

5-22-1969

May 22, 1969

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69

Recommended Citation

Arkansas Baptist State Convention, "May 22, 1969" (1969). *Arkansas Baptist Newsmagazine, 1965-1969*. 44.
https://scholarlycommons.obu.edu/arbn_65-69/44

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Arkansas Baptist

newsmagazine

MAY 22, 1969

Personally speaking



First to the saved

Editor Jack U. Harwell of *The Christian Index*, weekly publication of the Baptist Convention of the State of Georgia, woke up recently to face the fact that he has few friends and acquaintances other than "good fellow Baptists."

In his column, "From Where I Stand," Jack told of a jolt he got the other day from one of his teen-age twin sons. After an unusual run of Baptist visitors, 'phone calls, counseling sessions and social affairs, one of the sons asked in disgust: "Daddy, don't you know *anybody* except Baptist preachers?"

As the editor cogitated on the matter, he was rather surprised at how long it had been since he had invited to his home someone who was not either a Baptist preacher or an active worker in a Baptist church.

Wrote Harwell:

"My son's question has probed deeply into my conscience. It's easy to surround one's self with a small company of 'comfortable' companions of like interests and thoughts. It's easy to feel that everybody else thinks and believes like you and your friends.

"It's hard to vary our routines of social and church contacts. It's hard to reach out of ourselves to share Christ and his abundance with those who don't accept him.

"But, isn't it a joy to know what we have done when we have shared our Savior with lost friends? And isn't life more full when it has been flavored with friendships from all walks and persuasions of belief?

"Of course, Christians are not to surround themselves, day in and day out, with godless infidels whose habits and opinions would drag a Christian's witness into the gutter.

"But, if I read my Bible right, we are to show them the Christ by showing them the Christians. How can we do this if they never see us in Christian fellowship and friendship?"

Isn't it true that the most of us, even when we go visiting for our respective churches, expend a lot more energy on trying to reach fellow Bap-

tists who have just moved into our church communities than to reach those who do not claim to be Christians? It is something to think about.

Erwin L. McDonald

IN THIS ISSUE:

'EXTREMISM—Left and Right' describes on page 12 the request of the Christian Life Commission, SBC, that Baptists show "Christian concern for the victims of extremism... and for extremists themselves." A formal proposal of a stand on extremism will be presented to the Southern Baptist Convention at New Orleans, June 10-13.

"WE are in Christ, not as a pebble in a box, but as a branch in a tree..." says Dr. Robert W. Stagg, page 16, in 'Paul's doctrine of sin.'

BILL ELLIFF was recognized by selection to sing in "Musical Night to Remember" at New York's Carnegie Hall, page 7.

STATE-WIDE Deacon's Retreat at Camp Paron, page 9, was a "first" for Arkansas as a training session in the ministry of deacons and a study of Baptist polity.

MUSIC—Men of Arkansas, page 9, is a newly-formed men's singing group made up of ministers of music, youth, and education, and intended to serve Arkansas Baptists with a message in song.

COVER story, 20.

Arkansas Baptist

newsmagazine

May 22, 1969

-Volume 68, No. 21

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, FRANKLIN I. PRESSON

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

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

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

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

Dirty linen in public

The savagry of Baptists in business session is a topic of concern that frequently pops up among us. We heard the other day of a Baptist pastor who made it a family policy never to allow his own children to be at church on business-session night—he did not want them to be exposed to the brand of “Christianity” often exhibited on such occasions.

We would like to think that the incivilities alluded to here are the exception rather than the rule. But these are numerous enough to mar the Baptist image. And since Baptists profess to be disciples of Christ, whatever hurts our personal, church, or denominational image hurts our Christian witness.

In the flashing of tempers, the ungodly maneuvering and railroading, and the rude disregard for the feelings and rights of others that are sometimes witnessed in Baptist meetings, the offenders are not always “long-horned” deacons. Some-

times they are cantankerous laymen—or egoistic pastors.

Often, in the conduct of our Baptist business, the real weakness is not character weakness but unadulterated ignorance of parliamentary law. A good-intentioned brother or sister may, in speaking for a viewpoint or a cause, innocently violate “every rule in the book.” And confusion is often added to confusion by having someone presiding who is both inexperienced and unknowledgable.

Since we Baptists take such great pride in our democracy, emphasizing our independence and autonomy, the need for all of us to have some knowledge of parliamentary procedure is acute. This is especially true of pastors and other leaders who, because of their positions, often find themselves chairing meetings. But it is also true for every Baptist Sally and Joe, for you know, every one of us has a voice and a vote.

We would strongly recommend that every church schedule a special study course in parliamentary procedure every year or two. And, until you and I meet in such a class, we can be studying Robert and Kerfoot on the side.

Registering opinion

A booklet entitled *Register Citizen Opinion* has been released by the General Board of Christian Social Concerns of the Methodist Church. This is a guide to political action, including a Congressional directory for the 1st session of the 91st Congress.

For persons who, as citizens of the United States, wish to exert meaningful influence on public affairs, this is a most helpful publication.

Here are the names and addresses of the President, the members of Congress, members of the Cabinet, a listing of all the various committees of Congress, along with correct forms of address.

Another feature is a listing of recommended newspapers and magazines for keeping readers informed on world affairs.

A government official is quoted as saying, “If the average Congressman received as many as a half-dozen letters scrawled in pencil on brown wrapping paper, it would be enough to change his vote on most issues.”

Five suggestions are made for the writing of effective letters, and these suggestions will hold for the usual “letters to the editor” as carried in the *Arkansas Baptist Newsmagazine* and other publications:

“1. Keep each letter reasonably brief and limit the subject matter to a single issue. When writing about legislation, refer to the accurate title and number of the bill.

“2. Point up the moral issues involved. Specify why you are personally advocating a particular position. . . .

“3. Be positive. Avoid criticism. If possible, compliment the legislator on some recent action, vote, or public speech. Occasionally devote your entire letter to praise for some constructive proposal or action.

“4. To get a personal response, ask a thoughtful question about an issue which concerns you. Ask for the legislator’s opinion, or after you have stated your opinion, write, ‘Can I count on your support on this vital matter?’

“5. Point out shortcomings which you have noted in a particular bill. Make suggestions for correcting these.”

Copies of *Register Citizen Opinion* may be secured from General Board of Christian Social Concerns of The Methodist Church, 100 Maryland Ave., N. E., Washington, D. C. 20002, at 15 cents per copy; \$1.50 for 12 copies; \$10 for 100 copies; or \$80 for 1,000 copies.

WORDCHECK: *comparable*, an adjective meaning: 1. able to be compared; 2. fit to be compared, is accented on the first syllable, not the second: *com' pa ra ble*.

The people speak

Takes issue with Dr. Stagg article

I am writing in reference to an article by Frank Stagg which appeared in the April 17 issue of this magazine entitled "Christian Conscience and the War in Vietnam". . .

Mr. Stagg's iteration that "free, white, and 21" is no longer a proud boast is absolutely right. Freedom is apparently only for those who don't have it and not for those who want to retain it. Being white these days is a fate worse than death. Racial pride has become the exclusive province of the non-white. Becoming 21 no longer symbolizes a bold assumption of adult responsibility but a child just learning to walk after a steady diet of dream-world pabulum fed up by ivory tower liberals who populate our campuses and editorial desks. . . .

Mr. Stagg laments the moral, ethical, and personal dilemma in which the Vietnam war places today's young man. War has always created such dilemmas and a cop-out is still a cop-out even though sanctioned by the liberal establishment. If it is to survive, society must never hide cowardice behind the guise of suddenly acquired moral consciousness nor should vocal protests and posturings or the disruption of the processes of government and education be accepted as the moral equivalent of fighting and dying for one's country. . . .

This young man of Mr. Stagg's must, in his words, "become the property of the military establishment and learn how to kill men ten thousand miles from home." What is the relevance of the nature of military organization and the remoteness of a conflict to the morality of this war?

Mr. Stagg must, if only briefly, mention the black man and his ghetto existence as if this somehow applies the clincher in a process of purification and sanctification. . . . That some must die

About people

Sidney C. Reber, missionary associate who is treasurer and business manager of the organization of Southern Baptist missionaries in Singapore and Malaysia, was elected director of the management services division of the Southern Baptist Foreign Mission Board during a special meeting of the Board in Dallas, Tex.

Mr. Reber will oversee the work of the treasurer's department, the business manager, the data processing systems, and matters related to non-administrative headquarters personnel. He will also be responsible for financial systems analyses.

is unfortunate and that they are young and disproportionately black is unfortunate, but young men have fought all wars and the condition of the Negro came before the war and cannot be laid at the door of Vietnam.

Mr. Stagg grabs hold of the Eisenhower military-industrial complex statement to prove everything and prove nothing. In the true spirit of "fairness" Mr. Stagg fails to mention that General Eisenhower was a staunch supporter of the Vietnam war. . . .

Mr. Stagg seems shocked that money, glory, and promotion are elements in war. I think it would be fair to say that interdepartmental rivalry, personal vindictiveness, and yea, verily, heresy, exist in seminaries but this does not mean that seminaries have no moral justification. . . .

Mr. Stagg cites the death toll in Vietnam but the moral justification of a war does not stand or fall on the number of casualties.

A father thrust in Mr. Stagg's "de-astating" argument deals with the length of the war as if this is an indication of its immorality. Is a short war moral? If so, the Arab-Israeli war must have been the most moral in history!

Mr. Stagg boldly assumes the role of historian and deals with 2,000 years of history in six short paragraphs with military tactics thrown in for good measure. He leaves the impression that until WWII, Vietnam was a viable, closeknit, peace loving nation and that free France, free China, and free America messed it up (please note who the bad guys are). Nationhood is a new experience for these disparate people and abandoning them to communism because of some convenient, liberal,

left-wing definition of a "civil war" is not in the best interest of the United States or Vietnam.

The author's indictment of the pacification program is like criticizing the fire department for putting out fires. If Mr. Stagg would study military operations more closely, he would discover that an integral part of all wars is the civil affairs function. Call it what you may, pacification is particularly necessary in insurgency and guerilla campaigns. The Viet Cong concept of pacification is to behead village chiefs and province officials and "tax the peasants". . . .

There is a twist of irony in the fact that the conservative element in this country feels a moral obligation to the people of South Vietnam which transcends boundaries, treaties, and textbook definitions of civil wars while on the other hand the liberals invoke arguments of nationalism and the isolationist argument that Vietnam doesn't affect our security and that "we can't be the world's policeman" ploy.

Mr. Stagg implies that our cause is wrong because South Vietnam lacks the will to fight. The readers is supposed to assume that on the other hand the North Vietnamese soldier and his sympathizers are patriots led by the humane principles of a peace-loving regime which just happens to be communist. Perhaps the South Vietnamese soldier would possess a greater will to fight if he were subjected to the same fanatical indoctrination and the "do or die" discipline of his northern brethren. —Joe Anderson, Cotton Plant, Ark.

REPLY: Those who have read this might like to go back to our issue of April 17 and see for themselves what Dr. Stagg said.—ELM

A mother, not only to her own children, but also to many who have needed her help, Mrs. R. G. "Mom" LeTourneau has been chosen "Texas Mother of the Year."

Announcement of Mrs. LeTourneau's selection was made by Mrs. Robert E. Wendland, Temple, Tex., chairman of the American Mothers Committee, and Mrs. Don Redmond, Corpus Christi, search chairman for the Mother of the Year program of the American Mothers Committee, Inc.

The mother of five, grandmother of 19, and great grandmother of one was selected, not only because she has

reared her own children to be exemplary Christians, but because she has been the inspiration and guiding influence in making better citizens and better Christians of so many young persons whose lives she has touched.

Mary Dorr, West Coast television personality, has been named secretary for women's activities in the Western and Pacific Region of the American Bible Society, effective June 1. Mrs. Dorr is currently national president of American Women in Radio and Television, the professional association of women broadcasters in this country.

Lay leader to speak; two to get honorary degrees at OBU

Commencement speaker for graduation exercises at Ouachita University May 31 will be Owen Cooper, a prominent Yazoo, Miss., business man and an active worker in the Southern Baptist Convention.

