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March 12, 1970

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

March 12, 1970



# 'Annie Armstrong'

By this time the most of us Southern Baptists have been supplied with offering envelopes for our over-and-above contributions to the Annie Armstrong Easter Offering.

Seventy-five years ago—in 1895—the Woman's Missionary Union took what turned out to be the first of the Annie Armstrong offerings for home missions. The ladies exceeded the goal they had set of \$5,000 for the offering, taken in connection with observance of a special emphasis called "Week of Self-Denial."

For a long time now, the annual offering has ranged in the millions of dollars. The goal this year is for \$6,000,000.

The great increase since the first offering reflects something of the multiplied ministry of the Home Mission Board.

It is hard to realize now that there was a time when the Home Mission Board had just three ministries—work among Negroes, work among Indians, and a ministry to New Orleans. But that was the situation 125 years ago when the Home Mission Board came into being.

Kenneth Day, in an article in the March issue of *Royal Service*, gives us a glimpse of what will be accomplished through the Annie Armstrong Offering, now known as the Annie Armstrong Easter Offering.

The ongoing programs now assigned to the Home Mission Board will receive \$4,900,000 from the current offering, Mr. Day reports.

This will include Associational Administration Service, Pioneer Missions, Rural-Urban Missions, Metropolitan Missions, Language Missions, Work with National Baptists, Christian Social ministries, and Work Related to Non-evangelicals.

In addition, there will be \$600,000 for Special Mission Projects, including student summer missionaries, US-2 missionaries, disaster relief, and national Baptist scholarships.

Another \$350,000 will go for church pastoral aid for work started in Project 500.

The final \$150,000 of the \$6 million will go for special assistance in critical areas, helping to provide Christian social ministries and related

ministries not otherwise provided for in the budget, in areas and communities with critical needs.

Through gifts to the Annie Armstrong Offering we can have a part in all of these blessed ministries.

*Erwin L. McDonald*

## IN THIS ISSUE:

STATE CONVENTION President Tal Bonham writes about the selection of a committee of 25, who will study and clarify policies of membership in the convention. See this guest editorial on page 3.

A BAPTIST PRESS article, on page 24, seeks to dispel some of the myths concerning a nationwide Baptist seminar on morality, set for next week. An editorial (see page 4) also comments on the controversial meeting.

IRISH BAPTIST leaders visit Arkansas. For pictures and an article on what they had to say about disorders in their country, see page 6.

THE FIRST COLUMN by ABN's new women's writer appears on page 8.

PRESIDENT NIXON reportedly favors aid to parochial schools. Stories are found on pages 13 and 17.

## **Arkansas Baptist** *newsmagazine*

March 12, 1970  
Volume 69, No. 11

*Editor*, ERWIN L. McDONALD, Litt. D.  
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.



# The naming of the Committee of 25

By TAL D. Bonham  
 PASTOR—SOUTHSIDE CHURCH, PINE BLUFF  
 PRESIDENT—ARKANSAS BAPTIST STATE CONVENTION

"The eyes of the Southern Baptist Convention are focused on Arkansas," said a revered denominational leader in Nashville a few days ago.

This fact concerns me. But I am far more concerned with the eyes of God which have been focused on us long before our controversy over membership in the Arkansas Baptist State Convention!

I have spent many hours in prayerful deliberation over the task of appointing the study committee which will clarify, specify, and recommend policies regarding membership in our convention.

As the convention voted in November at Ft. Smith, this committee is representative of the eight existing districts of our convention. With very few exceptions, no two people have even been appointed from the same association.

There are pastors of all ages and of all so-called "theological persuasions." There are two business men on the committee. Neither have the women been forgotten—two of them appear on the list.

I firmly believe that the youth of our convention should also be represented on this committee. The Baptist Student Union Director at the University of Arkansas and the state B.S.U. president have agreed to serve.

There is one professor from each of our schools—Ouachita and Southern. Three former presidents of the Arkansas Baptist State Convention and our former Executive Secretary will serve on this vital committee.

As the convention instructed, this committee has been divided into three subcommittees: historical, doctrinal, and constitutional. Here is how it looks:

**CHAIRMAN**—Wilson Deese, 702 Plaza, West Helena 72390

## *HISTORICAL SUB-COMMITTEE:*

Chairman Rheubin L. South, Box 4064, North Little Rock 72116

Miss Josephine Dew, Box 788, Magnolia 71753

Jim Garrott, Route 1, Proctor 72376

L. B. Jordan, No. 9 Sunset Drive, Heber Springs 72543

John McClanahan, 517 Cherry, Pine Bluff 71601

Don Moore, 710 Walnut, Jonesboro 72401

Carl Overton, Box 9, Hamburg 71646

Bernes K. Selph, Benton 72015

## *DOCTRINAL SUB-COMMITTEE:*

Chairman Jimmy Millikin, College City, Walnut Ridge 72476

Amos Greer, Box 27, Mountain View 72560

Thomas A. Hinson, Box 66, West Memphis 72301

Russell Hunt, Box 499, Batesville 72501

Jamie Jones, 944 West Maple, Fayetteville 72701

H. D. McCarty, 315 West Maple, Fayetteville 72701

J. Harold Smith, 4201 Windsor Drive, Fort Smith 72901

Vester Wolber, Ouachita Baptist University, Arkadelphia 71923

## *CONSTITUTIONAL SUB-COMMITTEE:*

Chairman Don Hook, 924 Pine, Little Rock 72204

Charles Chesser, Carlisle 72024

Norman Kelley, Route 1, Paragould 72450

David McLemore, Arkansas A & M, College Heights 71633

(Continued on page 4)



# The naming of the Committee of 25

(From Page 3)

Dillard Miller, 819 Port Arthur, Mena 71953

Mrs. Faber Tyler, Box 15, Ozark 72949

Paul Wheelus, Box 513, Springdale 72764

S. A. Whitlow, Route 1, Box 48, Hope 71801

The address of each committee member is indicated so that any and all Arkansas Baptists may contact the nearest person on this committee if they so desire.

The convention adopted this statement as a

part of the recommendation which gave birth to this committee: "This committee will receive questions from all who care to be heard on these matters and consideration given to all views expressed."

If you have an opinion, I sincerely hope that you will feel free to write or call Chairman Deese, one of the sub-committee chairmen, or any member of the committee.

God's eyes are upon us! Let us strive to please him in this and all matters related to the work of the Arkansas Baptist State Convention.

## The Christian Life seminar

A Baptist Press story about the national seminar on morality, to be held in a few days in Atlanta, is carried in this issue. Since this release attempts to give an unbiased report of the arguments pro and con for having representatives of the so-called "new morality" and "Black Power" as program participants, we urge our readers to read it.

There can be no question of the Christian Life

Commission's obligation to give leadership in the realm of morality. But inviting representatives of non-Christian or sub-Christian views to the seminar platform may not be the best approach. Be that as it may, the fact that so many highly qualified Baptist leaders are scheduled to present the Christian answers should be reassuring to any of our people who have been unhappy with the programming.

*I must say it!*

## Denominational primacy —and new frontiers

Armies are trained to fight. They reach the lowest of the low when reduced to garrison life. Our great Baptist constituency is oriented to the mission thrust, their lowest point would be a garrison type existence. All great groups of God's family need the obsession of a great cause, the centralizing effect of commonly accepted projects, and the unification which is found only in common struggle.



DR. ASHCRAFT

Our mighty denomination came to first place because of our genius in rural areas. We have sustained our position in my evaluation, by the thrust in pioneer areas. Our pioneer mission projects have lent to our unity, perhaps to our doctrinal purity, and surely to our evangelistic fervor.

One does not build a commanding testimony in a strange land on what he does not believe nor upon negating what is

known to be the direct revelation of God to man. Without doubt, the pioneer thrust has kept a certain flow of candidates for the ministry which now can be considered conclusive evidence that God is not through with us.

Denominations cannot operate nor show cause for their continued existence without worthy projects. Business as usual is the death knell for any enterprise. The greatest mistake, in my opinion, Southern Baptists ever made (this is most humbly and constructively stated) was in their postponement of recognition of the Southern Baptists of Canada.

Denominations who desire to maintain their active combat status must have a ready supply of new frontiers. The \$75 Million Campaign, 30,000 new churches project, Project 500, the Crusade of the Americas, and pioneer missions have done much to keep us together. Should the Holy Spirit direct our great leaders to challenge us with a worthy new frontier demanding struggle, sacrifice, and our very best I predict this for our noble fellowship:

1. We would be amazed at the number

of people God would call to the harvest. God operates no "standby", "in case of," sort of clergy, no does he maintain a second line of defense or reserve forces.

2. There would arise purity of doctrine brought to its highest significance only in the heat of mission endeavor.

3. Definitions of scriptural baptism and the memorial supper will emerge into new and more refined forms of Christian witness.

4. Losses in various departments of our work would vanish.

5. Controversies over certain issues would be so unimportant in relation to our greater thrust that barely an editor among the 30 would devote a single line to them.

Dr. W. O. Vaught Jr., president of the Executive Board and pastor of the church giving most in Arkansas to world missions through the Cooperative Program, in urging all Arkansas Baptists to their finest, says: "Let's give ourselves so completely to the high and holy purposes of the kingdom of God that we may overcome our lesser concerns as if they did not exist."

This is Dr. Vaught's opinion and I wish I had said it!—Charles H. Ashcraft, Executive Secretary



## Other side of 'cheap funeral'

I have been a Christian for many years, and have read the *Arkansas Baptist* for several years. I have enjoyed the editorials and guest articles that appear in the *Arkansas Baptist*, and have always considered them to be authorities on subjects that I was hot. Therefore it came as quite a shock, to read an article written by you in the *Arkansas Baptist* of February 26th, titled "A Sensible Burial," because you were writing about a subject that I am an authority on and it is apparent that you wrote this article without giving any research to it, and little deep thought.

From your article, it follows by your reasoning, that if a funeral is cheap, then it must be a good one, and satisfy all the needs of the family; and if it is an expensive one, then it must be bad. This theory does not take into account that what may seem expensive to you, may seem cheap to someone else, and vice versa, or that different families may wish totally different arrangements.

You mention "Pagan Practices" in your article. Our Funeral Customs have developed over many years as a result of the wishes of the families served. Each family can and does have a choice of excluding any custom, or adding practically any request that they may have. Some of them may seem ridiculous to me, but they are important to the one who makes them. I would really be interested in knowing what you consider pagan about the funeral service, which is a religious ceremony, marking the end of a life that has been lived on this earth, and expressing our Hope in the life to come.

As far as cost is concerned, and that apparently is mainly what is concerning you, a funeral will cost about whatever you want it to. The figure you used of a Cold Thousand Dollars, is a nice round figure, but if you had done any research, you would have found that the average funeral service for adults in 1968, over the United States was \$879, and this figure dropped to \$750, when including services for children and indigents.

The late President Eisenhower was buried in a casket that cost \$189 (Wholesale). The vault used cost about \$300.

The other incidental items of expense for his funeral and ceremonies cost about \$279,000, which included \$47,000 for the special train. Of course this figure does not take into account all the man hours of productive labor that was lost, because of this funeral. But I do not begrudge a penny of this money, even though most of it was tax money, because a great man had a fitting tribute, and the wishes of the family were carried out. Incidentally this is not the same casket used for all servicemen.

