium p10; Church music leaders p11; Cooperative Program—Centrifugal or centripetal? p12. Christian conscience and the war in Vietnam by Frank Stagg p16; College board reaffirms dancing p17; Church raises \$77,000 p11; Cites funds need by Southern Baptists p14; Clower, Olivia Jane, summer missionary to Israel (photo outlines) p8.

E—Estes, Roy A., ROTC scholarship p5; Education Association to study '70's plans p12.

F—Fowler, Wayne, ROTC scholarship p5; Father of the Year entries p7.

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M—Mother of the Year entries p7.

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Strange paradox

It's strange how the young fellow who wasn't worthy of the young daughter can become father of the finest grandson in the world.

Invisible evidence

During the trial the judge asked the witness whether he had only heard the shot fired, or actually had seen the trigger pulled. The witness said that he had only heard the shot.

"That's not satisfactory evidence," declared the judge. "Witness will kindly step down."

As he left the stand the witness turned his back on the judge and laughed loudly and derisively.

The judge banged his gavel. "How dare you laugh at the court that way?" he demanded. "I'll hold you in contempt and--"

"But, Your Honor," broke in the witness quietly, "did you see me laugh?"

Fair trade

On their honeymoon, the groom took his bride by the hand and said, "Now that we're married, dear, I hope you won't mind if I mention a few little defects that I've noticed about you."

"Not at all," the bride replied with a deceptive sweetness. "It was those little defects that kept me from getting a better husband."

Do's and don'ts

Most of the haves and have-nots can be traced—to the dids and did-nots.

April 6, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	70	50	1
Arkadelphia, Shiloh	19		
Berryville			
First	185	60	
Freeman Heights	138	43	
Camden			
First, Cullendale	381	81	3
First	513	92	2
Cherokee Village	81	26	2
Corner's Chapel	100	60	1
Crossett			
First	615	184	
Mt. Olive	296	141	1
El Dorado			
Caledonia	42	28	
Ebenezer	152	55	
First	684	398	3
Victory	89	23	
Fayetteville, First	646	115	2
Forrest City, First	624	117	2
Ft. Smith, First	1,371	375	5
Gentry, First	199	83	2
Green Forest, First	204	59	2
Greenwood, First	362	125	
Hardy, Spring River	148	26	
Harrison, Eagle Heights	244	52	3
Hicks First, Ashdown	34	26	
Hope, First	590	120	
Hot Springs			
Grand Avenue	217		
Piney	230	85	1
Jacksonville			
Bayou Meto	157	83	11
Berea	113	30	
First	489	125	7
Marshall Road	319	180	7
Jonesboro			
Central	504	140	6
Nettleton	337	108	2
Lake Hamilton	132	43	
Little Rock			
Crystal Hill	191	58	
Geyer Springs	606	210	6
Life Line	585	128	
Rosedale	249	65	
Magnolia, Central	681	181	
Manila, First	137	94	
Marked Tree, Neiswander	174	57	
Monticello			
Northside	100	48	4
Second	254	104	
North Little Rock			
Baring Cross	668	118	
Southside Chapel	45	24	2
Calvary	501	138	2
Gravel Ridge, First	195	91	2
Highway	176	89	
Levy	548	110	6
Park Hill	873	160	3
Sixteenth Street	54	27	
Paragould, East Side	357	155	2
Paris, First	417	75	
Pine Bluff			
Centennial	260	83	
First	382	89	3
Green Meadows	61	18	
Second	244	71	22
Pleasant Plains	62	32	
Rock Springs	100	65	1
Springdale			
Berry Street	120	41	
Caudle Avenue	151	37	
Elmdale	458	68	4
First	484	100	4
Tillar, First	52	26	1
Van Buren			
First	478	138	
Jesse Turner Mission	29		
Chapel	53		
Vandervoort, First	53	28	
Walnut Ridge, First	320	134	
Warren			
First	473	126	
Southside Mission	123	90	
Westside	90	40	

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