Graduation ceremonies will be held on A. U. Williams Field, at 5 p.m.

Cooper, president of the Mississippi Chemical Corporation and the Coastal Chemical Corporation, is a past president of the Mississippi Baptist Convention and is presently serving as first vice president of the Southern Baptist Convention, of which he is a member of the executive committee. He is also president of the Pan American Union of Baptist Men.

Two honorary doctor of divinity de-

grees will be awarded at the graduation exercises.

Receiving the awards will be George H. Harris, pastor of First Church, Mt. Pleasant, Tex., and Fred D. Hubbs, editor of the Michigan Baptist Advocate and executive secretary of the Michigan Baptist State Convention.

A native of Pine Bluff, Harris was graduated from OBU in 1958. He attended Southwestern Seminary, Ft. Worth, Tex., and expects to complete his thesis for a doctor's degree by the end of the year from Luther Rice Seminary in Jacksonville, Fla.

Harris has held pastorates in Irving, Tex., Dermott, Ark., and is a contributor to *The Church Proclaiming and Witnessing*, a book published by Baker Book House.



MR. COOPER

Hubbs is a native of Illinois. He attended Central Baptist College, North Little Rock; Baylor University, Waco, Tex.; and graduated from Great Lakes College, Michigan. In 1959 he attended Southern Seminary, Louisville.

McDonald named to Baptist panel

Dr. Erwin L. McDonald, Little Rock, editor of the *Arkansas Baptist News-magazine*, has been appointed to the editorial committee that will oversee the publication of a new volume of the *Encyclopedia of Southern Baptists*. It is scheduled for publication in 1971.

Dr. McDonald represents the editors of Baptist publications on the nine-man committee.

Thomas A. Hinson, West Memphis, president of the Arkansas Baptist State Convention, has been appointed to the general committee of the encyclopedia.

Tri-County holds recreation workshop

Tri-County Association held a one-day recreation workshop at First Church, West Memphis, May 13.

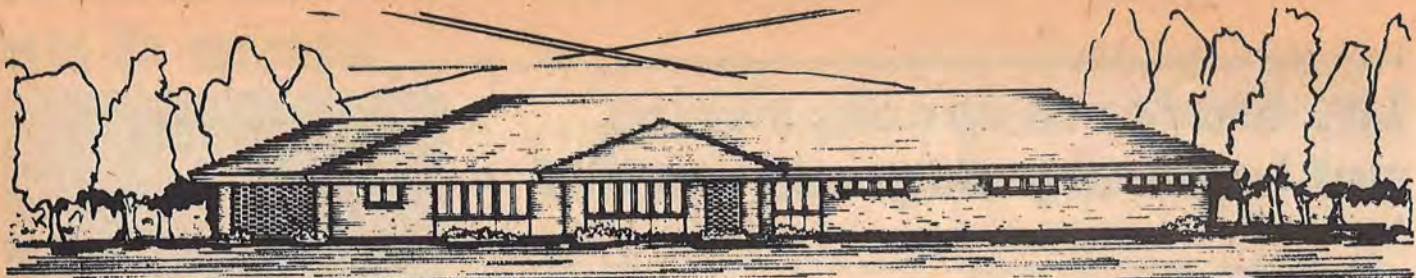
Under the leadership of Cecil McGee, Church Recreation department, Southern Baptist Convention, the program included social activities, physical activities, drama, camps and retreats, musical activities, and service activities.

The place of recreation in the church and witnessing through church recreation were presented through demonstrations and practice planning.

A puppet demonstration preceded orientation in the techniques of learning new songs, games, and stunts; planning for retreats and production of plays; and planning fellowship activities.



MOTHER'S DAY WAS double-barreled at the Baring Cross Church, North Little Rock, as Mrs. Sammie Alice McDonald Spann, a Baring Cross member, was given her plaque as Arkansas Baptist Mother of the Year, by Arkansas Baptist News-magazine Editor Erwin L. McDonald, top; and Mrs. K. Alvin Pitt, wife of the pastor of Baring Cross, was presented a plaque by Angus Emerson, bottom, minister of education of the church, proclaiming Mrs. Pitt as Baring Cross Church Mother of the Year. (ABN Photos)



ARKANSAS BAPTIST HOME FOR CHILDREN
N. J. SPARKS - ARCHITECT

Children's Home lets contract for cottages

The contract for two cottages at the Arkansas Baptist Home for Children, Monticello has been awarded, with cost of construction to be \$166,000.

The buildings will be one-story, multi-purpose, with living, eating, and sleeping facilities in each unit. Each will have a capacity of 11 children, with living space for house parents.

The two cottages will replace two old dormitory-type buildings erected in 1923. They are the first cottages to be built at the home since 1958, and are designed to meet present-day standards of child care.

The contract was awarded to Simmons & Son, Warren. Norris Sparks, Little Rock, is the architect.

Jerry Don Abernathy, pastor of First Church, Crossett, is chairman of the building program. Maurice Caldwell is executive director of the Children's Home.

Nancy J. Norman on Park Hill staff

Nancy J. Norman, a native of Winters, Tex., has assumed the duties of elementary-kindergarten director of

Park Hill Church, North Little Rock. She received the Bachelor of science degree from Hardin-Simmons University, Abilene, and the master of religious education degree from Southwestern Seminary, Ft. Worth. Miss Norman has worked with the children's program at



MISS NORMAN

Glorieta Assembly, Glorieta, N. M., and prior to accepting this position, taught four-year olds at McMaster Private School, Ft. Worth, and served as part-time children's director at Field Street Church, Cleburne, Tex.

Preacher available

Garland Anderson, who has served as pastor of churches in Arkansas, Oklahoma, and California, announces that he is available to serve as pulpit supply, interim pastor, or pastor. He may be reached in North Little Rock by calling SKyline 3-1746. His mailing address is P. O. Box 229, Buffalo, Mo.

Mr. Anderson was converted in 1930 in First Church, North Little Rock, under the ministry of Dr. T. L. Harris. He was ordained to the ministry by this church.

He received his education at Ouachita University and at Azusa (Calif.) College.

For the past 12 years he was pastor of First Church, Newhall, Calif.



Feminine intuition

by Harriet Hall

Love that won't let go

Last summer my husband and I were returning from a trip to Colorado and happened to turn on our car radio somewhere between Oakley and Hays, Kansas. As we drove along viewing the vast expanse of land and sky, in rich, clear, and thrilling notes came the words of Matheson's, "O Love That Will Not Let Me Go."

I thought of the story of George Matheson's life, remembering that he had endured great sorrow and suffering. Soon after he entered the University of Glasgow this young man became totally blind. His fiancée broke their engagement, but in spite of this and other disappointments he went on to become one of Scotland's ablest preachers, and a great writer of devotional literature. In speaking of his inspiration for writing this hymn, George Matheson said, "Something had happened. . . which caused me the most severe mental suffering. This hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life . . . I am sure that the whole work was completed in five minutes."

Sometime when you are feeling a little low, turn in a hymnbook to the words of this great hymn. It is almost incredible that such a work of enduring beauty could have been written in so short a time—and have brought such a wealth of inspiration and hope for nearly one hundred years afterwards.

As we drove along that Kansas highway we spoke of the great hope that is ours in Christ. We had just learned that a preacher friend's small daughter had leukemia. This minister later visited in our home and told us of some of the shock and trauma of that experience, and how he and his family were gradually learning to live under the shadow of such an enormity.

Paul said in the great "love" chapter of first Corinthians, "For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as I am known. And now abideth faith, hope, love, these three; but the greatest of these is love." (verses 12, 13).



MISS MILLER

MR. MAPLES

Heads Arkansas

Future Homemakers

Martha Miller, who is finishing her junior year in Melbourne High School, has been named president of the Arkansas chapter of Future Homemakers of America. Miss Miller is the daughter of Mr. and Mrs. John Miller, of Melbourne.

She is a member of First Church, Melbourne, where she is a leading alto in the church youth choir and serves as supply pianist.

She has served as president of the local Future Homemakers of America and of the district FHA. Next year she will be editor of the school paper, *The Cub*. She is a member of the Melbourne chapter of the Beta Club, a member of the Library Club and has served as assistant editor of the school annual.

Upon graduation next year from Melbourne High, Miss Miller hopes to major in music at Ouachita University.

Ron Maples new head of Magnolia BSU

Ron Maples, a senior biology major from El Dorado, has been elected Baptist Student Union president for 1969-70 at Southern State College, Memphis.

Mr. Maples is a member of First Church, El Dorado. He served last summer as a missionary with the migrant team in the Northwest.

Other officers for the year are: Janet Arnette, Fordyce, worship chairman; Sandra Sawyer, El Dorado, enlistment chairman; Vivian Patton, El Dorado, secretary-treasurer; Earl Burson, El Dorado, communications chairman; Betty Ward, Canfield, missions chairman; Jerry Thompson, Camden, social chairman; Mary Jane Sullivan, Nashville, Student Center chairman; Joan Gardner, Crossett, music chairman; Kaye Coston, Camden, enrichment chairman.

Faculty advisors are Mrs. Katie Marshall and Calvin Neal, both of Magnolia. Charles Baskin, pastor of Westside Church, Magnolia, will serve as pastor-advisor.

ZIP CODE HELPS KEEP POSTAL COSTS DOWN BUT ONLY IF YOU USE IT.

Baptist beliefs

The tyranny of darkness

BY HERSCHEL H. HOBBS

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

"This is your hour, and the power of darkness." Luke 22:53

These words were spoken by Jesus to those who arrested him in Gethsemane. This group included the chief priests, the officers of the temple, and the elders or some other members of the Sanhedrin (v. 52). They had come to seize Jesus as though he were a criminal. They had not dared to arrest him openly as he taught in the temple (v. 53). But they came under cover of night when the populace was sleeping.

Jesus seized upon this thought to express the tyranny of darkness. This was their hour of the tyranny of darkness.

The word rendered "tyranny" (*exousia*) means "out of being" or authority out of the nature of one's being. Jesus used it of himself in Matthew 28:18. "Power" or "authority" renders this word. However, when this authority is exercised by an evil person it means tyranny. This is its meaning in our text. Here it connotes unrestrained power or authority.

Evil ever works in the world, but under the restraining power of God (cf. Job 1). But here Jesus said that his enemies now for their hour would have the unrestrained power of darkness.

In effect God temporarily removed his restraint from evil. He said that it could do its worst to his Son, even kill him. Yet he would still overcome evil in Jesus' bodily resurrection.

It is in this sense of tyranny that we may understand the terrible things done to Jesus in his trials and crucifixion. It was unrestrained evil heaping its insults and cruelty upon God himself in the person of his Son.

Even so, after the tyranny of evil had worked without restraint, God showed his unlimited power and authority so that in evil's worst act God overruled to provide for the redemption of men. If God be for you, who can be against you?

Bill Elliff sings at Carnegie Hall

Bill Elliff, a junior at Hall High School, Little Rock, and a baritone in the Hall High choir, was selected to sing in a "Musical Night to Remember" concert May 13 at Carnegie Hall, New York City.

The concert was the fourth annual performance by the American Youth Performs Orchestra and Chorus, sponsored by American Airlines.

Elliff sang with a 120-voice chorus

made up of students from the United States, Canada and Mexico.

He is the son of Mr. and Mrs. J. T. Elliff, Little Rock. J. T. Elliff is secretary of the Missions and Evangelism department, Arkansas Baptist State Convention.

Bill Elliff has studied piano seven years, has performed in various church choirs for 12 years, and has sung two years in the all-state choir and the all-district choir.

Missionary notes

Brett Lane, third son and fifth child of Rev. and Mrs. Avery T. Willis Jr., Southern Baptist missionaries to Indonesia, was born April 12. (Currently in the States on furlough, Mr. and Mrs. Willis may be addressed at Rte. 1, Box 312B, Burseson, Tex., 76028.) Born in Lepanto, Ark., Mr. Willis lived in Texas, Tennessee, and Alabama while growing up. Mrs. Willis is the former Shirley Morris, of Nowata, Okla.