I could go into other subjects as to why we spend thousands of dollars trying to recover the bodies of the men lost in submarines or entombed in coal

mines, but I believe that you will come to some enlightening conclusions if you put some thought to it.

I have no objection at all to your being buried in a plain pine casket and a plain pine box, if that is what you want. I assume that to do this will satisfy all the emotional needs of your surviving family, which is part of the purpose of the funeral and if your wife or a child should precede you in death, you would want to use the same pine casket and pine box for them, since they will no doubt have the same feelings about this subject as you.

I have seen many times, that a request made by the person who has died, may be directly opposite to the wishes and needs of the family, and this puts them in a position of having to follow a request which sometimes was made in a thoughtless moment, and perhaps never receiving the peace of mind they should have.

It is not my intention to take you to task for wanting an inexpensive funeral. Many people do, and many people have an inexpensive funeral. My purpose of this letter is to inform you that you are in a position of responsibility, because thousands of people will read what you write, and believe that here is a man, who after much research, and deep thought, has written an article full of truth and facts. So you see, an article written without due thought and information may mislead many people.

If you are really interested in doing a factual and intelligent article concerning

the modern day funeral, I will offer my services to see that you receive the facts and information that is available. There is much available too. Also I will discuss any aspect of the funeral with you at any time.—Charles M. Nelson, Nelson Funeral Home, Berryville, Ark.

I read your article in the *Arkansas Baptist* paper about the \$80 casket of the late president Eisenhower. This is a very misleading statement made by the press.

It is true that the basic price of the casket was \$80 when the Government buys them by the thousands for G.I. and Government officials that want to use them.

There was other features added to the casket of the late president, such as a \$115 inner liner and ethers. I do not object to any one using a pine box and casket as you said that you preferred, but the record need to be straight. Very few ever use the \$80 casket as it is issued.

In fact it cost our government and the tax payers \$278,700 to bury the president. To give you some of the break down on expense it cost \$76,197 to operate the train. It cost \$44,000 for lumber and supplies to build the platforms in Abilene. It cost \$40,607 to ship troops to Abilene. Over time pay for civilians alone was \$31,000. Flags cost \$5,104.

So, you see there was not anything common or ordinary about it. If you remove all the unnecessary expense he would have had a \$1,000 to \$1,500 funeral if he was placed in a ordinary cemetery.

I am for a conservative burial, but the press does not always give the facts. You was more than likely led by the press.—A. Sutterfield, Jonesboro, Ark.

## The hands of man

God never intended our hands  
To be instruments of sin.  
These marvellous creations are  
To be instruments for good;

To pat a person on the back as a friendly gesture;  
To wear a wedding ring as a symbol of vows taken and given;  
To shake hands with someone, asking how they are doing;  
To pick up a child who has fallen and hurt himself;  
To wipe away a tear;  
To squeeze someone's arm in appreciation;  
To splash water in our faces to get the sleep out of our eyes;  
To drive a tractor or fix a plow;  
To point the way to one who has lost his way;  
To pick up a rose to smell of God-given fragrance;  
To write a get-well card to wish them a speedy recovery;  
To hold a hymn book to sing God's praises;  
To lovingly discipline a child;  
To write of God's mercy and love;  
To feel the delicate softness of a flower;  
To feel the sharpness of a thorn;  
To feel the tiny little hands and feet of a new-born baby;  
To light a candle to pierce the darkness;  
To open a door for someone that has no hands;  
To hold up to the sky to feel the life-giving rain;  
To open God's Word to read from Genesis to Revelation;  
To turn the pages to read of peace and joy that only God can offer;

To be stretched out and nailed to a cross.

—Richard M. Hodge  
Clarendon, Ark.



## Baptist leader gives briefing on North Ireland rioting

NASHVILLE (BP)—The general secretary of the Baptist Union of Ireland predicted here more trouble, and perhaps rioting, at Easter and on another religious holiday, July 12, in Northern Ireland.

Joshua Thompson, executive leader for the 7,000 Baptists in Northern Ireland, said that the government there is on "the horns of a dilemma" over whether or not to allow Catholics and Protestants to hold their traditional marches and parades on Easter and on July 12.

"If they ban the Easter processions, they are in trouble with the Catholics; if they don't, they're in trouble with the Protestants," said Thompson. Either way, more trouble is expected at Easter, he commented.

Thompson and the treasurer of the Baptist Union of Ireland, John McCullough, both of Belfast, Northern Ireland, explained the complex problems of Catholic - Protestant relationships in Northern Ireland to executive staff members of the Southern Baptist Convention during a visit to the United States.

Personal friends of Editor and Mrs. Erwin L. McDonald of the staff of the Arkansas Baptist Newsmagazine, General Secretary Joshua Thompson and Treasurer John G. M. McCullough of the Baptist Union of Ireland spent several days last week visiting Baptist work in Arkansas churches and in Baptist Building, Little Rock. The McDonalds had become acquainted with the Irish leaders on a visit to Ireland in 1964.

From Little Rock the men continued an itinerary that will include stops in Dallas, Houston, San Antonio, Atlanta, and Richmond.

The Irish visitors relax with Pastor (left) and Mrs. Thomas A. Hinson and daughters, in First Church, West Memphis, following the evening service.

Thompson said that the problems are as complex, if not more so, as the racial situation in the United States, and pointed out that the rioting in Northern Ireland during the past year is not just a fight between Catholics and Protestants.

Basically, it is a racial and cultural conflict, with other complicating ingredients such as tensions between the North and South, economic factors, employment and housing discrimination, unequal voting rights, and class dif-



Executive Secretary Charles Ashcraft, left, as he presented Arkansas Traveler Certificates from Governor Winthrop Rockefeller for Mr. McCullough, center, and Mr. Thompson.

Mr. McCullough, who teaches a class of 2-and-3-year-old children in the Sunday School of his home church back in Belfast, Ireland, compares notes with Pastor Rheubin L. South and Elementary Director Nancy Norman, of the Park Hill Church, North Little Rock.





ferences, Thompson said.

The Baptist leader said that Americans need also to understand the historical and political aspects. Ireland actually has two main political divisions—the country of Northern Ireland (where the rioting has occurred) which is part of the United Kingdom of Great Britain

and Ireland; and the Republic of Ireland, an independent nation.

Northern Ireland (population 1½ million) is 60 per cent Protestant and 40 per cent Catholic. The Republic of Ireland (population 2 million) is 96 per cent Catholic and 4 per cent Protestant.

Generally, the Protestants in Northern Ireland are natives of England and Scotland; the Catholics in Ireland are Celtic in origin with some Spanish blood, Thompson said. The Protestants generally comprise the middle class, while the Catholics are in general the working class, he said.

Thompson said that, to his knowledge, none of the 7,000 members of the Baptist Union of Ireland have been involved in the demonstrations or rioting. "Of course," he quipped, "I can't account for all Baptists."

There is no doubt that Catholics in Northern Ireland have been discriminated against, he said, but it works both ways. There is discrimination against Protestants also.

McCullough, a real estate executive and a Baptist layman, said that during the past few years there had been "a very fine integration of Catholics into Protestant areas and vice versa" in the field of open housing; but since the rioting, Catholics had moved out of areas where Protestants live.

"The Catholics will never go back to these areas," McCullough said. "A ghetto mentality has once again developed, and Protestants and Catholics have further segregated and divided."

McCullough said he felt the rioting had put the country back 50 years in relationships between people of differing religious, cultural, economic, and racial backgrounds.

The Baptist layman said he has an opportunity as a real estate man to try to combat segregation and to improve relationships between people. "I tell those I come in contact with that I'm not a Protestant—I'm a Christian. And this gives me an opportunity to share what a Christian is."

Thompson said that one of the issues in the conflict is the question of voting rights. Local city or borough councilmen are elected by the householders and owners of property, under a franchise system that grants "writs" to property owners allowing them extra voting powers. Some property owners may have two or three votes while some Catholics, with large families, may have only one vote, he said.

Thompson and McCullough said they did not agree with the system; and McCullough acknowledged that though he is granted an extra vote as a property owner, he does not use it.

The problem of separation of church and state is also imbedded into the issue in Northern Ireland, where Protestants go to the state-supported schools which by law must open with religious worship, and where Catholics go to separate Catholic schools.

At present, Catholic schools get 65 per cent of their capital funds from the government and are demanding 100 per cent, Thompson said. A measure has just been approved to provide 85 per cent of the Catholic schools' capital needs, provided the Protestant-controlled government can nominate two members to the management committee of local Catholic schools, he added.

Baptists in Ireland have not taken a strong stand politically on the issue of separation of church and state in the past, but the April issue of *The Irish Baptist* is to include a study of religious education in state schools, Thompson said.

Thompson explained that some of the Baptist teachers in public schools use the religious worship services to proclaim the gospel, and they are in favor of maintaining the present system.

Thompson said that, personally, he felt that religious instruction and worship should be eliminated from the state-supported schools, and that the churches should provide teaching on the same academic level. "But we have a long way to go before we can reach that level," he said.

## Two Arkansans on music conferences

Two Arkansas Baptist pastors will have program assignments for the Church Music Leadership Conferences for 1970, at Glorieta, N. M., and at Ridgecrest, N. C.

Don Harbuck, pastor of First Church, Eldorado, will serve as pastor for the Glorieta conference, July 16-22, and John McClanahan, pastor of First Church, Pine Bluff, will speak at the Ridgecrest conference.

Charles C. Hirt, Gordon Young, and Donald Hustad will be faculty members for the conferences.

Hirt is director of choral organizations and chairman of the Department of Church Music, University of Southern California. He will serve as oratorio conductor, direct a master conducting laboratory, and speak to the conferences on trends in church music.

Hustad is professor of church music at Southern Seminary, Louisville, Ky., and Young is from First Presbyterian Church, Detroit, Mich.

Included in both weeks will be studies of innovations in church music for the 70s; intensive leader training for church music directors and age-group choir directors; interpretation of the new church music program, curriculum, and music materials; special classes in creative music approaches to worship, evangelism, ministry, and recreation; study of music and the mass media; and major performances of choral and instrumental music.



DR. McCLANAHAN



DR. HARBUCK

## Reno to Texas

Bob Reno, minister of education and administration at First Church, Fayetteville, has resigned to accept a similar position with University Church, Arlington, Tex.

Before coming to Arkansas Mr. Reno served churches in Texas and Oklahoma.

## Ordained to ministry

Temple Church, Crossett recently ordained Charles Sandusky of Southern College to the gospel ministry.

Mr. Sandusky was formerly the foreman of Crossett Motor Company before entering the Ministry. He is presently serving as pastor of the First Church, Gillett. Andy O'Kelley is pastor of Temple.



Secretary Thompson says an Irish baby rhyme for Jay Jay Lucas—you know whose grandson.—ABN Photos



## To head OBU English department

ARKADELPHIA—Gilbert L. Morris, Ouachita University faculty member, has completed his doctoral work in English at the University of Arkansas.