James A Kent to North Dakota

James A. Kent, a native Arkansan, has resigned as pastor of First Church, Chelsea, Okla., to accept appointment with the Pioneer Department of the Home Mission Board in the state of North Dakota. His new address will be P. O. Box 396, Watford City, N. D. 58854.


Graduation highlights at SBC, Walnut Ridge

Southern Baptist College, Walnut Ridge, will begin its Graduation Day exercises at 10:30 a.m., May 29, with the Commencement Sermon by Dr. W. O. Vaught, pastor of Immanuel Church, Little Rock.

Chaplain Richard Perkins, U. S. Army, will give the Alumni Luncheon address at 12:00 noon.

Governor Winthrop Rockefeller will dedicate the new Science Complex at 2:30 p.m.

Robert O. Moulton receives doctorate



Robert O. Moulton, chairman of the department of Biological Sciences, Southern Baptist College, will receive his doctorate in education from Memphis State University in the May graduation exercises. Dr. Moulton attended Southern Baptist College as a student. He received his bachelor's and master's degrees from Henderson State College, Arkadelphia. He also has attended Ouachita University, Arkansas State University and Wabash College, Crawfordsville, Indiana.

In 1967, he was selected to appear in "Outstanding Young Men of America" and "American Leaders in Science."

He has been on the faculty at Southern Baptist College since 1962.

Jack Hogue available for interim or supply

Pastor Jack Hogue, Steel Bridge Church, Lonoke, has resigned, effective June 1. Mr. Hogue will be available for supply or as interim pastor. He may be reached at 2201 S. Cedar, Little Rock, phone MO 6-9171.

New film is now available

The new film "When The Messenger Turns to go Away" is now available through our office, 525 W. Capitol Ave., Little Rock, Ark. 72201.

The only cost involved is return postage after you have shown the film at your church.—T. K. Rucker, Field Representative, Annuity Board, SBC

Your state convention at work

RA camp reservations due

Opportunity time is here for Royal Ambassador age boys. Camptime is at hand and the time to make reservations is NOW.

Royal Ambassador Camp is an opportunity for boys 9-17 years of age to have fun in the outdoors and to learn about world missions and Christian living. A week in camp provides an opportunity for self-examination and a look at God's plan for a successful life for every boy attending. There is ample time for fellowship with other Christian boys and men who serve as counselors and staff workers. Workers from the mission fields provide firsthand information about their work. Boys have an opportunity to ask questions about missions and learn about their responsibilities and place of service in the great mission work of Christ.

Four weeks of camps, are planned for June. Each week of camp begins on Monday at 1:00 P.M. and closes at noon on Friday. The first week is scheduled for June 2. The last week of camp closes at noon on June 27. Reservations should be made at least a week in advance of the date planned to attend. Reservations are limited each week and reservations are accepted on a first-come, first-served basis.

Camp information and registration forms have been mailed to all counselors and pastors. Information may be obtained from them, or from C. H. Seaton, Brotherhood Department, 208 Baptist Building, Little Rock.

To assist in developing mission-minded leadership for tomorrow, send a boy to Royal Ambassador Camp now. It's fun to learn in camp.—C. H. Seaton

Beacon lights of Baptist history

A missionary to missionaries*

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

Mrs. C. E. Smith, an adopted Arkansas missionary to Nigeria, led Methodist missionary S. G. Pinnock to see the scriptural view on baptism. On Oct. 8, 1890, he registered his decision to be immersed, and was baptized at Ogbomoso by Rev. P. A. Eubank, Jan. 1, 1891.

Rev. and Mrs. Pinnock had gone out from England in 1888. Rev. and Mrs. Smith visited in their home in 1889, and really were the Pinnocks' first visitors. Mrs. Smith was sick much of the time but joined in conversation on various questions concerning mission work. In a discussion on believers' baptism Mrs. Smith made the remark that she was at one time a Methodist. She told Rev. Pinnock that she read and followed the teachings of the New Testament and if he would carefully do the same she was sure what the result would be. This led him to a change in conviction on the matter.

The Foreign Mission Board conference met in Lagos, June of 1891. Rev. Pinnock was appointed by the Baptist Board at this meeting and Mrs. Smith must have rejoiced at this move. But if so, her joy was shortlived because she died of black water fever during the conference. She did not know of her friend's ordination to the Baptist ministry in October of that year.

Actually, Mrs. Smith (nee Cynthis Morris) was from Missouri. She and Rev. Smith had corresponded for some time and she went out to Nigeria to marry the Arkansan in 1886. He was the first missionary appointed to the foreign mission fields from Arkansas. They moved to Ogbomoso in 1888, the farthest mission station in the interior at that time. After the death of his wife, Smith returned to Ogbomoso to take up the work alone.

The pages of early missionary history of Africa are filled with accounts of missionaries stricken down in death, victims of the climate, fevers, and strange diseases of that land.

S. G. Pinnock, *The Romance of Missions in Nigeria*, (Foreign Mission Board, SBC, Richmond, Virginia, 1917) pp85-6



NATIONAL Hospital Week was the time for annual physical examinations at Arkansas Baptist Medical Center, Little Rock, for Baptist Building personnel. Typical of scenes were:

Top left: Dr. S. A. Whitlow relaxing for a blood pressure check by Dr. Richard Johnson;

Lower left: Dr. T. K. Rucker and Dr. Ralph Douglas waiting, with somewhat serious mien, for their turns in x-ray;

Right: Dr. Tom Logue gladly (?) giving a blood specimen to Mrs. Louise Harris.

State-wide Deacon's Retreat is first for Arkansas



Left to right: Howard Foshee, Paul D. Gibson, deacon of First Church, Glenwood, and Dr. Bernes Selph.

The state-wide Deacon's Retreat, conducted by the Church Training department at Camp Paron May 9-10, was a first for Arkansas.

In keeping with its assignment in the area of church administration, the Church Training department planned the retreat as a training session in the ministry of deacons and a study of Baptist polity. Ninety-three deacons and pastors attended the retreat which began on Friday evening and continued through Saturday afternoon.

The sessions were led by Howard Foshee, secretary of the Church Administration Department, Baptist Sunday School Board, and Dr. Bernes Selph, pastor of First Church, Benton. Mr. Foshee led in a study of his recent book, *The Ministry of The Deacon*. Dr. Selph led in a study of *Our Baptist Policy* by Dr. Lee McCoy. R. V. Haygood, Associational Missionary, Pulaski Association, concluded the retreat with a message on "Our Common Task."

Because the Deacons' Retreat was a

new venture, written evaluations were requested at the close of the program. Typical comments from the deacons were: "one of the most informative seminars I've attended," "an excellent meeting in every way," "Speakers were excellent and the combination of subjects was most appropriate," "The Deacons' Retreat has meant more to me than I can express."

Men's singing group organized to serve

The Music Men of Arkansas, a men's singing group made up of the ministers of music, youth and education, met in Park Hill Church, April 25, for a period of fellowship and practicing.

The purpose of the meeting was to select a director and an accompanist for the group. Mr. Ray Holcomb of Ouachita University was elected director, and Mr. Archie McMillan was elected accompanist.

This group will be meeting and preparing music that can be used in worship service, associational meetings, state convention, and the evangelistic conferences. If you would like to have the Music Men of Arkansas in your church or association, please contact John Gardner, Box 356, Siloam Springs, Arkansas 72761. Please give a first day and a second choice as well.

We would like to cover the entire state with this group during the next year.—Church Music Department

Convention City missions

'Southern hospitality' awaits messengers

Southern hospitality New Orleans style is waiting for Southern Baptist Convention messengers when they visit the New Orleans Seminary campus, at 3939 Gentilly Blvd.

President H. Leo Eddleman has said, "We want the Seminary to be the number one attraction in the city, next to the convention itself."

New Orleans Seminary is planning to entertain visitors beginning several days before the convention and continuing through the week-end following the convention.

Plans for welcoming visitors include a special open house on Thursday afternoon June 12, with faculty and staff members present for conferences.

Throughout the convention week Seminary students will serve as guides for visitors who wish to tour the campus. Chartered buses will maintain a regular hourly schedule each day between the Seminary and the convention hall for the convenience of those coming to the campus.

While on campus, visitors are welcome to dine in the Seminary's Morrison-catered cafeteria.

The Seminary's highlight of the week for alumni will be the annual alumni dinner, at the Jung Hotel at noon on June 12. The brief program will include the presentation of the Outstanding Alumnus Award for 1969.

Also planned for the dinner is a progress statement on the Seminary's current \$2 million fund campaign for endowed chairs and student aid.

According to President Eddleman, the Seminary has played a major role in securing for New Orleans the New Rivergate Auditorium, where the convention will be held.

"We have worked hard to bring the Southern Baptist Convention to New Orleans and we want this to be the best convention yet for Southern Baptist," he says.

Men's conference in New Orleans

New Orleans (Special)—The mayor of Mobile, Ala.; a missionary recently freed from prison in Cuba; and a pastor of one of the nation's largest churches will speak June 9 at a Baptist Men's Conference at Gentilly Baptist Church, New Orleans.

Sponsored by the Brotherhood Commission of the Southern Baptist Convention, the conference is a sidelight of the Southern Baptist Convention annual meeting. The event will begin at 6:30



THE PORT OF NEW ORLEANS, (left top) is the scene of an unusual Baptist witness—the New Orleans Baptist Seamen's Service, directed by John Vandercook (left). Vandercook spends much of his time witnessing and ministering to sailors whose ships are docked in the port.

WEEKDAY MINISTRIES ABOUND in New Orleans churches and mission centers. Messengers to the Southern Baptist Convention June 10-13 in New Orleans will have an opportunity to see a broad range of mission approaches, such as this handcraft class (left center) directed by Miss Edna Keller (standing right) at Coliseum Place Baptist Church, New Orleans.

NEW ORLEANS SEMINARY WILL be one of the main "tourist" attractions to messengers attending the Southern Baptist Convention in New Orleans, June 10-13. Here (left, bottom) Helen Falls, professor of missions, teaches a class on missions.—(BP) Photo—courtesy Home Mission Board.

p.m. with a supper in the gymnasium of the church. About 800 men are expected to attend.

The mayor of Mobile is Lambert C. Mims, a member of Mobile's Riverside Baptist Church and owner of Mims Brokerage Co.

The missionary is James David Fite, who was a prisoner in Cuba from 1965-1968.

The pastor is Dr. Jimmy R. Allen, of the 7,000-member First Church, San Antonio, Tex.

Another preliminary meeting sponsored by the Brotherhood Commission is a medical mission breakfast at New Orleans' Southern Baptist Hospital cafeteria, 7 a.m. Tuesday, June 10.

SBC reservations total 5,500 rooms

NEW ORLEANS—Nearly 5,500 hotel rooms have been requested during the week of the Southern Baptist Convention here, June 10-13, the chairman of the SBC housing committee, G. Avery Lee, reported.

This does not include approximately 350 Southern Baptist missionaries who will be housed at New Orleans Seminary; relatives or friends who will be staying in the homes of New Orleans residents; or about 400 hotel rooms booked directly and not through the convention housing bureau, Lee said.

"We are pleading with the Hotel-Motel Association for rooms," said the pastor of St. Charles Avenue Church. "We certainly need them, and we are hopeful," Lee added. "There are a few rooms unassigned, but all of the downtown hotels are booked solid." (BP)

General Baptists feel results of Crusade of the Americas

POPLAR BLUFF, MO.—The effects of the Crusade of the Americas have begun to be felt among churches affiliated with the General Association of General Baptists, the executive secretary of the association and the editor of its national paper reported here.

Kenneth R. Kennedy, top executive of the 65,000 member denomination, said that one crusade ended in Southeast Missouri with a total of 390 decisions. "We praise God for this," he said.

Edwin Runyon, editor of the General Baptist Messenger, reported details of the crusade, saying it started at Idalia Baptist Church near Bloomfield, Mo.,



FRONT ROW: Murphy, Ray, Short, and Haggard. Back row: Bane, Seminary President Robert E. Naylor, and Baker.

Arkansan receives doctorate at Southwestern graduation

Six students received doctoral degrees May 9 during Southwestern Seminary's spring commencement in which 194 students were awarded degrees or diplomas:

Earl Lee Murphy, a native of Robstown, Tex., currently serving as a consultant with the Baptist Sunday School Board in Nashville; Roy Richard Ray Jr., Fort Worth, Tex., BSU director at Texas Christian University, Ft. Worth; Lois Jaxie Short, Shawnee, Okla., serving as a career missionary to Hong Kong; James G. Haggard, a native of Louisville, Miss., serving as dean of students at Ouachita University, Arka-

delphia, Ark.; Malcolm O. Bane Jr., Odessa, Tex., presently pastor of First Church, Rio Vista, Tex.; and John R. Baker, Wichita Falls, Tex., serving as Baptist Student Union director at the University of New Mexico, Albuquerque, N. M.

Murphy, Ray, and Short received doctor of religious education degrees; Haggard, the doctor of education degree; and Bane and Baker, doctor of theology degrees.

(As reported last week, Dr. Rheubin L. South, pastor of Park Hill Church, North Little Rock, was the commencement speaker.)

with a high school student doing the speaking.

Runyan said the decisions have come largely, but not entirely, from high-school-age young people. In each instance, the young people have been very active participants. "It is clearly a matter of young Christians being able to communicate with their own age group," he said.

Kennedy, in a letter to Crusade of the Americas North American Coordinator Wayne Dehoney of Louisville, wrote: "Thank you for inviting General Baptists two years ago to be a part of the Crusade of the Americas." (BP)

Through the Cooperative Program every individual Baptist in every Southern Baptist church which supports the program can participate in every phase of the world mission work the convention is doing today.

when a high school senior spoke at youth services. Because of the interest and response, the student was asked to continue to speak each night as long as interest justified.

At the end of one week, 198 persons had made decisions for Christ, and the size of the crowd had grown so large that the services were moved to Second General Baptist Church in the neighboring town of Dexter, Mo. At the end of another week, nearly 200 additional decisions had been made.

A neighboring rural church, near Bernie, Mo., reported 10 decisions during the first week of a crusade, again

EXTREMISM—LEFT AND RIGHT

By THE EDITOR

Southern Baptists, meeting June 10-13 in New Orleans, will be asked to take note of the threat of extremism and to take certain steps to deal with it.

In a paper on "Extremism—Left and Right," the Convention's Christian Life Commission will point up the threat of extremism as being "dangerous, insidious, and many-faceted," and will make a 12-point recommendation for action of the Convention.

The paper, advance copies of which have been circulated to the Baptist state paper editors, describes extremism as "a seedbed from which vicious attitudes and violent actions spring," and expresses the opinion that it has been "too long unchallenged in our midst."

A definition of extremism, as written by Wayne Oates of the faculty of Southern Seminary, Louisville, is quoted as a basis for the Christian Life Commission paper:

"Extremism is an individual or group reaction against threat, the sense of threat being out of keeping with reality."

Extremists go beyond the bounds of reasonable action, excessively and zealously expressing blind attachment to a particular point of view, states the paper.

Referring to danger from the left, the paper states:

"Extremism projecting itself through left-wing pressures attempts to bring about radical change overnight by claiming to be the only vanguard in the struggle for human freedom and welfare and the only safeguard against totalitarianism. Its disciples are prone to advocate and frequently to use open physical force against opposition or as a tool for stimulating social change or for gaining power."

Such extremists, says the paper, often preach peace abroad while practicing violence at home. To them, institutions of religion, education, and government are suspect and under the domination of the revolutionaries.

Right-wing extremism is declared to be "no less dangerous." Earmarks of the far right stance are seen as including: resistance to change, stressing property rights over human rights, and regarding all civil rights movements and welfare programs as forerunners of communism or "creeping socialism."

"These apostles of discord," says the paper, of the far rights, "show contempt for the full rights of minorities, the objective public deliberation of issues and the concept, basic to our way of life, that any accused person is to be considered innocent until proven guilty."

"They would turn back the clock and recall a past which now seems to them to be much freer from problems, much safer for the 'right' kind of people, and much closer to the ideal of the founding fathers of the republic."

"These advocates of return to yesterday's status quo claim to be the only effective fighters against a communist takeover, since all who disagree with them are alleged to be either a part of the plot or have been fooled by its 'liberal' propaganda."

The church as well as the state is caught up in the web of extremism, says the Commission. For in the church, as well as in the nation, the report alleges, "expressions of extremism are equally disruptive and destructive."



In the church there are theological overtones when extremism is found among church members, says the report:

"Those of the left would turn the church into an agency of political pressure for radical re-structuring of society while ignoring the supernatural dimension of God's saving grace in Jesus Christ as it changes individuals."

"Those of the right declare that the church's concern is only for man's soul and seek to force every member into a rigid adherence to the Bible as they see it, while ignoring the strong, pervasive emphasis of our Lord upon a costly discipleship which places moral and ethical demands upon every Christian in all personal and social relationships."

But whether extremism is found in the church or the state, its characteristics are declared to be pretty much the same. For the extremist groups, whether left or right, usually operate under honorable banners such as justice, freedom, loyalty, patriotism, and "Bible-believing."

They infiltrate organizations and seek leadership positions. They undertake to discredit local, state, and national organizations by casting doubt upon programs and pointing accusing fingers of suspicion at leaders.

They encourage distrust and thrive on fear. They use such smear words as "reactionary," "liberal," and "communist." They investigate, ridicule, and "expose" any who oppose them. They use the guilt-by-association technique, make false charges, and twist quotations by using them out of context.

They appeal to prejudices and anxieties. They offer simple solutions for complex problems. They know in detail what they are against, but they are often foggy about what they are for. They are basically anti-intellectual in their concepts and are universally lacking in anything resembling humility or compassion.

Says the report, "The extremist is authoritarian in approach and dogmatic in conviction. He has all the answers, and anyone who disagrees with any detail is a 'heretic,' a 'villain,' or a 'fool.' A willingness to discuss issues on a rational basis is suspect. He who would speak of compromise is a 'traitor' or a 'coward.' Any expression of gentleness or grace is taken to be a sign of weakness."

Extremism, even in the pursuit of a virtue, is declared by the Commission to be a vice.

"Extremism is essentially anti-Christian for it sees only in part and operates on the assumption that the end justifies the means," continues the report. "The extremist's ultimate

loyalty is not to God but to the radical cause which he espouses. He is quite willing to see any institution, person, or group destroyed in order that his particular cause may survive."

The recommendations of the Commission to the Convention include a careful study "to become alert to the extremist forces, left and right, in church and society, which if allowed to go unchallenged will divide us and ultimately take us down the road to ruin."

Need is expressed for becoming "adequately informed" about major extremist groups and how they function, how they are financially sustained, and the use they make of the mass media of communication.

As a part of the denomination's confronting of extremism, it is recommended that "we reexamine our basic beliefs in order that we may be able clearly to communicate to our fellow Baptists and to others the Christian convictions by which we seek to live."

It is further proposed that Baptists involve themselves in helping to solve the moral, economic, political, and social problems of the day.

The Convention will be asked to "affirm" the "deep conviction that extremism of whatever variety and wherever found does not communicate the spirit of Christ" and to take a stand "against any man or group who would subvert truth and corrupt justice through fear, suspicion, divisiveness, and violence."

In any encounters with extremists, the Commission urges that "we strive to develop the strength to love as Christ loved, neither giving in to the pressures of men bent on evil destruction nor yielding to the temptation to hate those who spitefully use us."

The recommendations warn against the danger of Baptists, in their concern for avoiding the excesses of extremism, becoming "lukewarm" in their Christian commitment and being "found neutral on vital moral issues and astraddle every important fence."

The counsel of the Prophet Micah (Micah 6:8)—"to do justly, and to love mercy, and to walk humbly with God"—will be recommended to Baptists as a way to seek remedy for conditions which foster extremism and breed violence.

The role of peacemaker is recommended for Baptists "in all kinds of situations and between all kinds of people, accepting the risk of being misunderstood, maligned, and finally done in by extremists on both sides of the struggle to serve truth, preserve freedom, and extend human dignity."

'Brothers in Christ,' say Baptists, Catholics

WINSTON-SALEM, N. C.—In the first Baptist-Catholic dialogue at Wake Forest University's Ecumenical Institute here, a group of 58 Southern Baptists and Roman Catholics adopted a resolution stating, "the principal focus of our interest is the unchallenged and overwhelming fact that we are brothers in Christ."

"We did not attempt to disguise our theological differences, but were made aware of the mutual enrichment under the guidance of the Holy Spirit," said the resolution adopted at the end of the three-day conference.

The 19 Roman Catholics (including two bishops) and 39 Southern Baptists met "not as official representatives of

ecclesiastical groups, but as individuals interested in promoting Christian unity," according to the resolution.

The event was sponsored by the Ecumenical Institute of Wake Forest University, a North Carolina Baptist school. Brooks Hays, a former president of the Southern Baptist Convention, is director of the institute, and Judson B. Allen, professor at the university, is secretary.

Hays, in evaluating the conference, said that "at least we are making a start in establishing the basis for a reconciliation between two important religious communities.

"I believe," Hays continued, "that Southern Baptists and Roman Catho-

The proposal further calls for Baptists to show "Christian concern for the victims of extremism", and that they "affirm our unreserved Christian compassion not only for the victims of extremism but also for the extremists themselves whose reconciliation to God and to man we also seek."

In the final of its proposals, the Commission asks "that we acknowledge the grace of God to be adequate for every sin, including that of extremism . . . and that we seek to declare his whole gospel as the ultimately adequate answer for our current crisis."

Regardless of what action the Southern Baptist Convention may take on the Christian Life Commission report, the presentation of the report, with its inevitable publicity, will bring long overdue attention to one of the real threats to our nation. For whatever we are eventually able to protect and save from the Russians, the Chinese, or any other outside-foes real or imagined, we must find a way to live together as a nation of people.

Marching Together



lics will become increasingly aware of the contributions that each has made to each other, and that the cement of Christian love will never again be in short supply."

A Catholic bishop from Washington, D. C., John S. Spence, put it even more strongly. "During these three days, the Holy Spirit has brought together members of heretofore estranged religious traditions and has caused us to realize how much essential biblical faith we share in common."

Bishop Spence is a member of the U. S. Catholic Bishops committee for ecumenical and inter-religious affairs with a special assignment for dialogue with Baptists. (BP)

Pastor takes cut with inadequate car allowance

An assistant pastor was using his car to take the young people of the church on long trips and the pastor asked the deacons to pay him mileage for the use of his car. The chairman suggested 5c a mile whereupon the pastor asked him what his company paid him for the use of his car. He said 11c a mile. The pastor pressed his point and a compromise figure of 7c a mile was reached.

With this compensation, the assistant pastor lost 4c every mile he drove because the U. S. Department of Transportation has documented 11c per mile as the minimum cost for operating an automobile. The cost is broken down as follows: 2.8c original vehicle cost depreciated; 2.1c, maintenance, accessories, parts and tires (have you had a repair bill lately on your car?); 1.7c, gas and oil (excluding tax); 1.7c, garage parking and tolls; 1.4c, insurance (and it's going up); and 1.2c, state and federal taxes (highways).

If a pastor drives 15,000 miles a year in his work, it costs him \$1,650 at 11c a mile. If he drives 20,000, it's \$2,200. And yet, some churches pay as little as \$500 or \$600 a year on their pastor's car expenses. This means he loses \$1,000 to \$1,500, depending on his mileage. This comes out of his salary—or his wife's salary.

We are of the opinion that pastors take a worse licking on automobile expenses than they or their churches realize. We would like to see churches and/or associations appoint a strong committee composed of at least one or two good auto men, to study this problem. Pastors could keep a strict mileage record for a month and submit it as part of the survey. The men in the auto business would be qualified to suggest the best solution. Some churches may want to purchase a car for the pastor, or at least give him 10c-11c a mile.