Dr. Morris has been on the Ouachita faculty since 1962 and assumed the duties of chairman of the English department at the university last fall.

His undergraduate and post graduate work was done at Arkansas State University.

For his thesis, Dr. Morris wrote on "Imagery in the Hymns of Charles Wesley."

Before coming to OBU, he taught at Neelyville and Biggers high schools and held a pastorate at Calvary Church, Corning.

## The cover:



### 'Flying Irishmen'

Irish Baptist leaders General Secretary Joshua Thompson, center, and Treasurer John G. M. McCullough, right, were caught by the Arkansas Baptist Newsmagazine cameraman as they appeared with Willard A. Zeiser, minister of education of Park Hill Church, North Little Rock, on March 1.

In the states on a five-week study of Southern Baptist Convention churches and other institutions and agencies, the visitors were set up here for the showing of color slides of Ireland.

(For more detailed story, see elsewhere in this issue.)

## Woman's viewpoint

# On birds and miracles

By IRIS O'NEAL BOWEN

As I look out my daughter's kitchen window, I see a pair of blue jays and a mockingbird peering from a nearby tree. Someone has been feeding them, I surmise, so I slip out with scraps from yesterday's dinner. I am hardly back in the house before a yard full of starlings from two doors down increase the crowd till portions will be slim if every bird is fed!

I look around for food, unfamiliar with the kitchen when I am to preside for the next few days, helping to care for a new mother, a new baby, and her busy 21-month-old sister. I don't find many left-overs. I think Daddy has been doing the cooking lately, and I wonder how I can fill the craws of the chattering crowd in the yard.

My thoughts go back to the time that Jesus took the contents of a little lunch bag—five loaves and two fishes—and fed a multitude.

There must have been several miracles there that day.

One might have been the little boy who gave up his lunch, not really knowing why, but so caught up in simple faith that he could see what some could not—that Jesus was able to provide.

Then I think of the multitude, so many, many people sitting in the hot sun all day, listening to Jesus. So enthralled were they that they had not realized their thirst or hunger till the sun was well below the hill, and shadows falling across them.

They could have gone home, but on hearing the voice of Jesus directing them to sit in groups they obeyed, and to their great joy, food was distributed among them in an orderly manner.

That a few men could handle such a large group with no previous training (not even a book on building a standard Sunday School!) was some sort of a miracle.

Then the food was blessed and everyone was fed, and no one went away hungry.

What, I wonder, when everyone was filled and there were twelve baskets of food left over, did Christ do with it?

Perhaps he fed the birds!

## Cotter Baptist youth wins national writer's contest

Joel William Franks, Gassville, Rt. 1, a high school junior, in Cotter High School, has won a \$2,000 scholarship to



MR. FRANKS

the college of his choice. The award is from *Guideposts*, New York City, a non-denominational religious magazine edited by Dr. Norman Vincent Peale and Ruth Stafford Peale. It goes to Mr. Franks for winning first place in the annual writer's contest conducted by the magazine for high school juniors and seniors.

Theme for the contest was "The Day I Put My Faith to Work." Franks' story relates his experience of playing on the 1968 Cotter Junior High School basketball team when the team was nosed out by one point in the semi-finals of the state tournament by Ouachita County, the first Negro team to win a state championship in Arkansas.

Franks submitted his story last November. The first hint he had that he was a serious contender in the contest came in January when Van Varner, a roving editor for *Guideposts*, flew from New York City to visit with the youth in Cotter High School and in his home. A few days after this he received official notice from Executive Editor Leonard E. LeSourd that his paper had won first place.

Franks is the son of Mr. and Mrs. Dean Franks. His brother, Jimmie, attends State College of Arkansas, Conway, on a basketball scholarship. His maternal grand-father was the late Herbert A. Messick, a well-known Baptist minister.

Mr. and Mrs. Franks and their sons are members of Pilgrim's Rest Baptist Church of the White River Association.

The contest winner is a letterman in both baseball and basketball, a member of the National Beta Club, and past president of the Baxter County 4-H Clubs Council. He has not yet decided where he will apply the scholarship.



## Grant to speak at Ouachita Club

Daniel Grant, president of Ouachita University, will be the featured speaker at a dinner meeting of the Greater Little Rock Ouachita University Club, Friday night, March 13, at Park Hill Baptist Church, North Little Rock.

The occasion will mark the 50th anniversary of the Ouachita Club.

A number of tickets will be available at the door, for those who do not have advance reservations, Mrs. Jim Bodie, a member of the dinner committee, has announced.

Mrs. Mary Ann Gosser, North Little Rock, is president of the Ouachita Club.

Music for the occasion will be provided by the Ouachita "Ouachitones," widely known girls' chorus.

## Homecoming queen

Jean Setliffe, daughter of Dr. and Mrs. Andrew Setliffe, was crowned 1970 West-ark Junior College (Ft. Smith) Homecoming Queen. She was crowned by Shelby Breedlove, president of the college. Homecoming maids were Janith Fawcett, Jan Campbell, and Pam Fisher. Dr. Setliffe is minister of education at the Pulas-ki Heights Church, Little Rock.



MISS SETLIFFE

## OU Tiger Day Is March 17

High school students from throughout the state are being invited to Ouachita University's annual Tiger Day, set for next Tuesday, March 17.

Dr. Daniel Grant, Ouachita president, will be on hand to welcome students who come to view campus life. Classroom visitation, campus tours, a military parade, and the crowning of the Tiger Day Queen will be among the activities offered. Programs will be presented during the afternoon by the "Empacs," a contemporary music group from Belmont Heights Church, Nashville, Tenn; who performed at the "Mission 70" conference.

Registration will be held from 8 a.m. until noon in front of Grant Hall.



New Markham Street Church auditorium

# New building dedicated by Markham Street Church, LR

Markham Street Church, Little Rock, recently dedicated a \$150,000 brick auditorium on a new site at 9626 West Markham acquired at an additional expenditure of \$35,000.

The new sanctuary, with its seating capacity of 700, plus additional seating for 200 in its balcony and 52 in the choir, connects with a building which has served as auditorium and will now be an educational building, at 9701 West Markham.

Interior of the new auditorium has a cathedral ceiling with exposed, laminated arches. The lighting is a combination of direct and indirect. The carpeting is gold and the pews are dark oak with red upholstery.

A 22-ton air conditioning unit is designed to provide both heat and cooling, according to the needs of the different seasons.

Pastor Ray Branscum preached the dedication sermon. Special guests included the "Southern Belles," six young women singers from Southern Baptist Col-

lege, Walnut Ridge, directed by Fren M. Bridges.

Raymond Branton served as architect and construction was by R and W Construction Co. The building committee was composed of James Bacon, chairman, Maurice Rankin, vice chairman, Walter Clement, Lewis Sutton, Donald Russell, and Carlos Chapman.

## Park Hill revival

A week-long revival service beginning Sunday, March 15, will be held at Park Hill Church, North Little Rock, with Angel Martinez, Ft. Smith, as evangelist. Rheubin L South is pastor.

Leading the revival singing will be Frank Stovall, chairman, Department of Voice, School of Music, Southwestern Seminary, Ft. Worth, Tex.

Services Sunday will begin at 11 a.m. and at 6:30 p.m. Week-day services will be held at 7:30 p.m. A special morning service will be held Monday through Friday at 7 a.m. Coffee, juice, and donuts will be served at the morning service.



# Scholarships available for Clergy Economic Conference

Scholarships for 12 Baptist ministers of Arkansas are available for the annual Clergy Economic Education Conference to be held May 3-7 in Hot Springs, Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine and a member of the advisory committee for the conference, has announced.

Ministers qualifying for scholarships will have all their expenses paid connected with the conference except the cost of their transportation to and from Hot Springs, McDonald said.

The conference is sponsored by the Arkansas State Council on Economic Education and the Arkansas State Department of Education, in cooperation with The Clergy Economic Education Foundation.

According to Mrs. Merlin M. Moore, executive director of The Arkansas State

Council on Economic Education, the Hot Springs conference, held annually since 1967, gives ministers opportunity to:

\*Learn more about the nation's economy;

\*Explore ways and methods of improving economic understanding;

\*Develop ideas relating to economic problems through conferences with academic economists, experts in special areas, practicing economists from office and factory, and experienced clergymen.

April 15 is the deadline for applying for the scholarships. Ministers interested may contact Editor McDonald or apply directly to Dr. Moore at State Department of Education, State Capitol, Little Rock, Ark. 72201.

## Parchman enters evangelism field

Jack Parchman, pastor of Crystal Valley Church, North Little Rock, has resigned to enter the field of full time evangelism. Mr. Parchman had been pastor of Crystal Valley four years, during which time there were 250 additions to the church.

The Parchmans will continue to reside at 9615 West Markham Street, Little Rock. The evangelist is a member of Markham Street Church, Ray Branscum, pastor.

## State music workshop registration set

March 14 is the deadline for registering for the state church music workshop, to be held March 19-21 at Ouachita University. A music reading clinic will be held in conjunction with the workshop.

Ray Holcomb, of the Department of Church Music at OU, said the workshop is for those in places of leadership in church music programs. The meeting will feature two leaders from the Sunday School Board—Dick Hamm, leader in children's choir work, and John Chandler, music administrative consultant.

The program will include a handbell lecture and demonstration, choral reading for new music, and a conference on the role of the pastor in music.

A \$15 fee is being charged for the workshop.

## Beacon lights of Baptist history

# A change in human nature

By BERNES K. SELPH, TH.D.  
Pastor, First Church, Benton

To encourage his fellow Baptists in Missions, Ebenezer Lee Compere wrote a pamphlet the latter part of last century entitled "Indian Missions for the Five great Southern Tribes, Our Duty to Them."

Among the other things he said, "There was not one Christian among all the Creek Indians when my parents were missionaries to them in the Old Nation, in Alabama. But they were cruel persecutors. Their treaties forced them to admit and protect the missionaries. They were slaveholders, and their Negroes, understanding English, were glad to get the gospel.

"Many of the Negroes became Baptists, and when father was off preaching on Sabbaths to the Indians, or Negroes in other localities, my mother would gather the Negroes in the chapel for a kind of Sabbath school and devotional service.

"But the Indians did not like it, and one Sunday a large number of them got drunk, painted themselves, came to the mission and surrounded the chapel. Mother had just read the words: "Venture on him; venture wholly. Let no other trust intrude."

She looked up and saw the Indians and at once encouraged the Christian slaves not to resist but to show their savage masters how they could suffer for Christ. Three hundred of them were tied up and whipped."\*

When the Indians were moved to their Territory (now Oklahoma) they carried their animosities with them. But the leaven of the gospel, planted in Alabama by the missionaries in their midst, began working. Some of them became Christians. These found themselves being treated as their slaves were punished. A male professor of Christianity was given 150 lashes on his bare back, and a female given 50. In spite of such treatment, some slipped across the Territory line into Arkansas to be baptized.

Compere lived to attend a Creek Association meeting when 2,000 Christian Indians spent five days together worshipping God. He said not one of them knew how to say "Excuse me" when called on to pray. The last night of the meeting they sang and prayed and preached from dusk till sunrise.