COTA telecasts prompt big viewer response

ATLANTA—Cards and letters were in at 100 a day three weeks after the nationwide Crusade of the Americas telecasts sponsored by Southern Baptists.

The three telecasts, featuring Evangelist Billy Graham and News Commentator Paul Harvey, offered free material to anyone who would write to a special crusade box number in Atlanta.

Toward the end of April, the volume of mail from all over the nation went over 2,500 and included nearly \$1,300 in donations, despite the fact no financial appeal was made.

Some of the letters were critical of the "modern" format of the shows, others contained obvious cries for help, but most were simple in content and commendatory in tone, asking for the free materials.

In response, the Southern Baptist Home Mission Board's division of evangelism here is sending a packet of materials that includes several tracts, a registration blank for a correspondence Bible course, transcripts of Harvey or Graham as requested and a booklet called *Good News by a Man Named John*, which is the Gospel of John in Today's English Version.

Some of the letters—such as one from a young homosexual—were appeals for help with spiritual doubts and personal problems.

"We are answering these letters and cards personally," said Jack Stanton of the SBC Home Mission Board.

Many of the correspondents easily matched the crusade tract-for-tract, enclosing information and materials about a variety of causes, from opposition to sex education in schools, to denunciations of the Supreme Court, to support for fundamentalist religious endeavors.

Many of the letters were addressed to Billy Graham or to Paul Harvey. One was addressed to Graham-Harvey in care of the Young American Crusade. Still another opened with: "Dear Jesus Christ: . . ."

One woman wrote: "Billy Graham is as near to the second coming of Christ as I shall live to see."

Most of the letters were straight down the middle, however, commending the basic evangelistic message of the telecasts and the generally patriotic themes of youth, the home, the nation.

One letter read: "It is so good to know there are left some people who have not swept God out with the trash."

Another letter expressed distaste for the use of folk music and popular music sounds, stating that Baptists "commit suicide when they depart from the usual arrangements of the usual hymns in favor of some highfalutin songs."

Others hailed the lack of an "institutional approach." In fact one complimentary letter expressed disappointment at the closing invitation—the telecasts being in a simulated church setting.

One young writer from Detroit expressed concern for Graham's health, wondering if his informal sit-down chat during the telecasts was "because your health is not good."

Stanton, who was coordinator for the film productions, said: "We are pleased with the response and we are anticipating even more after the scheduled telecasts early in May." (BP)

Record distribution of Scriptures

NEW YORK—A record total of 51,642,211 Scriptures were distributed throughout the United States by the American Bible Society in 1968, a 17.5 percent increase over the previous year.

The greatest percentage increase, according to Dr. James Z. Nettinga, executive secretary of the ABS's National Distribution department, was in donations of Scriptures to the armed forces, up 80.8 percent over 1967, for a total of 2,153,015 Scriptures.

Scripture distribution to the blind through Braille editions, records and tapes resulted in a dramatic 35.6 percent increase last year, for a total of 294,743 units, Dr. Nettinga said.

The overall total includes whole Bibles, New Testaments, Portions (one or more books of the Bible), and Selections (shorter passages of less than book length).

For 1969 the Society's distribution goal is 60,000,000 Scriptures for the United States.

Tapes help students see themselves

WAKE FOREST, N. C.—The purchase of video-tape recording equipment has helped preaching students at Southwestern Seminary here to see themselves as others see them.

The students are members of classes taught by Theodore F. Adams, visiting professor of preaching and pastor emeritus of First Baptist Church in Richmond, Va. Friends in Richmond helped provide funds for the purchase of the video tape equipment. (BP)

Deaths

JAY W. C. MOORE, 69 retired superintendent of missions of Concord Association, Ft. Smith, died May 10.



Mr. Moore had served as missionary (or as superintendent of missions) for five associations: Pawnee Creek and Muskogee, in Oklahoma, and Clear Creek, Faulkner, and Concord, in Arkansas. Funeral services were held at Windsor Park Church, Ft. Smith, of which Mr.

Moore was a member at the time of his death. Burial was at Memorial Park Cemetery, Muskogee.

Said James A. Griffin, current superintendent of missions of Concord Association, in a tribute to Mr. Moore:

"God has used this one in a unique way through the years to encourage, challenge, inspire, thrust out the called, strengthen the saved, and witness to the lost. The future of Concord Association will be greatly affected by his years of service."

Survivors include his wife, Mrs. Maxie Johnson Moore; a brother, Earnie Moore, Ft. Smith; and five sisters: Mrs. Henry Cook, Alma; Mrs. Rhonda Howard and Mrs. Susie Phillips, both of Ft. Smith; Mrs. Pearl Clark, California; and Mrs. Dellia Higginbotham, Nebr.

Word has been received of the death, recently, of **DEWAYNE SHELTON**, 29, of Malden, Mo., who died suddenly and unexpectedly at his home in Malden. Cause of death was diagnosed by a Malden physician as possible cerebral hemorrhage.

At the time of his death he was pastor of Stanfield Church, Clarkton, Mo., and an English teacher in the Malden High School.

Mr. Shelton graduated from Southern Baptist College, Walnut Ridge, and received the B.A. Degree from Ouachita University and attended graduate school at Arkansas State University, Jonesboro. He was professor of English at Southern Baptist College, Walnut Ridge, for three years, and, at the time of his death, he was teaching at Southern College's Resident Center at Blytheville.

He is survived by his wife, Sherron; a daughter, Pamela; and two sons, Dewayne and Scott.

He is to be honored posthumously by Southern Baptist College at the graduation exercises May 29 by being awarded the citation, Distinguished Alumnus of the Year.

MRS. GRACE OVERSTREET STEVENS, 75, Judsonia, died May 10.

A member of First Church, Judsonia, she had been a Sunday School teacher for many years.

Survivors include her husband, Martin Van Stevens; six sons, Van Stevens, Searcy, Ralph, Raymond, and Leonard, all of Judsonia, David Stevens, pastor of First Church, Cotton Plant, and Harold Stevens, Memphis; three daughters, Margaret Follis, Lake Village, Dorothy DeMarte and Carolyn Strahl, Memphis, and two sisters, Mrs. Lelia Steirs, Houston, Tex., and Mrs. Irma Timberlake, Little Rock.

WILLARD LIPE, 80, Little Rock, died May 12.

A member of First Church, Little Rock, he was a retired machine shop foreman at Arkansas Foundry Company.

He is survived by a daughter, Miss Maxine Lipe, Little Rock.

MRS. ADA M. HARPER, 83, Pine Bluff, died May 11.

She was a native of Pope County and a charter member of South Side Church.

Survivors include a son, H. Everett Harper, Rison; a brother, Claude Hogan, Pine Bluff; and a sister, Mrs. Genie Richen, Pine Bluff.

NOW AVAILABLE

for

VACATION BIBLE SCHOOL

The Award Winning

"WHEN THE MESSENGER TURNS TO GO AWAY"

A thirty-minute color film
portraying the story of the Baptist Minister
and the role he fulfills

~ Also ~

"THOSE CHOSEN MEN"

A color filmstrip and recorded narration
highlighting the ministry of the Southern Baptist
Annuity Board to God's Chosen Men

For more information write:

The Annuity Secretary at your state headquarters

or:

Annuity Board
511 North Akard Building
Dallas, Texas 75201

CENTRAL BAPTIST CHURCH

Clovis, New Mexico

Needs Youth Director. Must know music to care for Graded Choirs. House Furnished. Salary and other particulars on request.

Clovis is a thriving city of some 30,000. Central Baptist is the largest church in the city. For further information, contact:

DR. CARL SCOTT, Pastor
800 Hinkle
Clovis, N. M. 88101

Paul's doctrine of sin

By DR. ROBERT W. STAGG
Religion Department
Ouachita Baptist University

Sin is as fundamental a characteristic of this world as the fact that it has been created. Jesus did not talk about its nature and consequences but recognized its reality and acted accordingly. In word and deed he knew himself to be victorious over sin.

Paul also did not argue sin's reality but assumed it: "Sin came into the world through one man, and his sin brought death with it. As a result, death spread to the whole human race, because all men sinned" (Romans 5:12 TEV).

Christianity is a sinner's religion, for the Gospel speaks to man as he stands in need of redemption. The church sometimes defines itself in terms of being a local assembly of sinners who have been saved by God's grace.

Sin has been defined as the act or desire to satisfy the God-given drives and appetites in a way that God has not ordained that they should be satisfied. It is thus a perversion of what God has placed within and for man and it is man's corruption of that. Sin is essentially man against God; it is the rejection of God by self-assertive man.

Man's condition

God chose to deal with man's sin and his need of redemption from it in the event of Christ: his incarnation, his atonement, and his ascension. When Christ came to earth he found man in a desperate need to be redeemed. This situation of man involves slavery to death. The writer of Hebrews (2:15) stated that the death of Christ was effective in destroying the Devil and in setting free those who were slaves all their lives because of their fear of death.

Not death, but man's fear of it is a part of his slavery in sin. This has been true since the events in the Garden of Eden and it is directly related to the freedom of man. He is in a measure free so long as he lives but he continually faces a threat of death, which he inevitably must meet at the end of his life. In our modern space age man has gained the victory of commuting into outer space. But this is seen as a hollow victory if he should burn up during re-entry into the earth's atmosphere. All his accomplishments seem to be meaningless as he faces his own death. But it is not death which is man's enemy; it is his fear of it and the power that sin in his life has over him.

Man's condition also involves slavery to sin. Sin ruled by means of death (Rom. 5:21) and therefore sin's reign is real in man's life. Paul faced this inner struggle within himself as we all do. Romans 7 relates his struggle in which he finally found the victory in Christ and not in the law. Sin is the slaveowner to whom man has been sold as chattel (Rom. 7:14). One has only to note the subservience and the actions of the dope addict and the alcoholic to find that man is victimized by that which he sought to worship and gain benefit from. In its attractiveness sin claims to pay off handsomely, but the payoff is anything but handsome.

Man's condition is also characterized by law being an instrument of sin. Sin is a tinder that only requires a flame (the law) to spark a great conflagration. Romans 7:5, 11 summarizes the relationship of the fall to sin and death. All these factors place man in a condition from which he cannot extricate himself. He simply does not have the power to do so, no matter how hard he tries.

The cross

The Christ-event (his incarnation and death) rescues man from this reality of his condition and reconstitutes him. The Christian stands in a tension of double reality. He is enslaved by sin unto death, but he also stands liberated therefrom. He partakes of both worlds.

The first act in the drama of redemption is the self-identification of the Son of God to the limit with the body of the flesh in its fallen state. Yet this identification was made without his participation in sin. This is what enables him to be the Saviour, whereas we cannot assume this role in ourselves. He was no sinner, but his situation was that of a sinner. He identified himself with man's lot as to death. Paul, in Phillipians 2:7, reminds us that Jesus assumed mortality voluntarily and that he walked the path of obedience to death.

He thus identified himself with man's lot completely. He also related himself to man's sin. Although Christ was without sin, "... God made him share our sin" in order that we might participate in his righteousness (II Cor. 5:21 TEV). Christ also identified himself with man as respects the law. He was born under the law and he was identified with the curse of the law in that the death to which he gave himself was a death on a cross.

The second act of God's redemption was that Christ overcame the forces of evil and gained the victory and exhibited their impotence. Paul tells us in I Corinthians 2:8 and in

Dilemma & Deliverance



Colossians 2:15 that the ruling powers of this age crucified the Lord in ignorance. His dying was a sign of triumph over these powers. Jesus divested himself of flesh, which was the tool and medium of their power.

Thus, he overcame all that they tried to do. He gained the victory over sin because he became sin for us and his vicarious atonement effected our redemption. He gained the victory over the law because we all are made dead to the law through the body of Christ, as Paul clearly asserts.

The third act in the drama of redemption continues. What Christ has done on the cross has been through baptism, as Paul said in Romans 6, and this must be reproduced in the life of a Christian as he continues to live daily. This continuing victory over death is realized in that we now have an obligation to live according to the Spirit.