\*E. L. Compere Materials, Microfilm, Reel 6, Pub. No. 200, Ouachita University Library, Arkadelphia, Arkansas



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# Deaths

## Mrs. J. M. Larkan

Mrs. Nelle Holdford Larkan, 82, North Little Rock, widow of J. M. Larkan, died March 1. She was formerly of McGehee and had lived at Little Rock for about 1½ years. She was a member of Central Church at North Little Rock, the Fidelis Sunday School Class the Royal Neighbors and the Order of the Eastern Star at McGehee.

Survivors are two sons, James M. Larkan Jr. of Monroe, La., and Robert E. Larkan of St. Louis; a daughter, Mrs. O. C. Pyle of North Little Rock; a brother, Charles S. Holdford of Memphis; a sister, Mrs. Royal Whitecotton of North Little Rock, five grandchildren and seven great-grandchildren.

## Mrs. Virginia G. Sisco

Mrs. Virginia G. Sisco, 51, of Springdale, co-owner of the Sisco Funeral Chapel, died March 2. She was a member of First Church.

Survivors include her husband, Gilbert P. Sisco; a son, Jerry G. Sisco of Springdale; a daughter, Miss Cynthia Sisco of the home; her mother, Mrs. Josephine Grim of Springdale, and a brother, Scott Grim of Berryville.

## Mrs. Ralph E. Estes

Mrs. Grace Routh Estes, 73, Little Rock, widow of Ralph Espy Estes, died March 2. She was born at New Batavia (Boone County), a daughter of Dr. Charles M. and Mrs. Claudia May Francis Routh. She was a member of Pulaski Heights Church.

Survivors are two sons, William K. Estes of Little Rock and Jack N. Estes of Arkadelphia; two sisters, Mrs. Ida Dodson of Tulsa, and Mrs. Helen Cross of Biloxi, 11 grandchildren and four great-grandchildren.

## Mrs. L. E. Boyd

Mrs. Clara B. Long Boyd, 81, Little Rock, widow of L. E. Boyd, died March 1. She was born in Mississippi, a daughter of the late Nathon and Mary Lewis Long. She was a member of the Rose-dale Church.

Survivors are two daughters, Mrs. Agnes Hughes of Cullman, Ala., and Mrs. Lois Harris of Little Rock; a brother, Nathon Lester Long of Dermott; a sister, Mrs. Bessie Johnson of Greenwood, Miss., seven grandchildren and seven great-grandchildren.

## Mrs. Neva Garner

Mrs. Neva Dafford Garner, 78, Amity (Clark County) died March 2. She was the widow of John C. Garner and was a member of Salem Church.

Survivors include five sons, Willard and Vance Garner, both of California,

Clyde and Pat Garner, both of Texas and B. F. Garner of Nebraska; two daughters, Mrs. Sue Thomason and Mrs. Lattie Petifer, both of Amity; two brothers, Euke and Bob Dafford, both of Texas, and eight grandchildren.

## Mrs. Alma M. Owens

Mrs. Alma Marks Owens, Rison, died March 2. She was past president of Rison Garden Club and a member of Rison Church.

Survivors include her husband, Jack Owens; a son, Dr. John Carl Owens of Texas; two brothers, Bruce Marks of Little Rock and Paul Marks, and a sister, Mrs. Annie Ruth Owens of Star City.

## Mrs. Ida Hall

Mrs. Ida Hall, 93, Blytheville, died Feb. 28. She was a member of Calvary Church.

## Baptist ministers, laymen join Virgin Island crusade

VIRGIN ISLANDS—Fifteen Baptist ministers and laymen recently completed an evangelistic crusade described by Southern Baptist evangelism leaders as "successful" in terms of a total ministry to persons.

As part of the crusade, Dr. Otis Hill, a medical doctor from Lawrence, S. C., carried medical supplies to Tortola and set up medical services for the local people. The doctor was "paid" with fish, and one woman gave him six limes for his medical service.

The laymen lived in the homes of black pastors (the seven were from South Carolina and Georgia), and there was "no condescension—it was a natural expression of Christian love," according to Harold Lindsey, associate secretary of the Southern Baptist Home Mission Board's division of evangelism.

Lindsey, who led the crusade, said the effort was successful as an example of "total evangelism."

Numerical success, he observed, was irrelevant because the Virgin Island crusade was an instance of the kind of evangelism often overlooked by persons critical of all evangelistic efforts.

"We emphasized lay evangelism," Lindsey said in describing the approach of the effort. During the day, laymen distributed copies of *Good News for Modern Man*, today's English version of the New Testament. The ministers preached at night.

As a result of the lay effort, Lindsey told of seeing a group of men in a road-building gang reading the Bible during their lunch break.

Survivors include three sons, Wesley and Lawson Hall, both of Blytheville, and Raymond Hall of Piggott; five daughters, Mrs. Lula Creasey and Mrs. Georgia Stevens, both of Blytheville, Mrs. Minnie Cizan and Mrs. Crawford Carley, both of Missouri, and Mrs. Kathleen McClearn of Tennessee, 28 grandchildren and 62 great-grandchildren.

## C. B. Rebsamen Sr.

C. B. Rebsamen, 54, Ft. Smith, died March 3. He was owner of Kountry Kitchen restaurant, a veteran of World War II and a member of First Church.

Survivors include his wife; two sons, C. B. Rebsamen Jr. of Little Rock and Bill Rebsamen of Fort Smith; a step-daughter, Mrs. Dave Galloway of Fort Smith; his mother, Mrs. E. S. Rebsamen of Fort Smith, and two brothers, Dr. Bob Rebsamen of Fort Smith and Elmo Rebsamen of Massachusetts.

The 15 men visited St. Thomas (the major tourist center), St. John's and Tortola, three of the 100 islands.

Southern Baptists have no missionaries in the Virgin Islands. Two independent Baptist groups, who came to the islands 16 years ago, have about 20 Baptist churches, a Bible college, a small seminary and a camp on the islands. (BP)

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# WOMAN'S MISSIONARY UNION

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### PROGRAM HIGHLIGHTS



MRS. R. L. MATHIS



MRS. J. A. HOGAN

Tuesday Morning, 10 o'clock

#### Our Hostesses

Rev. Clifford Palmer, Pastor Grand Avenue Baptist Church  
Mrs. Rondal Merrell, Missionary to Vietnam  
Mrs. R. L. Mathis, President, WMU, SBC

Tuesday Afternoon, 1:45 o'clock

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Mrs. Merrill Moore, Missionary to Gaza  
Mrs. Verla Pettit, Asst. Secretary, Memphis Union Mission

Tuesday Evening, 7 o'clock

Mrs. R. L. Mathis, President, WMU, SBC  
Mrs. Rondal Merrell, Missionary to Vietnam  
Mrs. Verla Pettit, Asst. Secretary, Memphis Union Mission  
Drama: So Send I You

Wednesday Morning, 9:30 o'clock

Dr. Charles Ashcraft, Exec. Secretary, Arkansas Baptist  
State Convention  
Mrs. Merrill Moore, Missionary to Gaza  
Mrs. R. L. Mathis, President, WMU, SBC



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## Student intern program started

NEW ORLEANS (BP)—Paul Adkins, former secretary of the Southern Baptist Home Mission Board's department of Christian social ministries in Atlanta, recently assumed the directorship of the missionary intern program at New Orleans Seminary.

He is also completing work on his doctor's degree and teaching in the social work department at the seminary.

Adkin's responsibilities include recruiting and counseling students interested in full-time mission work. He attempts to interpret service opportunities offered through the board.



# Sees hurt to education thru aid to private schools

By HUGH WAMBLE  
PROFESSOR OF CHURCH HISTORY  
MIDWESTERN Seminary

Details of President Nixon's efforts to provide federal aid for private, parochial schools are coming to light:

1. OEO's grant on November 19, 1969, to Harvard's Center for the Study of Public Policy finances research on how the federal government can (a) encourage competitive systems of education; (b) encourage educational choice; and (c) aid non-public education through a voucher system.

The voucher would amount to a tuition grant paid directly to parents, cashable in private, parochial, or public schools.

The project description refers to examples of legislation that "would lead to a radical and possibly irreversible change in both the governing philosophy and institutional structure of American education."

Among these changes would be: (a) annulment of the long-standing principle of state control of education; (b) federal government's stronger support of private education, than public; (c) encouragement of private schools to compete with public education; (d) fragmentation of education into various power-blocs which seek public funds at expense of public education; and (e) fostering of church-controlled education at public expense.

2. Recently, President Nixon extended "an unprecedented special invitation" to Roman Catholic educators to come to the White House. He "issued a strong commitment to do whatever he

can to keep parochial schools in operation" (Washington, Religious News Service, *The National Catholic Reporter*, 3/4/70, p. 1). He encouraged continuance of parochial schools; pledged to "find ways to get public opinion behind you parochialists"; promised to revise the Elementary and Secondary Education Act of 1965 (which parochialists told Mr. Nixon was "the first effective program that the federal government launched that substantially aided private schools"); to provide greater aid; and expressed his hope "to open up additional forms of direct assistance to private schools."

3. On March 3, President Nixon sent a special message to Congress in which he said, among other things, that he was, by executive order, creating a "President's Commission on School Finance with a 2-year lifetime, to develop recommendations on the fiscal and organizational needs of public and private schools" (Washington, Associated Press, *The Kansas City Star*, 3/3/70, p. 1A).

He said that "the problems of parochial and other schools . . . are to be a particular assignment of the commission because . . . if all private schools were to close or turn public, the burden on public funds" would increase.

This kind of reasoning overlooks the fact that public financing of non-public schools also increases the burden on public funds, but without the controls attached to public education.

## International Conference Set For Tokyo on training

WASHINGTON (BP)—An International Conference on Christian Teaching and Training will be held in Tokyo, July 7-10, just before the Baptist World Congress, according to an announcement from the Baptist World Alliance headquarters here.

The conference will be sponsored by the Baptist World Alliance Commission on Christian Teaching and Training, chaired by Clifton J. Allen, Nashville, retired editorial secretary for the Southern Baptist Sunday School Board.

Similar conferences were held in connection with the Baptist World Congress in Rio de Janeiro in 1969 and in Miami Beach in 1965.

Attendance will be by invitation, with Participants coming from Baptist unions and conventions around the world. Those invited will have special interest and experience in Christian education.

education for the Living Church," the program will feature four study papers seeking to interpret the teaching mission of the church, and to explore the areas of curriculum, leadership, and administration, Allen said.

The conference is designed to be a practical workshop in Christian education principles and practices, Allen said. It will provide for dialogue and evaluation of ways to make the church's educational ministry of maximum value, keeping always in mind a relevant application to the situation in Baptist unions and conventions around the world.

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Following the theme, "Christian Ed-



# Southwestern Seminary adopts record budget of \$2,736,798

Fort Worth, Tex.—The board of trustees of Southwestern Baptist Theological Seminary adopted the largest budget in the history of the seminary, considered building priorities, heard reports from administrative officials and added new courses and faculty members during the semi-annual meeting on campus March 2-3.

J. T. Luther Jr., chairman of the 36-member board, presided as they reviewed current and long-range building projects totaling more than \$6 million. After full discussion, the trustees agreed to review all aspects of the proposed official residence of the seminary and instructed the trustees' building committee to delay construction until plans, appropriate to long-range campus development, are completed. The com-

mittee was asked to do everything possible to plan a sound and adequate structure at as reasonable a price as possible on the current market.

Two projects scheduled to begin in 1970 are the Children's Building and renovation of Price Hall. The most recent building completed in the long-range program is the \$200,000 Walsh Medical Center, which was dedicated in August.

The \$2,736,798 operating budget adopted for the 1970-71 fiscal year is the largest in the school's history and contains salary increases for faculty and staff members of about 5%.

The budget contains added emphasis upon continuing theological education and reflects the enlarging of the faculty and the addition and the expansion of

the curriculum, according to Seminary President Robert E. Naylor. Eighty-two per cent of the budget is designated for personnel, salaries, and benefits.

Four faculty members were accorded faculty tenure: William Tolar, professor in Biblical Backgrounds; F. B. Huey, associate professor of Old Testament; Mrs. Dwight Phillips, assistant professor of Church Music Education; and Phil Sims, music librarian. Two were given faculty status: Virginia Seelig, assistant professor of voice; and Douglas Ezell, assistant professor of New Testament.

Gene Tunnel was elected to serve as an adjunct professor for Social Work. A native of St. Louis, Mo., Tunnel is a graduate of Stetson University and will receive the M.R.E. from Southwestern and the M.S.W. from the University of Texas at Arlington this spring. He will be a consultant for the Tarrant Association Christian Social Ministries, in addition to his teaching responsibilities.

The trustees asked that appropriate resolutions be drawn in appreciation of five faculty and staff members who will be retiring in July: Ann Bradford, professor of Childhood Education; Ralph D. Churchill, professor of Religious Journalism; Carl A. Clark, professor of pastoral ministry; R. Othal Feather, professor of Education Administration; and Katie Reed, registrar.

Five new courses were added to the curriculum in vocational evangelism, pastoral ministries, and youth problems. Three new pastoral ministries courses will deal with social change, pastoral counseling, and care for the aged.

The action concerning the present construction program for the seminary came as a part of a total review of a campus development plan begun in 1953. The main campus of 30 acres has become 100 acres since then.

More than \$3 million has been spent in building and acquiring student housing. A million dollar addition was made to the central Memorial Building in 1957. Three major buildings—Cowden Hall, Barnard Hall, and Ft. Worth Hall—received major renovation in the sixties at a cost of \$1.5 million. The \$1.2 million Robert E. Naylor Student Center was completed in 1965.

Assets of the seminary were reported to be \$19,763,964 with \$6.6 million in Endowment Funds.

Future major projects in the campus development plan include \$2 million married student housing, a \$600,000 physical fitness center, faculty housing, a maintenance building, renovation of existing facilities, and campus parking.

Sub-standard housing on the newly acquired section of the campus will continue to be cleared for expansion and development.

The largest enrollment in ten years was reported for 1969-1970, with 2,096 students—1,314 in theology, 570 in religious education, and 212 in church music.

## Problems of the Christian life

# Therefore morality

By T. B. MASTON  
Retired professor of Christian Ethics  
Southwestern Seminary

The word "therefore" usually introduces a truth or statement grounded in or based upon something that has preceded it. In the area of Christian morality the "therefore" usually refers either to the moral nature of God or more specifically to the goodness and grace of God as revealed in his attitude toward and his dealings with man. Christian morality is "therefore morality."

In the Old Testament the "therefore" usually introduces the judgment of God. This judgment in turn is a result of the sinfulness of man. Back of the sinfulness of man and in marked contrast to it are the justice, righteousness, and holiness of God. These and other qualities may not be specifically mentioned, but one or more of them are always in the background as a part of the basis for the judgment of God.

The word "therefore" and the therefore concept of morality are particularly prominent in prophets such as Amos and Micah. For example, the former represents God as speaking to the children of Israel as follows: "You only have I known of all the families of the earth." Notice what follows immediately: "Therefore I will punish you for all your iniquities" (Amos 3:2).

Micah had a special word for false prophets, for those who made the Lord's people to err, who cried "peace when there was no peace." The word of Micah was: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you" (Micah 3:6).

These and similar statements in the prophets and elsewhere point up a fundamental moral and spiritual law. It is a law that God has written deep into the very nature of things. One way to state

the law is as follows: "To whom much is given much will be required." Every favor or blessing from the Lord increases the responsibility of the recipient: individual or nation.

The therefore motif is just as prevalent in the New Testament as in the Old Testament. There is a difference, however, in emphasis. In the former the "therefore" usually introduces an exhortation or an appeal. The exhortation is based on what God has done through his grace and goodness. Obligation may be implied, but the appeal is primarily to gratitude. Moses and the prophets commanded; Paul, Peter, and other writers of the New Testament appealed or exhorted.

The "therefore" type of morality is particularly evident in Paul's epistles, especially in the epistles that are primarily theological in their over-all emphasis such as Romans and Ephesians. In these epistles Paul lays down a theological foundation, on the basis of which he makes certain moral appeals or exhortations. The transition from the more theological to the more hortatory part of the epistle is introduced with a "therefore" (Rom. 12:1, Eph. 4:1).

The preceding paragraphs correctly imply that morality is not on a sound basis unless it is preceded or introduced with the "therefore" perspective. Distinctly Christian morality is always grounded in what God has done and is doing.

It should be remembered, however, that just as Christian morality is introduced with a "therefore," likewise one's right relation to God is naturally and inevitably followed with a "therefore" of responsibility.



# The bookshelf

**Hope for Our Broken World**, edited by Schuster, Christopher, 1969 \$4.95

Today, unlike any other period in history, the main issues are not between one class, one race, one nation and another. This book deals with many current issues and answers to such questions as: Why do we suffer from anxiety? Why are we so perplexed? Why are we in flight?, etc.

**Always a Winner**, by Don Shinnick as told to James C. Hefley, Zondervan, 1969, \$3.95

The veteran, 12-year linebacker of the national football league champion Baltimore Colts tells his own story of faith, fun, and football.

**Devotions for Personal and Group Renewal**, by Wallace Friday.

In the 28 devotions comprising this book, the author sets forth some of the varied sources of renewal of thought and action, of worship and work, through which new life—based on renewal of the spiritual life—may come to each Christian and then to the whole church.

**Worlds Around the Sun**, by Lee Edson, The Smithsonian Library, D. Van Nostrand, 1969, \$4.95

Now, due to swift advances in space exploration and research, planetary astronomy is providing our first close-up of the worlds around the sun—and of that sun itself. This book reflects much new light now being thrown on the earth and its relation to the universe.

**The Human Zoo**, by Desmond Morris, McGraw-Hill, 1969, \$6.95

In **The Human Zoo**, eminent zoologist Morris scrutinizes the society the naked ape has created for himself and compares civilized man with his captive animal counterpart. He shows that wild animals, in confinement, develop neurotic behavior patterns not found among them in natural conditions, but found among mankind.

**Peril by Choice**, by James C. Hefley, Zondervan, 1968, \$4.95

This is the story of John and Elaine Beekman, Wycliffe Bible Translators in Mexico.

Extensively illustrated with photographs, it is an inspiring book about dedicated Christians—a tribute to the strength and courage of missionaries everywhere.

**The Complete Works of Shakespeare**, Edited by Hardin Craig, Scott, Foresman, 1961.

This attractive and compact one-volume edition is currently used as a textbook at Ouachita University and at many other colleges and universities throughout the nation.

The aim of Editor Craig is to provide the reader or student with the information normally needed for an understanding and appreciation of Shakespeare. He presents here the most important background materials and digests and makes available the most authoritative critical and textual work offered by Shakespeare scholars.

**What Happens to Sinners?**, by C. M. Ward, Revell, \$2.95

These sermons by the originator of radio's "Revivaltime" offer practical counsel on gratitude, marriage harmony, what to do with those who "cuss" you, the use of money, etc.

**The New York Times Encyclopedic Almanac 1970**, World, \$4.95, hardcover, \$2.95, paperback.

For the first time, **The New York Times** has put its authority behind an annual reference work. The result is a book of more than 1000 pages, replete with tables, statistics, charts, lists, and instant answers to many of the questions that come up from day to day.

**Strangers and Exiles, A History of Religious Refugees**, 2 vols., by Frederick A. Norwood, Abingdon, 1969, \$25

More than just a history of religious refugees from Old Testament times to the present, this is an interpretation of such history.

Dr. Norwood is the first to throw the spotlight to research on religious refugees of all faiths and from the standpoint of the one thing all have had and have in common—the status of refugees. Dealing with cause and effect, Dr. Norwood considers at length such questions as: What forces of intolerance, persecution, and social and economic pressures gave rise to a particular refugee situation? What effect does uprooting have on the people concerned? What economic and social effects have resulted from religious groups being dispersed?

Volume I relates the story from earliest beginnings in Old Testament times through 1685, and Volume II brings the story up to the present, with all of Part IV devoted to the period beginning with 1914.

## Seminar controversy

(From page 24)

Other speakers are Clyde E. Fant, professor, Southwestern Seminary, Ft. Worth; Russel Noel, minister of education, First Church, Tulsa, Okla.; James M. Dunn, executive secretary, Christian Life Commission for Texas Baptists; John R. Claypool, pastor, Crescent Hill Church, Louisville; and Kenneth L. Chafin, director, evangelism division, Southern Baptist Home Mission Board, Atlanta.

The meeting will end with "A Call to Authentic Christian Morality" by Frederick G. Sampson, Negro pastor of Mt. Lebanon Baptist Church, Louisville.

### 'Family evangelism' for Java Baptists

B O G O R, Indonesia (BP)—A Southern Baptist missionary to Guatemala has challenged the Baptist churches and missionaries in Indonesia to make use of "family evangelism."

During a tour of Java, speaking in rallies in nine of the principal cities, Hubert N. (Ted) Lindwall told how he had stumbled onto a method of reaching entire families for Christ.

In Guatemala, two laymen followed his suggestion to hold services in homes on a coffee plantation, and these efforts resulted in family after family becoming Christians.

"At first, I was naive enough to believe that my preaching (through an interpreter) was the reason for these decisions," testified the former California pastor. "Then-I learned otherwise. I found that the two believers had a different concept of home services than mine.

"I meant for them to meet in one another's homes, taking turns. Instead, they held their services in the homes of non-Christians! These were the homes whose members had made professions of faith in public meetings."

Lindwall went on to explain that individuals make their professions of faith before their own families. Many times, the whole family will decide at the same time.

Pointing out that this phenomenon is evident in the Book of Acts, Lindwall related that the person professing his faith before his family is more easily brought to profess his faith before the whole church than is the individual who accepts Christ in the presence of only an evangelist.



# Salute to Japan

By T. H. HAGEMANN

[Editor's note: Since many Southern Baptists will be travelling this year to Japan for the Baptists World Alliance, this story by Mr. Hagemann may serve as a sort of "appetite whetter."]

Japan in 1970! We're lucky enough to be going there during the year when Asia's first world's fair—Expo '70—will be held in Osaka from March 15 to Sept. 13.