Paul spells out that Jesus' death, burial and resurrection is a baptism. It was for him, and it is for us. The events which procured our salvation—the death, burial, and resurrection of Christ—are the baptism in which we must participate with him and thus we become dead to sin. And so Paul is able to say, "How can we continue to live in it when there has been a death there?"

The bookshelf

Books received:

Believing and Knowing, by Emerson Shideler, Iowa State University Press, \$4.95

If I Had Only One Sermon to Preach, edited by Ralph G. Turnbull, Baker, \$2.95

Simple Sermons for Sunday Morning, by W. Herschel Ford, Zondervan, \$2.50

Search for Identity, by Earl Jabayl, Zondervan, \$3.95

Evangelicalism in America, by Bruce Shelley, Eerdmans, \$3.50

The Holy Spirit, Believer's Guide, by Herschel H. Hobbs, Broadman Press, \$3.50

Planning Your Preaching, by J. Winston Pearce, Broadman Press, \$4.50

Leading Children's Choirs, by Mabel Warkentin Sample, Broadman Press, \$4.50

Fire on the Mountains, by Raymond Davis, Zondervan, \$3.95

Our Hospital Crisis, by Edwin P. Hoyt, Holt, Rinehart, Winston, \$5.95

Pastor's Annual, by William R. Austin, Zondervan, \$3.95

Samuel, My Friend, by Harry Albus, Eerdmans, \$3.50

The Fool Has Said God Is Dead, by William H. Thompson, Christopher, \$3

From Death to Life Through Christ, by Robert G. Lee, Zondervan, \$2.95

The Christian Funeral, by Edgar N. Jackson, Meredith Press, \$3.95

Faith, Peace, and Purpose, by Richard L. Evans, World, \$4

The continuing victory over the law is seen also in Romans 7, in that the law is effective only as long as life lasts and Christians are dead people! Thus the law is no longer in effect. This, of course, is the legalistic law that sparked sin and contributed to death. Thus the Christian is redeemed from the law.

But this does not mean that God's moral law is no longer authoritative or valid. Quite the contrary. It is God's guide for the living of his people which must continue in his strength.

As we see the total redemptive work of Christ, we see that his cross and resurrection are inseparable. The resurrection is also vitally related to the second coming. The fact that we stand between the two comings of Christ increases the burden of Christian responsibility to live in the strength that he provides.

As the human body is one body but many members, so also is Christ. We are in Christ, not as a pebble in a box, but as a branch in a tree. And there is a sense in which the tree is the branch and the branch is the tree. There is a very close identification of the two. So let us live out our lives under his power and guidance in an effort to bring about the victory over sin in our lives.

Build Your Church NOW * * *



and Save 15%-20%

Church building is our speciality and we'll furnish complete:

- Plans and Specifications
- Building Construction
- Financing
- Furnishing

R & W

Write or phone today . . .
inquiries welcome

CONSTRUCTION COMPANY

709 1/2 Main Street — FR 5-7032
North Little Rock, Ark.

Dedicated Dave, or The Power of a Yielded Life, by G. C. Sandusky, Exposition, \$3

Robert G. Lee, by John E. Huss, Zondervan, \$5.95

The Premature Death of Protestantism, by Fred J. Denbeaux, Lippincott, \$4.95

Moody, by John Pollock, Zondervan, paperback, \$1.95

Pablo and the Magi, by Harold E. Dye, Broadman Press, \$1.95

New books from Eerdmans, paperbacks at \$1.25, in the Bible Study Books series: **St. John, The Psalms, 1 Corinthians—Galatians, Acts, St. Mark, and St. Luke.**

A Search for Strength, by H. C. Brown Jr., Ward, \$2.50

It's better to share



By LOIS ANNE WILLIAMS

Terry lived three houses down the street from Brad and Jeff. He liked to play with them. The three boys played nicely together.

One morning Terry went down the street and saw Brad and Jeff playing on a new gym set with a pony swing and two plain swings.

"Hi, Brad," Terry said to the boy on the pony swing.

"Hi," Brad answered. "Whoa, there," he called to the pony as he let the swing come to a stop. "Want to take a ride on our new pony?" he asked Terry as he climbed off the swing and gave the toy pony a pat on the head.

Terry climbed onto the saddle and began to swing. He did not want to stop when Jeff said, "I want to ride now. Let's take turns, Terry."

Terry did not stop. He shook his head and said, "But I'm company. You should let me ride. You can ride it anytime."

Jeff hopped back into one of the plain swings, but he did not look very happy.

The next day Terry's cousin, Mark, came to spend the morning with him. He rode and rode on Terry's tractor. The tractor was Terry's favorite toy. He wanted to ride it, too.

"Let's take turns on the tractor," Terry said.

Mark shook his head and said, "But I'm company. You should let me ride."

Terry rode his old tricycle, but he was not happy. Now he knew it was better to share.

The next morning Terry went down the street. He saw Brad in a swing and Jeff on the pony. Terry got in the empty swing.

"I'm sorry I didn't share the other day. I'll take turns after this. And I brought my tractor down. You may ride it, if you like," Terry said.

Brad and Jeff smiled happily.
(Sunday School Board Syndicate, all rights reserved)

Fun with you

I always know that I will have
So much fun with you.
I love to have you come and play,
There's so much to do.
I know the reason we have fun.
We know how to share,
For when I choose a toy of yours,
You don't seem to care.
When you want to play with mine,
It's all right with me.
You and I have lots of fun,
For we share, you see.

—By Lois Anne Williams

NATURE'S LIVING FLASHLIGHT

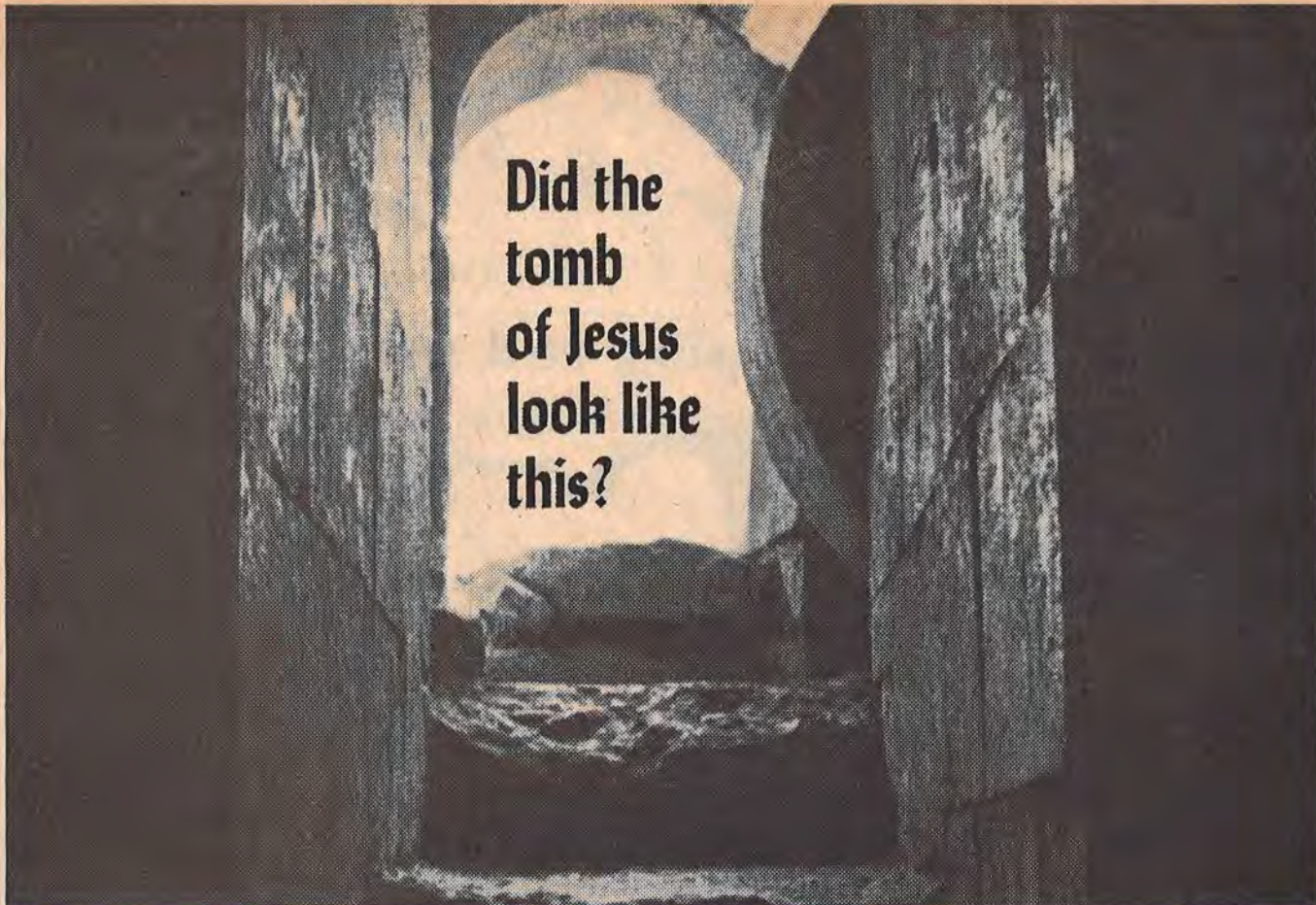
By D. A. HOOVER

How would you like to pick a living flashlight from a tree and never need to buy new batteries for it? It would turn itself on whenever you carried it into a dark place. At night you could just drop it in a glass jar by your bedside clock, and it would give enough light to tell time by. If you wanted to brighten the light a little, you would just shake the jar.

Do you think I am having a little fun with you, or perhaps I've borrowed a trick from some magician? Neither! In the West Indies a long, narrow beetle called the cucujo is equipped with "head lamps"—two greenish-blue spots on the sides of his body. These spots glow so brightly at night that people carry a cucujo to light the narrow foot trails in the deep darkness of the forest.

Nothing pleases a West Indies girl more than to place a cucujo on her clothing as American girls would wear costume jewelry. The beetle's soft glow gives her face a gentle look on moonless nights. The cucujo's battery never wears out. If you lose him, there's always another one waiting on the next tree.

(Sunday School Board Syndicate, all rights reserved)



Did the tomb of Jesus look like this?

"...and he rolled a great stone to the door of the sepulchre, and departed."
(MATT. 27:60)

In reading in the Bible about the Resurrection, have you found it hard to visualize rolling aside a boulder that was big enough to block the opening of a tomb?

The photograph of the ancient Jerusalem tomb shown above makes it clear that the great stone was probably a giant cylindrical block.

Such a stone was poised on a slightly sloping track at the entrance of a tomb, in such a way that it remained closed by force of gravity. It had to be rolled upwards and secured with a wedge before the tomb could be entered.

This was a common device at the time due to the desire to protect the graves of one's family from robbery, a crime very common then because of the valuable objects left with the deceased.

Doesn't seeing and reading about what Christ's tomb was really like make the story of the Resurrection more vivid and meaningful?

Wouldn't it be wonderful if the whole Bible could be made to "come alive" for your family in the same way?

At last this has been made possible, through a tremendous publishing achievement—the new 14-volume ILLUSTRATED FAMILY ENCYCLOPEDIA OF THE LIVING BIBLE.

An international team of Biblical scholars, archaeologists, and photographers has worked for over 7 years to shed new light on more than 2,000 passages in the Bible.

Over one million dollars has been spent on making color photographs, maps, and printing plates which would

show the people, places, and things of the Bible as they actually existed at the time. By gazing at Middle East landscapes, archaeological ruins, ancient sculpture, friezes, utensils, weapons, etc.—you actually see exactly where and how the stories of the Bible took place...

... the mountain where Noah's ark landed.

... the place where you can still walk across the Red Sea as Moses and the Israelites did.

... the kind of cup Jesus drank from at the Last Supper.

Then Biblical scholars explain fascinating things you never knew before. Such as the fact that Manna is pro-

duced by insects which live on the tamarisk trees. It is secreted in drops which dry and fall to the ground as grains!