We first heard about Expo on that day in June of 1967 when we went aboard the 12,611 ton M.S. Sakura Maru tied up at a New York pier, and ever since we've been harboring the greatest admiration and respect for this dynamic nation whose development has been so incredible.

Mr. C. Tanaka told us.

"One reason we are here is to salute America for her economic and financial aid, and to show what we have done with it, and to share our development with her." It was not only a salute, but a revelation.

The ship itself is an eye-opening innovation. Built especially for the purpose, it is known as the Floating Fair. When we complimented Mr. Tanaka on the clever idea which eliminates packing, shipping, setting up and taking down displays, possible loss and strike annoyance, and avoids high rentals for exhibition space at fairs around the world, he shrugged gently and said that this method had been found to provide the greatest economy and mobility.

Surrounded by seas and being one of the great ocean-going nations, it was a logical development that Japan should display her products—many too heavy and cumbersome to be shipped to each fair—on a ship. Every other year since 1956, a Japan Industry Floating Fair

has made a trip to Southeast Asia, Oceania, Central and South America, the Middle and Near East, Europe or Africa. The 1967 trip was the first to the United States and Canada.

The show, on three of the ship's seven docks, was supremely interesting and informative. Some 8,000 items were displayed in about 420 booths covering approximately 32,300 square feet. There were products for which Japan is, already well known: cameras, TV's, radios, tape recorders, bicycles, and cultured pearls. But some which were new to us were wigs, office and kitchen equipment, brushes, cutlery, suitcases, organs, and whiskey.

The nation's artistic and poetic tendencies were indicated in a display of well-designed wood, straw, glass, and ceramic objects marked: "Felt with heart, made by hand."

Physically present were articles ranging in size from the tiniest breath-refresher, ball bearings, fishhooks, locks and casters, to silk, clothing, books, and barber chairs, and up to a large water jet loom, a vault door, automobiles, tractors, and a sandwich-making-and-wrapping machine.

Pictures showed such larger items as an offshore drilling rig, a railway diesel car, an escalator installation in a West Germany department store, and a water wheel generator in a California power plant.

The largest items of all—ships—were displayed by models, some of them cut away to show the interior arrangements. There was a model of the—then—largest vessel ever built, the 209,000 DW-ton tanker Idemitsu Maru. (In July of 1968 the world's largest tanker, "Universe Ireland," 312,000-tons, made her maiden voyage. She was built in Yokohama and

Japan Industry Floating Fair ship "Sakura Maru"



will carry oil from Kuwait around the Cape of Good Hope to West European ports.)

The Japanese shipbuilding industry is characterized by its ability to construct highly efficient ships at reasonable costs with the most advanced welding techniques and a unique block construction method. Their excellent performance, low price, and quick delivery, are appreciated by shipowners around the world. As an example, the keel of the Sakura Maru was laid in February, 1962, she was launched in June, and completed in October—at a total cost of \$7,500,000.

Every imaginable product seemed to be on display and completely dispelled is the old idea of flimsy construction. The wide array of products were all of high quality, and specialists in such areas were expressing their admiration for the fine workmanship in watches, surgical instruments, machinery, and small, compact motors.

Descriptive and informative literature was abundant, and from it we gleaned such facts as that Japan ranks first in shipbuilding, sewing machine production, and cotton textile exports; third in steel output and automobile production; its petrochemical industry ranks second only to that of the United States; and Japan produces 55% of the world's motorcycles.

We can take avuncular pride in Japan's technological advances, since they freely admit that most of their fantastic progress has taken place in the course of their country's economic reconstruction during the past two decades with the help of the United States and other nations.

United States markets have a vital bearing upon Japanese economy and, of course, the aim of the Floating Fair was to develop reciprocal trade as well as promoting international goodwill.

Japan's exports to the United States in 1966 were \$2,969,491.00; her imports from the United States the same year were \$2,657,650.00. So it works both ways. As one export-import firm put it: "Isn't your market in need of a promising product? Aren't your products in need of a promising market?" Obviously, they are doing all right in advertising and public relations, too.

The booths were staffed by employees, mostly from Japan, of the various exhibitors. They may have been chosen for their linguistic ability. Some were proficient, some not so, but all were extremely polite and trying hard, and all did better with English than we could do in Japanese. Those we spoke with said they were enjoying their four-month trip but that they would be glad to get home—which is just the way we feel on a trip too.

We asked the meaning of the word "Maru," which is so frequently a part of ships' names. We were told that the word has many meanings but that in this connection it might be construed as



"castle," the ship being a kind of floating castle or, as mentioned in some of the literature, a floating caravan.

The Sakura Maru itself serves as an exhibit of Japan's technological advance, and the seafaring man who accompanied us admired its construction. It is, ultramodern in design, has no conventional funnel, and the main engine can be controlled from the bridge.

To make the most efficient use of space for exhibition halls, the engine room was placed at the stern. Removable hatch covers on every deck convert the entire center of the ship into a huge hold and make it possible to lower even the bulkiest objects to any deck.

The exhibit was arranged so that the visitor started at the top, walked down viewing exhibits along the way and then, from the lowest deck, took three separate neon-lit escalators, supplied by three different manufacturers, up to the exit. The ship is air conditioned, has an efficient public address system, and several lounges for visitors to relax.

We spent an entire day aboard the Floating Fair, looking, learning, and talking with pleasant people. It was almost like a visit to Japan and when we saw the model of Expo '70 our appetite was further whetted for the real thing. Now, three years later, it will come true and we're looking forward to visiting this exciting, forward-going country, where the action is.

## Hymn writing winners announced for 1970

NASHVILLE\* (BP)—First and second place winners of the 1970 Southern Baptist hymn writing competition have been announced by W. Hines Sims, secretary of the church music department of the Southern Baptist Sunday School Board.

Mrs. Diane Owen Jordan, Signal Mountain, Tenn., won the first prize award of \$200, for her entry, "Arise Now, Fellow Christians of the Nations."

Mrs. Jordan, a youth choir director and wife of a Baptist pastor, based the message of her hymn on the 1970 Southern Baptist Convention theme, "Living the Spirit of Christ in Openness and Freedom."

The second place award of \$100 went to Mrs. Kate Wilkins Woolley, Nashville, Tenn., for her hymn, "Free To Be Me." Mrs. Woolley is the wife of Davis C. Woolley, executive secretary of the Historical Commission of the Southern Baptist Convention.

The contest, sponsored by the church music department of the board, is designed to encourage and stimulate creative hymn writing among Southern Baptists.

Almost 300 entries were received from 27 states and Colombia.

# Nixon reported favoring aid for parochial schools

WASHINGTON (BP)—President Richard M. Nixon told a group of Catholic educators here that he would support extended aid to parochial schools, according to a release from the National Catholic Educational Association.

The President urged the Catholic educators not to get out of the work of education, the release said. "If you retreat from the field, I see only a vacuum," the President was quoted as saying.

He continued: "You cannot retreat, you must not retreat. We must find ways to get public opinion behind you."

Professing belief in the "great value" of two educational systems, public and private, the President is reported to have said that it would be "a tragedy if either one should collapse."

The White House meeting with members of the board of directors of the National Catholic Educational Association (NCEA) was by special invitation from the president. C. Albert Koob, chairman of the NCEA board, described the special invitation and hour-long session with the President as "unprecedented."

The Catholic report said that President Nixon told the educators of plans to establish committees to study educational finances. He enlisted their cooperation "in an advisory capacity in this area."

Further, according to the report, the President said that "he expects their cooperation on a special task force on private education that will be developed."

Bishop Raymond J. Gallagher, Lafayette, Ind., headed the delegation that called on the President. He said after the meeting that "the President's encouragement and guarantee of support must be considered a challenge to Catholic education and to the National Catholic Education Association to follow through in identifying areas of cooperation and in developing programs of cooperation with the public system."

The Bishop further noted that Nixon's attitude "relative to the absolute importance of continuing a private educational system would seem to carry a message to those in the Catholic community . . . who insist on writing the obituary of Catholic education."

The NCEA release continued: "Besides opening up additional forms of direct assistance to private schools, the President said he also hoped to develop aid for Catholic educators in programs for 'children under five' and in educational activities for Mexican-Americans and Puerto Ricans, many of whom are in the Catholic schools."

Specifically, the President pledged support of consolidation of the Title II of the Elementary and Secondary Education Act of 1965 with Title III-A of the National Defense Education Act of 1958.

Title II provides library books and the textbooks for private school children. Title III-A provides equipment, such as visual aids, for private schools.

The Catholic educators told the President that Title II of the Elementary and Secondary Education Act was the "first effective program that the federal government launched that substantially aided private schools," through the disbursement of textbooks. They urged an "extension of this concept."

Koob said that "Mr. Nixon's emphasis on improved reading programs, better library facilities, modern teaching aids and instructional tools gave heart to all of us who want to see education for all children improve."

Ten members of the NCEA board met with the President, according to the report.

NCEA is the largest and oldest professional organization of Catholic educators in the United States. Its national headquarters is in the Center for Higher Education on Dupont Circle, in the nation's capital.

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## Game, fish also provide food



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Each year millions of pounds of high quality-high protein food in the form of fish and wildlife is served on the tables of Arkansas homes.

For instance, during the recent deer hunts last year 25,696 deer were checked through the Commission's check stations. This easily represented 1,500,000 pounds of dressed meat. Countless millions of pounds of smaller game animals and birds are killed and eaten each year. The state's half million fishermen catch millions of pounds of fish. Very little game and fish goes to waste since many people like to eat game and fish.

Game and fish does not represent a cheap source of food since with few exceptions hunting and fishing are expensive, especially when the time involved is considered. The protein is worth millions of dollars in food value but the chief value of hunting and fishing is in the recreation which these two wholesome sports provide at a time when recreation is at a premium.

No true value can be placed on the real worth of the state's game and fish resources, but from the food standpoint alone millions of dollars are involved each year.

## Italian institute doubles enrollment

RIVOLI, Italy (BP)—A Baptist language institute in Northern Italy has almost doubled its enrollment during the past year.

Main reason for the increasing popularity is the school's reputation, according to Southern Baptist Missionary Charles W. Oliver, who works at the school. Oliver is a former high school teacher in Phoenix, Ariz., and is a native of Texas.

The institute, located at Rivoli on the outskirts of the densely populated city of Turin, currently has 66 students. Last year 36 were enrolled.

The school provides a bridge between the tiny Baptist constituency in Italy and the Italian society as a whole, said Oliver, who is program director for the institute.

"It helps Baptists to become better accepted," he said. "We offer as much personal attention to the students as possible."

The enrollment gain can partly be attributed to the fact that the institute, now in its fourth year, is adding a new class level every year until it has five, according to European Baptist Press Service. It will reach this point during the 1970-71 academic session as it moves toward official status as a five-year lyceum (secondary school).

## Poor families helped by BWA funds

VELLORE, India (BP)—New homes have been provided for 258 Telugu-speaking families who were victims of cyclones in southern India through funds provided by Baptist World Alliance members in America and Europe.

The cyclone victims were aided by the socio-economic projects division of the Convention of Telugu Baptist Churches, according to a report from P. Sadhu Samuel, a Baptist leader in India.

Samuel said that 106 well projects for irrigation have also been developed with Baptist World Alliance assistance, with hopes for an additional 200 well projects in 1970. Most of the work is designed to help the poorest of the people in the villages.





## The living engine

BY ENOLA CHAMBERLAIN

Chester and Marie had run all the way home from school. They stopped on the big front porch to rest.

"My heart is puffing like an engine climbing a steep grade," gasped Marie.

"It is an engine of a sort," Chester panted. "When we run, we make it work hard. It must keep the produce going to its several hundred thousand consumers. And it has a long way to send this produce. There are around one hundred thousand miles in its system in an adult, perhaps fifty thousand miles in those of us who are not yet grown."

Marie's heart was becoming more quiet. "What system, what produce, and what consumers?" she asked.

"The circulatory system—our arteries, our veins, and our capillaries," Chester told her. "Our heart by its constant work sends out food to its consumers and distributes it. Then it acts as a trash collector as well."

"Are you sure you know what you're talking about?" asked Marie.

"Dad told me. Being a doctor he should know, shouldn't he?"

Marie nodded her head.

"This circulatory system for which the heart is the engine is really the track through which the heart pumps the blood. It starts out as large tubes, the main arteries. These soon branch. One of the branches goes to the left arm, one to the right arm, one to the brain. One goes downward in the body toward the legs."

Marie interrupted Chester. "I don't see where fifty thousand miles of blood vessels have room in my body."

"That's because you've forgotten the capillaries," Chester told her. "From the arteries the blood vessels keep branching until they become tiny tubes. The red blood cells must go through these single file, like Indians. You can't see them without a microscope. In this manner, the blood makes its way to the veins. Here the force of the heartbeat, pumping fresh blood all the time, forces it back to the heart."

Marie nodded her head. "I begin to see the picture. The blood is like railroad cars running out from a city and back again. There is but one engine to push them, however, and it always stays in the same place. Now what about this produce the heart sends out and the trash it collects?"

Chester snorted a little. "What are the cells in our body if they are not consumers? They need oxygen. They need the good out of the things we eat to keep our bodies growing and healthy. The blood carries all these things to them."

"And the trash?" Marie prompted him.

"When cells are used up, they die or parts of them do. You know, we use them up all the time, lots of them when we run. If that dead material were left, our whole body would become poisoned with it. The blood picks up this waste. It leaves part of it in the kidneys for them to get rid of. It takes some of it back to the heart."

"This blood is bluish now instead of red because the cells have taken the oxygen out of it. So the heart pumps it into the lungs. They filter out the carbon dioxide poison and filter in oxygen. Then the blood goes back to the heart to go on its way again."

Marie drew a deep breath. "That process helps us know how wonderfully God made our bodies, doesn't it?"

"It surely does," said Chester. "It makes us think of how we should eat good food and breathe plenty of fresh air. Then we can help to keep these bodies as God wants us to."

Marie nodded her head thoughtfully.

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## Fun with sponge

BY ROBERT H. WRIGHT

Sponges can be lots of fun. You can make up many different games with sponges. All you need is a bowl of water, scissors, rubber bands or paper clips, and some sponge. Sponges that are old and worn can be used just as well.

One sponge game that everyone enjoys is "guess the animal." First, cut out small pieces of sponge in the shape of various animals. You don't have to be an artist to do this, as many animals have simple outlines. Owls, fish, butterflies, and turtles are easy to make.

After you have made several sponge animals, dip them in water to wet them. Wad each one tightly and wrap a rubber band around it. Or slip it between a paper clip.

If your sponge is the type that is soft and flexible when dry, freeze your wadded-up animals. They will not take long to freeze. In the freezer compartment of the refrigerator, they should freeze in about an hour.

Sponges that are hard and firm when

dry can either be frozen or simply left out in the air to dry. These sponges hold their shape. When you take the clip or rubber band off the dry sponge animal, it will remain wadded up.

After the sponge animals are either frozen or dried, remove the rubber band or paper clip. You are ready to play the game. Any number of people can play. Set a large bowl of water on a table. Gather the players around so each one has a clear view of the bowl.

Drop a frozen or dried animal into the bowl and watch carefully. Very slowly, the sponge will begin to straighten out. The first person who correctly guesses the animal gets one point. Keep score as you drop the other animals into the water and watch them gradually return to their original shape. The person with the highest score wins.

People who like word games will enjoy cutting letters from sponges and dropping three or four of them into the water all at once. The first person who

can make a word from the letters gets one point.

For this game, you will need to make more vowels—a, e, i, o, u—than consonants. Make the vowels from a different color sponge than the consonants. Then you can be sure to put at least one vowel into the bowl each time. It is rather difficult to make a word without any vowels.

Those who like number games can cut numbers from the sponge. Players take turns choosing a wadded number and dropping it into a pan of water. Each person adds his numbers as they unfold in the water. After all numbers have been chosen, the person with the highest number is the winner.

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"Survey Shows More Women Holding Jobs Outside Home"—The Women's Bureau of the U. S. Labor Dept. announced its latest count of feminine heads on the job and found the number had doubled since the turn of the century. Today, there are 31.9 million women workers, accounting for 38.5 percent of the labor force . . . The greatest growth has been in the number of clerical workers—from 2.5 million women in 1940 to 9.3 million in 1968, or more than a three-fold increase . . . The number of service workers (medical care workers, maids, waitresses, and others except private household) has more than tripled since 1940 . . . In the professional category, teaching continues to be the most popular profession. The 1.7 million women teaching a below-college level represented 42 percent of all the professionals. But the bureau said there had been a decline in the proportion of women college and university professors. It didn't say why. (Dallas Times Herald, Feb. 20, 1970).

The talk was all about death in Randolph, Mass. Recently. In this quiet manufacturing town 20 miles south of Boston, the cigarette counters were draped in black. Signs proclaimed "support smoke-out." Another read, "Smoking pays: the tobacco company, the hospital, the undertaker." There was a 24-hour moratorium on smoking. The massive antismoking campaign was sponsored by the Rotary Club and the senior class at Randolph High School. The brainchild of Arthur P. Mullaney, guidance director at the high school, the goal was a scholarship fund to aid the town's students. Everyone in the community, smokers and non-smokers alike, were asked to donate the cost of a package of cigarettes. Alfred Hills, 40, owner of Hill's 5-&-10 Cent Store, physically threw the store's cigarette machine out the front door. "It's not going back in there. I'll tell you that," said Hill, a smoker. Persons entering his store were asked to sign the following pledge: "I will not smoke on Feb. 18. I believe smoking may be hazardous to my health. I will think of it if I light up a cigarette after Feb. 18." (Nashville Tennessean, Feb. 19, 1970).

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## The Christian and government

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

Life and Work

March 15, 1970

Romans 13: 1-7

I Peter 2: 11-17

This is the third in a series dealing with "Responsibilities of the saved."

For some strange reason believers have never taken seriously enough their civic responsibilities. Christ said, "Render therefore unto Caesar the things which are Caesar's" (Matt. 22:21). Christians should become more involved responsibly in the matters of government.

### The Christian's attitude toward civil government (Rom. 13: 1-4)

The foundation for government is divinely ordained. God intended for society to be governed by laws. The Christian is to give absolute obedience to the civil power. Paul lived under Roman rule. Paul received justice and protection many times at the hands of Roman justice. He enjoins believers to support law and order.

The state is to give protection to its citizens. The state exists for the sake of justice and safety. After all, is not a state a body of men who have covenanted together to maintain certain relationships between each other and observe certain laws? Chaos would exist without laws. Only the strong would survive. Laws protect everyone, especially the weak. Since the state provides security, the citizen owes to the state his allegiance and support.

(The state provides services which would be impossible individually (water, lights, sewage, schools, etc.). All would agree that it would not be right to take services provided by the state and then not assume any of the responsibilities of citizenship. Privilege assumes responsibility. The Christian, to put it simply, should be a good citizen.

Paul argued that the government was an instrument in the hand of God. He felt that the Roman Empire was a divinely ordained instrument. Even those that administered the affairs of state were playing a part in the framework of God's work among men. Whether the rulers were aware of it or not, they were doing God's work in a sense and Christians had a responsibility to help and cooperate.

### The Christian's responsibility toward government (Rom. 13: 5-7)

Believers are to be in subjection to

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governmental authority. The motive involves conscience. Christians have a sense of doing the right thing in being obedient to civil government, for human authority has its basis in divine authority.

This has many implications. The Christian should be willing to fight and die for his country. It is the writer's firm conviction that occasions arise (such as wars) when one's country must be defended. If our country were not defended, some other country would take it over and our freedom would be lost. Pacifism is extremely hard to defend with the Bible in its total context. Patriotism and supporting one's country even to the point of death is easily defended in the Scriptures.

Other implications of the text are paying taxes, obeying the police, and voting. Many ideas grow out of the concept of Christian citizenship. More Christians should be involved in the field of politics. Good people failing to present them-

selves for public office sometimes puts undesirables into office.

Twice Paul refers to public officials as "ministers of God" (vv. 4 and 6). Constituted authorities should be viewed as God's own ministers in governmental things. What a revolutionary idea!

### Relationship to civil authorities (1 Pet. 2: 13-17)

Peter argues that a Christian can be a good witness for Christ by having the right attitude toward those in civil authority. Those who govern definitely receive a certain authority from God. They are, in a sense, sent by God, and are uniquely responsible to God. Peter restates Paul's line of thought found in Romans 13.

This thought pattern is found throughout the entire New Testament. We are to be productive and constructive citizens. We are to build a better community in the here and now. The Christian life takes on a new dimension when viewed from this perspective.

Christians are citizens of heaven but also are citizens where they live now. This present citizenship never is to be viewed casually nor taken lightly. Human government as already stated, is ordained of God and is for the good of society. Christians are to find their place of service in this regard for the Lord's sake."

Keep in mind that to the people to whom this was first addressed this meant subjection to Nero and respect for the office he held as emperor. Even under these circumstances Christians should honor the state and be loyal subjects. Peter's injunction is very pertinent to us in America today because citizens in a democracy help shape the nation's destiny by exercising voting as well as many other rights.

### Conclusion:

How we need to rethink our civic duties, privileges, and responsibilities! Can you give some examples of members of your church who practice good citizenship? Should we encourage our young people to have greater respect for law and order? Do we have the right attitude toward those in places of civil authority?

Next week we shall discuss the matter of Christian influence.

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# The promised spirit

By VESTER E. WOLBER  
Religion Department  
Ouachita University

International  
March 15, 1970  
John 14:15-29

John's account of the last hours of Jesus before his death emphasizes his private ministry to his little family of disciples to fortify them for the ordeal which lay ahead for them. In the previous chapter it is recorded that he urged them to love one another and gave this fellowship-love as the distinguishing mark of his disciples (13:35).

He went on to fortify them by planting faith and hope in their hearts. He assured them that after going away to prepare for them he would return and take them.

Love and hope are strong allies of the Christian life, but the really tough experiences of life call for supernatural assistance such as cannot be provided by human attributes. He therefore promised to send the Holy Spirit to abide in them and become in them a divine source of wisdom and power.