Leaders of all religious faiths have warmly praised this inspiring new family reference library. But you must sample it yourself to appreciate how much it can mean to you and your family.

Therefore, we'd like to send you Volume 1 as an ABSOLUTELY FREE SAMPLE. Then if you don't want to buy additional volumes, just tell us so. But we are confident you will be deeply moved, and will want to receive an additional volume a month on approval for only \$3.98 plus shipping.

To get your free Volume 1, just fill in, clip and mail coupon.

MAIL THIS VALUABLE COUPON FOR VOLUME ONE FREE



Britannica Home Library Service

A Division of Encyclopaedia Britannica, Inc.
P.O. Box 4721, Chicago, Illinois 60680

Please send me free to keep, without obligation to purchase or return, Volume 1 of THE ILLUSTRATED FAMILY ENCYCLOPEDIA OF THE LIVING BIBLE. If I do not wish to see later books in the series, I will notify you within 10 days. Otherwise, I am entitled to receive additional volumes in this 14-volume set for free examination. I am under no obligation to purchase any minimum number of volumes, and may request that you discontinue future shipments at any time. For each book I decide to keep, you will bill me just \$3.98, plus a small amount for shipping and handling. Regardless of whether I buy any books at all, Volume 1 is mine to keep free.

Print Name _____

Address _____

City _____ State _____ Zip _____

If under 18, have parent sign here _____

405-252-7787

The cover:

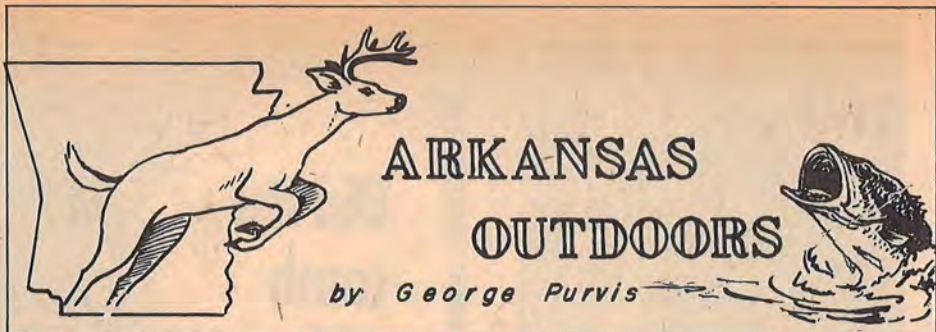


NEW ORLEANS BELLES: Mrs. A. Morgan Brian, a member of the Woman's Missionary Union of the First Church, New Orleans, models the costume which ladies of the New Orleans Baptist Association will wear during the Southern Baptist WMU Convention during the week of June 9-13. The costume is like those worn by the women in the middle 18th century in Acadian Louisiana, said Mr. Brian, who designed the costume. (BP) Photo



NASHVILLE—William Preston Clemmons has joined the Southern Baptist Sunday School Board as supervisor of the vocational guidance section, church training department.

A former missionary to Italy, Clemmons will direct the program of vocational guidance in interpreting the Christian meaning of vocation, providing occupational information and offering guidance with emphasis on church-related vocations. (BP Photo)



Camping and sportsmanship



CAMPING can be safe and sane fun, when combined with careful planning and consideration for the other fellow.

This is the ideal time to go camping and fishing. There are innumerable places in the state where both of these activities can be combined into one enjoyable outing.

In some areas of the state mosquitoes are a problem but with modern camping equipment, insecticides and repellents this is not a limiting factor.

Campers should be sure that they are on approved public camping areas or have permission to camp on private land.

It should be the aim of every camper and outdoorsman to leave a clean 'campsite' so that those who follow will also be able to enjoy the beauty of the out-of-doors.

Outdoor living can be a great experience, but—

Regrettably, too many out-door-users have adopted the old false concept that "I am not my brother's keeper."

The conflict between the believer and the world

May 25, 1969
Life and Work
I John 2:12-29

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

Today's lesson is the second of a series of five studies using the theme, "Motivation for Ministry." Today's lesson, like the one last week, is based on studies in the epistle of First John. (Please re-read last week's lesson, which gave the historical background.)

I. Love not the world (2:15-17)

John warned his readers against the allurements of their very corrupt environment. They were to "love not the world" (v. 15). The "world" referred to forces and influences which were hostile to God. Someone has said the world meant the forces antagonistic to the spiritual life. Love of the world and love of Christ cannot live compatibly together in the same life.

In verse 16 the Apostle John presented three elements of "the world":

1. The desire of the flesh;
2. The desire of the eyes;
3. The pride (proud display or vain grandeur) of life.

The New English Bible gives the following translation:

"Everything the world affords, all that panders to the appetites, or entices the eyes, all the glamour of its life, springs not from the Father but from the godless world" (v. 16).

Verse 17 contrasts the transitory character of the world and the permanency of doing the will of God. Following the direction of the pursuit of worldly pleasure is giving one's attention to a life in which there is no future. All these things will pass away; none of them has any permanency in them. Man should give himself to things that abide and endure. Man should make God the very center of his life.

II. Denial of the Father and Son (vs. 18-24)

John used a phrase which has provoked much comment: "It is the last time" or "these are the last days"—the last hour has come—(v. 18). What is meant by this phrase? We are to believe that Christ could and might come again now! He may come again any day. If everyone believed he would return in his own lifetime, would not

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

all of us live better lives? A strong belief in "the blessed hope" is a great incentive toward godly living. We should preach the second coming of Christ; it is a glorious truth. One suggestion, please: we are on the preparation committee for his coming rather than the arrangements committee. Every generation should believe that theirs is the "last days." This is Scriptural.

Next, please note John's discussion of antichrists (plural). John stated that some in his day were looking for one antichrist; he said that there were many antichrists present in his day (doubtless a reference to the Gnostics). The antichrists denied the glorious truth of the incarnation of Christ. Essentially, they denied Christ's real humanity and also Christ's divinity. At stake was a repudiation of the gospel. The Gnostics denied that Jesus was "the Christ" or "the Promised Messiah." They claimed that the human Christ was only an appearance. They claimed that Jesus was the Christ only from the time of his baptism to Gethsemane.

God's message

Not only in the Blessed Book,
God writes his message, plain,
But in the meadow and the brook,
In the sunshine and the rain.
The far-off stars we see at night
Are part of our God's plan
That we may see his wondrous
might

And know he watches man.
He made the tiny creatures crawl
And plants to live and grow
For our dear God gives life to all
Creation down below.
How can we fail to understand
Or to this truth be blind:
That God upholds us with his hand
And loveth all mankind?—Cary
Ferrell

H. E. Dana states, "This antichrist is not a person, but a principle of error—the acknowledgement of Jesus' greatness and superiority, but the denial of his unique, divine Sonship and the saving efficacy of his blood. Such a position repudiates both 'the Father and the Son.'" William Barclay states, "But the fact is that antichrist is not so much a person as a principle, the principle which is hostile to, and actively opposed to, God, a principle which may well be thought of as incarnating itself in men who in every generation have seemed to be the open and blatant and wicked opponents of God."

III. Abiding in Christ (2:25-29)

One of John's favorite expressions is "abiding in Christ" (see John 15). I John 2:28 states, "And now, little children, abide in him." This means that we as believers are to continue living in union with Christ.

John is anxious that his readers not follow the teachers of godless heresy. He warned about those that would seduce, mislead, or lead astray. The best way to combat error is to stand firmly in the truth and be positively and constructively committed to Jesus Christ. The place of safety is Christ. John enjoins his hearers to follow the teachings and instructions of Christ.

Another instruction is to live in the light and consciousness of the imminence of Christ's personal return. When Christ returns we are not to be ashamed before him at his coming. He is pleading for consistent, consecrated Christian living. Live such a life that when Christ returns he will find you at work for him. We are to be steadfast and faithful in our service to Christ.

Conclusion:

Is there a conflict between the believer and the world? Please describe the conflict. Do we have too much of the world in our church members today? Do we have antichrists today? Are you watching, working, and waiting for Christ's return?

1. H. E. Dana, *The Epistles and Apocalypse of John* (Kansas City: Central Seminary Press 1947), p. 43.
2. William Barclay, *The Letters of John and Jude* (Philadelphia: The Westminster Press, 1958) p. 76.

People and places of the Bible

By DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International
May 25, 1969
John 4:3-10, 19-26

The title of this lesson is so drab that when a person first looks at it he is tempted to be ill on Sunday morning. The hardy soul who survives the title shock is in for a second wave when he reads the passages selected for the larger lesson. But the persistent reader is rewarded when he studies and thinks about the printed text which introduces Jesus' conversation with the woman at Jacob's well.

The lesson planners wanted us to spend our class period in studying the geography of the Bible lands and their inhabitants in Biblical times. The passage from John calls attention to the land and the people; their political, religious, and cultural history.

Geography (4:3)

1. **The Jordan Canyon.** Jesus had been preaching in the Jordan valley, a geological wonderland. It was not in summer that Jesus and John conducted their simultaneous crusades in this region: the summer heat is all but unbearable in this deep rift in the earth called "ghor." At the point where the Jordan empties into the Dead Sea, it is nearly 1,300 feet below sea level, the lowest surface river on earth. If the lake were dry, one could go down another 1,300 feet and would still not be to the bottom of the hole. The muddy waters of the Jordan have been dumping their cargo of dirt into that hole for thousands of years of recorded history, and one wonders how deep that hole was when the geological rift took place to form the Jordan gully and its Dead Sea dumping well.

Enormous mining operations are currently in progress along the northeastern and southern shores of the Dead Sea. The water is pumped out, evaporated, and the valuable minerals salvaged. These operations are steadily lowering the water level of the lake and in time could expose the sites of ancient Sodom and Gomorrah.

2. **The Western Roof.** The main portion of Palestine lying west of the Jordan valley is like a pitched roof with Jerusalem lodged near the top. Travel-

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

ing north from Jerusalem one would move along the ridge of that roof. The eastern slope of the roof is a flat pitch for a few miles, then descends rapidly toward the Jordan valley. The western slope descends sharply from the top of the roof and then flattens out to form large plains as it nears, the Mediterranean.

History (4:3, 4)

In leaving the Jordan valley Jesus departed from Judea and passed through Samaria on his way to Galilee. Judea and Samaria formed one political province, but they were divided religiously, culturally, and racially.

1. **Political Division.** The tribes were pulled together and united under King Saul, but they tended to pull apart under David and Solomon. These strong kings managed to paste the tribes together and preserve the union, but later it was divided. The rift was always along the same lines which separated Judah (and Simeon) from the ten northern tribes.

Israel was captured by Assyria about 722 B.C. and only the undesirable people were left on the land. Others were brought into Samaria, and these intermarried with the Hebrews. When Jerusalem was re-established after captivity, the Jews despised and rejected the Samaritans because they were a mongrel race.

2. **Racial Division.** John said, "Jews have no dealings with Samaritans" (4:9), the reason being that Samaritans were not racially pure. Jews were fiercely proud of their racial heritage and tended to despise all gentiles, but the ones whom they discounted most were the Samaritan half-Jews.

3. **Religious Division.** The Jews contended that religious worship was to be conducted in Jerusalem, while the Samaritans said that Samaria was the place. Moreover, the Samaritans accepted the first five books of the Bible.

Jesus told the woman that God's redemptive revelation was made known through the Jews and not through the Samaritans, but he quickly added that worship of God is no longer confined to a given place but is conducted as one communicates with God directly in spirit.

Salvation history

Was God involved in the history of Israel more than he was involved in the history of other nations; or did they, because of spiritual insight, have more ability to see the hand of God in their history?

Both. God did choose Israel above all other nations and he did marvelous things for them in guiding them from a condition of servitude until they became a well-organized nation. He also called up and illumined prophets who were able to guide the nation into an understanding of God's doings.

The uniqueness of Israel's history is this: whereas other nations have had momentous experiences which indicate that God was with them, Israel had a continuing experience with God who led them out of Egypt and into the promised land; and he made them into a people of God through whom he might reveal himself as he prepared that people for a higher revelation to come through Christ. The New Testament people of God are the Christians, those who have faith in God such as Abraham had.