## The heart of his promise

1. Jesus was leaving the world that he might return to his disciples. His departure by death would put him out of touch with the world, but he promised that he would keep in touch with his disciples. He promised that he and the Father would return and make their home in them.

Even so, before going away from them, he left peace in their hearts (v. 27). It was his kind of peace, the sort that characterized his quiet and happy life. He gave them a piece of his peace which he continues to make available to all who love him and rest in him.

2. He was to return to his disciples in the person of the Holy Spirit. He said that he would not leave them desolate, like orphans, but would come back to them (v. 18); and the coming of the Spirit at Pentecost was that return of Christ in another and spiritual form.

3. The human condition for receiving the Spirit was love. In one grand verse (21) he said that the Father loves the person who loves the Son, and the Son also will love him and manifest himself to him. He manifests himself (makes himself known) through the Spirit.

Obedience is also necessary if one is to receive the Spirit, but Jesus said that where there is love for Christ it will generate obedience. Obedience gives evidence of love (21, 23); and when one is missing, the other is not real.

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4. The function of the Spirit is to give counsel and strength. The word "Comforter" as used in the King James version has changed its meaning since the translation was made, when it meant strengthener. The Holy Spirit is our helper and guide.

Another function of the Spirit is that of teacher (v. 26). "He will guide you into all the truth (16:13)—will give insight and understanding—especially the truth concerning Jesus.

The primary function of the Spirit is to call attention to Jesus. "He will take what is mine and declare it unto you" (16:14). Passages such as this one make it quite clear that the Spirit is not presented as the object of faith but does his work in pointing men toward Jesus who is the object of faith. All objective revelation of God has been made by the Son, but subjective and internal revelation comes to us through the ministry of the Spirit.

Another function of the Spirit is to give recall. Jesus told his disciples that the

Spirit would bring to their remembrance the things which he had taught them. A classic example of this sort of thing is seen in John (2:13-22) where it is stated the disciples did not recall his teaching until his predictions had been realized in the resurrection of Jesus.

The Spirit also functions in the unconverted world. He convinces men of their sin, righteousness, and judgment. The Spirit witnesses along with the revealed Word of God to awaken the human spirit and make him aware of his need for God. When the conscience has been alerted by the combined witness of the Word and the Spirit and made aware that Christ is the supreme issue which confronts him, he makes his decision for or against him.

## Conclusions

1. The Holy Spirit is a person and, as such, is both an individual center of consciousness and an interacting social being.

2. When the early church accepted the basic doctrine set out in the New Testament that the Spirit is personal in nature, the doctrine of the Trinity was inevitable, since the divine nature of Jesus had already been established in Christian thought.

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March 1, 1970

A—Annie Armstrong offering (PS) p3.  
 B—"Beacon Lights," changing Human nature p10.  
 F—Funerals, cheap, (L) p5.  
 G—Grant, Dr. Daniel to speak to club p9; Garner, Mrs. Neva dies p11.  
 M—Markham Street Baptist Church, Little Rock dedicates building p9; Membership, committee on (GE) p3; morality, seminar on (E) p4; McCullough, John G. M. visits Arkansas p6; Morris, Gilbert to head OU English department p8; McClanahan, Dr. John on music conference program p7.  
 N—New frontiers for the denomination (IMSI) p4.  
 O—Owens, Mrs. Alma dies p11.  
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 R—Rebsamen, C. A. dies p11.  
 S—Setliffe, Jean crowned homecoming queen p9.  
 T—Thompson, Joshua visits Arkansas p6.  
 W—"Woman's viewpoint," birds and miracles.

## Good guess

Mother: "I think my son is home from college."

Neighbor: "What makes you say that?"

Mother: "Well, I haven't had a letter from him in three weeks, and the car is missing!"

Church	School	Training Union	Ch. Addns.
Alicia	61	67	
Arkadelphia, Shiloh	15	8	
Batesville, North Side Mission	25	26	
Berryville			
First	129	52	2
Freeman Heights	115	31	
Rock Springs	77	48	
Booneville, First	233	233	
Camden, First	441	93	1
Cherokee Village	83	22	2
Crossett			
First	552	142	
Mt. Olive	292	155	
North Crossett	120	62	
El Dorado, Ebenezer	124	51	
Forrest City, First	487	124	
Ft. Smith			
Haven Heights	209	111	1
First	978	370	10
Green Forest, First	162	54	
Greenwood, First	284	83	
Hampton, First	131	39	3
Harrison, Eagle Heights	222	51	
Helena, First	241	80	
Hot Springs, Piney	144	63	
Hope, First	460	126	
Jacksonville			
Bayou Meto	121	67	
First	382	117	
Marshall Road	291	132	4
Jonesboro, Central	445	151	3
Lake Hamilton	92	25	
Little Rock			
Archview	135	60	
Geyer Springs	576	240	4
Life Line	477	164	9
Reynolds Memorial	106	57	
Magnolia, Central	613	222	
Marked Tree			
First	156	45	
Neiswander	110	58	1
Martinville	42	22	
Monroe	72	25	
Monticello			
Northside	103	65	
Second	214	97	
Norfolk	82	47	1
North Little Rock.			
Calvary	383	141	3
Central	191	92	1
Forty-Seventh St.	143	61	
Gravel Ridge	156	90	
Highway	140	65	
Levy	359	91	
Park Hill	673	175	5
Sixteenth St.	49	38	
Paris, First	328	93	2
Paragould, East Side	242	125	
Pine Bluff			
Centennial	228	96	1
East Side	152	91	
First	719	178	3
Green Meadows	70	49	
Lee Memorial	183	90	17
Second	191	72	1
Springdale			
Berry Street	79	43	
Caudie Avenue	102	33	
Elmdale	397	158	3
First	432	115	1
Van Buren, First	384	154	8
Jesse Turner Mission	9		
Chapel	36		
Vandervoort	57	23	
Warren			
Immanuel	224	69	1
Westside	77	43	

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# Letters, editorials protest 'Authentic Morality' seminar

NASHVILLE (BP)—Final details for nation-wide Southern Baptist seminar in Atlanta on the theme, "Toward Authentic Morality for Modern Man," a meeting which has caused considerable controversy, have been announced by the Southern Baptist Christian Life Commission here which is sponsoring the meeting, March 16-18.

More than 100 letters and at least two editorials in Baptist state papers have criticized the commission for sponsoring the seminar, slated at Atlanta's American Motor Hotel.

Most of the letters have protested the commission's inviting as speakers to the meeting three of the 15 program personalities—Joseph Fletcher, Episcopal Theological School professor and author of the book, *Situation Ethics*; Anson Mount, public affairs manager for *Playboy* magazine; and Rep. Julian Bond, Negro state legislator in Georgia.

An editorial in the *Mississippi Baptist Record* questioned whether such speakers should be given a platform at a Southern Baptist meeting.

An editorial in the *Tennessee Baptist and Reflector* argued that the seminar would hurt giving to the convention's Cooperative Program unified budget.

Most of the nearly 100 letters received by the commission here have opposed the seminar on the basis of mis-information, or on a misunderstanding of the format and nature of the seminar, said Foy D. Valentine, executive secretary of the commission.

Many of the letters seem to have been prompted by a misleading article and radio broadcast put out by Billy James Hargis' Christian Crusade in Tulsa, Okla., Valentine said.

Most of the people who have written do not seem to understand that following the presentations by Fletcher and Mount, two Southern Baptist seminary professors who have done detailed study in the field will debate their views, Valentine pointed out.

Hénlee H. Barnette, ethics professor at Southern Seminary, Louisville, will respond to Fletcher; and William M. Pinson Jr., ethics professor at Southwestern Baptist Theological Seminary, Ft. Worth, will discuss the negative aspects of the *Playboy* philosophy.

Following each of the program periods involving Fletcher and Barnette, Mount and Pinson, and Bond, there will be a period of open discussion for the conference participants to express their views or question the speakers further.

"The seminary will allow the participants to hear widely differing points of

view, with full freedom for debate between speakers and ample time for questions and statements from the floor," Valentine said.

The SBC agency leader said the seminar was planned to include two messages from those "with whom we have basic differences." Valentine pointed out that the views of the speakers "are not necessarily those of the Christian Life Commission or of the commission staff."

"In order to understand what God is saying to Christians about morality in 1970, many thoughtful people want to know what those who proclaim 'another morality' are saying," he added. "We need to understand the heavy pressures and subtle temptations inflicted upon the Christian as he seeks to live his faith in today's world."

He added that the commission is attempting to follow in the seminar the New Testament pattern set by the Apostle Paul when he went to Mars Hill in Athens to confront and challenge the "unknown gods" with the Gospel of Jesus Christ.

Valentine pointed out that attendance at the seminar is by invitation to those who have attended previous national seminars and to those who have requested invitations, and that the \$20 registration fee will cover the program costs of the seminar, not the SBC Cooperative Program (unified budget).

Nearly 400 persons from almost every Baptist state convention have registered for the seminar. Usually, attendance in past seminars has been limited to about 250 persons, but the response for the Atlanta meeting far exceeded previous seminars, Valentine said.

Those who register do so with an understanding of the subjects to be discussed, the kinds of speakers who will participate and the approach to be taken, he added.

*Baptist and Reflector* Editor James Lester wrote that "despite the rebuttal that 'we want to have a representation of opinion,' this type of approach to a 'problem' isn't calculated to make a lot of churches want to increase their gifts to the Cooperative Program."

Editor Joe T. Odle in *Mississippi* wrote that "it appears that the positions held by these men are pretty widely known, so that any informed Baptist can know what they are saying, without our giving them a platform or paying their expenses or an honorarium to say it."

At least two Baptist pastors' conferences, in Memphis and Birmingham, have reportedly passed resolutions or asked their officers to express opposition to the conference.

In Georgia, where opposition to the seminar seems to be strongest, about 75 persons have written letters to the editor at the *Christian Index*, Baptist state paper, opposing the seminar.

At least two churches, DeFoor Avenue Church in Atlanta, and Woodlawn Church in Baxley, Ga., have voted to withdraw financial support of the Cooperative Program, citing the seminar as an example of liberalism they oppose in the denomination.

In addition, about 20 churches or their deacons, associational executive committees, or pastors' conferences in Georgia have adopted resolutions criticizing the seminar.

Valentine said since opposition has developed toward the three most controversial speakers that most Baptists have failed to see the perspective of the program for the total seminar.

Of the 15 speakers, 10 of them are Baptists who will outline specific steps Christians should take towards upholding authentic morality, he pointed out.

Each session will begin with a Bible study on the theme, "Seedbed for Authentic Morality," by Clarence W. Cranford, pastor of Calvary Church, Washington, D. C.

Roger O. Egeberg, assistant secretary for health and scientific affairs, U. S. Department of Health, Education and Welfare, Washington, will speak on "Population and Public Health."

David Mace, professor at Boman Gray School of Medicine, Wake Forest University, Winston-Salem, N. C., will speak on "Sex Education and Moral Values," and Frank Stagg, professor at Southern Seminary, Louisville, will speak on "Authentic Morality and Militarism," Rep. Bond will speak on "The Constructive Uses of Black Power."

(See page 15)

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