God selected an unpromising piece of real estate and set it aside as a piece of land on which he was to reveal himself to men. He selected and moved onto that land a people most unpromising. Those whom he called out of Egypt were slaves, and those whom he led into the land were slaves' children. He planted in the minds of men the remnant doctrine; and later, much later, he rescued out of captivity a small remnant which prepared the world in general and Israel in particular for the coming of Christ.

Revivals

Crystal Hill Church, Little Rock, April 27-May 4; Al Sparkman, pastor of Levy Church, North Little Rock, evangelist; Kenneth Davis, song leader; 2 additions, one by profession of faith and one by letter. Jim Blankenship is pastor.

First Church, Mulberry, April 21-27; Garland A. Morrison, pastor of Ridgeview Church, Fayetteville, evangelist; Herbert "Red" Johnson, Mt. Home, evangelistic singer; 18 for baptism, 3 by letter, many rededications. Ed Kinkson is pastor.

Rick Ingle, pastor of Oak Cliff Church Ft. Smith, was the evangelist for a revival at First Church, Coahoma, Tex., recently; James Kinman, Big Springs, Tex., singer; 144 public decisions, 89 conversions, 5 by letter, 100 public rededications. Guy A. White is pastor.

INDEX

A—Arkansan receives doctorate p11; Arkansas outdoors: Camping and sportsmanship p20; Anderson, Joe (L) takes issue with Dr. Staggs p4; Anderson, Garland available p6.
 B—Baptist beliefs: Tyranny of darkness p7; Beacon lights of Baptist history: A missionary to missionaries p8; 'Brothers in Christ,' say Baptists, Catholics p13; Bookshelf p17; Brian, Mrs. A. Morgan, Cover story p20.
 C—Cooper, Owen OBU speaker p5; Children's Home contract let p6; Convention City missions p10; COTA telecasts prompt big response p14.
 D—'Dirty linen in public' (E) p3; Douglas, Dr. Ralph photo p9.
 E—Elliff, Bill, sings at Carnegie Hall p7; Extremism—left and right p12.
 F—Feminine intuition: Love that won't let go p6; First to the saved (PS), p2.
 G—General Baptists feel result of Crusade of the Americas p11; Graduation highlights at SBC p8; Gibson, Paul D. photo p9.
 H—Hogue, Jack available p8; Haggard, James G. gets doctorate p11; Harper, Mrs. Ada M. dies p15.
 L—Lay leader to speak at OBU p5; Logue, Dr. Tom photo p9; Lipe, Willard dies p15.
 M—McDonald named to panel p5; Miller, Martha, Future Homemaker p7; Maples, Ron heads BSU p7; Moulton, Robert O. gets doctorate p8; Moore, Jay W. C. dies p15.
 P—Paul's doctrine of sin p16; Pitt, Mrs. K. Alvin, Baring Cross Mother of Year p5.
 R—Registering opinion (E) p3; Rucker, Dr. T. K. photo p9.
 S—Spann, Mrs. Sammie Alice McDonald, 1969 Mother of Year p5; Selph, Dr. Bernes photo p9; Shelton, Dewayne dies p15; Staggs, Dr. Robert W. 'Paul's doctrine of sin' p16.

A Smile or Two

Engineer's feat

Latest driving maneuver to be classified by traffic engineers is the O-turn. It was invented by the lady who made a U-turn, and then changed her mind.

Credit-wise

A man was taken into court for non-support of his wife. The judge asked him why he wasn't supporting her. "I was hoping her father would re-possess her," said the man.

Fun for all!

A small boy was bored on a long auto trip. Suddenly he turned to his father and said:

"I wish you'd let Mom drive—it's more exciting."

Babyland

I am sure you have heard of the nursery worker who discovered a verse in the Bible that she felt had particular reference to the nursery: "We shall not all sleep, but we shall all be changed." (1 Cor. 15:51)

Briefing

One secretary to another: "You'll love it here after you once accept the fact there is absolutely no chance for advancement, raises, or marriage."

"HEAT YOUR POOL WITH A G.E.M. ELECTRIC POOL HEATER"

U.L. approved, safest, most economical ever built. Hundreds in use throughout U. S. 10 year guarantee. 10M watt \$155 - 15M watt \$165. Phone or mail order today.

GRANITE ELECTRIC & MERCHANDISING CORP.
 Granite Falls, N. C.

Attendance Report

May 11, 1969

Church	Sunday School	Training Union	Ch. Addns.
Alicia	87	48	
Arkadelphia, Shiloh	21		
Berryville			
First	186	51	1
Rock Springs	89	51	
Camden			
First, Camden	448	76	
First, Cullendale	361	98	
Second	116	71	
Cherokee Village	62		1
Crossett			
First	560	125	2
Mt. Olive	260	138	
El Dorado			
Caledonia	39	31	
Ebenezer	147	47	1
Forrest City, First	494	114	2
Ft. Smith, First	1,099	329	2
Gentry, First	141	58	
Green Forest, First	151	69	
Greenwood, First	244	98	
Harrison, Eagle Heights	202	66	1
Hope, First	495	165	
Hot Springs			
Grand Avenue	181		
Lakeside	122	78	3
Piney	161	77	
Jacksonville			
Bayou Meto	161	85	6
First	420	117	5
Marshall Road	286	123	5
Jonesboro, Nettleton	252	105	2
Lake Hamilton	91	35	
Little Rock			
Archview	128	64	
Geyer Springs	623	191	5
Life Line	527	150	10
Sherwood	193	68	2
Rosedale	147	50	
Marked Tree			
First	148	37	
Neiswander	107	56	
Monticello			
Northside	83	51	
Second	231	81	
North Little Rock			
Baring Cross	576	132	
Southside Chapel	63	18	2
Central	237	77	2
Gravel Ridge, First	160	97	
Harmony Baptist	54	30	
Highway	139	83	
Levy	452	130	3
Sixteenth Street	41	22	
Sylvan Hills	236	61	
Paris, First	324	78	3
Pine Bluff			
East Side	128	63	1
First	728	113	
Green Meadows	87	22	
Second	201	65	
Watson Chapel	214	87	
Springdale			
Berry Street	99	39	
Caudle Avenue	116	34	2
Elmdale	341	118	
First	401	123	2
Oak Grove	66	40	
Van Buren			
First	373	157	
Jesse Turner Mission	18		
Chapel	35		
Vandervoort, First	61	33	
Warren			
First	388	121	1
Southside Mission	72	49	
Westside	57	31	

"Up-tight"

The local vacuum-cleaner man says "demonstration" has become such a foreboding word that he's afraid to offer one.

For Sale

Used busses for churches and campers

Contact: Mr. Broyles
 All State Supply Co. Inc.
 1212 East 6th St.
 Little Rock, Ark.
 Phone FR 4-1687 - TE 5-5940

I Saw A Vision in a Cloud

Big Letters Read "GP"

GP?

MEANING?

Go Preach?

Go Plough?

or

Go Prepare?

PASTORS, CHURCH MUSICIANS, and Ministers of Religious Education

When God calls you, try to get the message. Nobody can serve as well as he might until he has trained as well as he can. If you are a mature Southern Baptist, without a college degree so you can attend an accredited seminary, we may have precisely what your vision calls for. Our three-year course parallels that of our seminaries, except for Hebrew and Greek.

Summer Session, May 26 through July 4

WE ACCEPT COLLEGE GRADUATES FOR THE 5-WEEK.

SUMMER REFRESHER COURSE

Time out, June 9-13 for SBC

For information, Write to the Dean

Baptist Bible Institute
 Graceville, Fla. 32440

7% Interest PAYABLE SEMI-ANNUALLY

Building Improvement Bonds
 Denominations \$250, \$500, \$1,000

Free Interest from Jan. 1, 1969!

For Information and Prospectus, Contact:

ALOMA BAPTIST CHURCH

2950 Aloma Avenue,
 Winter Park, Florida 32789

Or Call Person to Person COLLECT

Rev. David L. Harris or Mary Johnston

(Area 305) 671-6851 or 644-6851

Paying Agent: First National Bank

Winter Park, Florida 32789

Scottish council issues divorce viewpoint

Periods of at least one to three years should elapse before divorce petitions are granted, the council of the Baptist Union of Scotland declares in a statement on the topic.

In the case of adultery by either partner, a minimum of one year should elapse to permit opportunity for reconciliation, the council feels. "Many marriages have survived acts of adultery," it observes.

If "habitual intolerable behavior" is ground for ending the marriage, then a 2-year minimum waiting period for divorce should be required. It would "differentiate between those cases

where the behavior is wilful and those resulting from developing mental illness."

The council also thinks "there is little justification for differentiating between desertion and separation." It considers three years "a period of sufficient length to provide for attempts at reconciliation" in this type of divorce action.

Further, by refusing to grant divorces within two years after marriage, young persons might think more seriously about "the serious nature of the contract" in marrying.

The Baptist council still views marriage as something "intended by God to be a permanent and exclusive relationship." Yet it acknowledges that divorce is necessary in an imperfect society.

"The government is planning divorce law reform and changes are expected fairly soon in the law as it affects England and Wales," Andrew D. MacRae, Glasgow, general secretary of the Baptist Union of Scotland, reported. He said this prompted the statement issued by the council, since Scottish law, although separate, usually adopts the main features of new legislation in England and Wales. (EBPS)

Holland Church to observe centennial

By J. A. KUEHN

Superintendent of Missions
Faulkner Baptist Association

Holland Church, Faulkner Association, will observe its 100th anniversary on Sunday, May 25.

Holland church has a history of change, yet the church has served the community of Holland all of its century of existence. The early name of the church was Palestine. On Aug. 31 1931, the name of Holland was taken by the church in order to be identified with its community.

Frank Stone served as the first pastor. He was followed by George Brown. Many others have served across the years, but due to the records being destroyed, the church is unable to list all pastors.

Morris L. Smith now pastor of First Church, Morrilton once served as pastor.

Donald D. Jones, now pastor of Nall's Memorial, Little Rock also pastored Holland at one time.

The present pastor is Doyle Howell who has been with the church over two years.

Four families made up the charter membership in 1869: Mr. and Mrs. Jessie B. Garrett, Mr. and Mrs. Jimmy Thompson, Mr. and Mrs. John Smith, and Mr. and Mrs. John Caple and their young daughters, Tennie and Sarah.

Within the membership today grand children and great grand children of these four families still worship. Mrs. Dewitt Purifoy, Mrs. Jeff Carter and Bill Garrett are grand children of Jessie B. Garrett. Mrs. L. Cobb is a grand daughter of the Thompsons and Smiths. Dewitt Purifoy is the great grandson of John Caple. Mrs. George Jackson is the

grand daughter of Mr. and Mrs. John Smith.

The late H. H. Melton led the church to build their second building, in 1914. His six years of service as pastor marks one of the periods of advance.

Floyd Ward, Blytheville, served ten years as pastor and during this period led the church to build their present building, in 1945.

Holland church has always been a Southern Baptist Church. It at one time was a part of the Old Caroline Association. In 1922, when Greenbrier Association divided, Holland became a part of the Faulkner Association.

Holland Church has furnished leaders for many new Baptist churches in the past 100 years.

New pay system?

An editorial in *Christian Advocate*, New York City, reports sentiment building for a change in traditional practices of the United Methodist Church of paying its pastors.

As now practiced, the editorial indicates, pastors are paid according to the financial ability of the people of their parishes. This results in many fields, particularly in inner-city poverty areas, in rural areas with declining population, and college chaplaincies, not having skilled leadership.

Changes being considered, the paper reports, would provide a minister's income according to his ability and his training and experience, rather than by the financial resources of the congregation he serves.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

Arkansas Baptist Newsmagazine
525 West Capitol Ave. Little Rock, Ark. 72201

BULLETIN

Pray for the Executive Board as it meets on June 3 at 10:30 a.m. to hear the nomination of the operating Committee for Executive Secretary—The Executive Committee

WATERING THE WHOLE PLANT

