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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



May 27, 1971

A longer, better life?



ELM

The story constituting the horror novel *Frankenstein*, written by Mary Godwin (Mrs. Percy Bysshe) Shelley and first published in 1817, has had a great influence on science fiction literature.

In Mrs. Shelley's novel, a brilliant young scientist, Victor Frankenstein, succeeded in creating, out of meat scraps from the butcher shop, a freakish and monstrous human being. This monster found itself rebuffed on every hand as it sought fellowship with normal human beings. Becoming embittered at this and the refusal of Frankenstein to create a companion of like kind, it destroyed the scientist's family, and, eventually, Frankenstein himself.

With the modern scientific approach to creating human life in a test tube, and to altering and controlling the human mind and personality through manipulation, Mrs. Shelley's story takes on new and even more horrendous proportions.

In a recent series of articles, Associated Press science writer Alton Blakeslee reported on some interesting scientific experiments relating to the extension of the life span and controlling of the quality of life.

There is very real possibility, Mr. Blakeslee reports, that by the year 2,000 science will have added 20 to 40 years of useful living beyond middle age. This is envisioned as becoming possible through such things as manipulation of diet and through drugs and other means.

But, already, inherent dangers are causing conscientious scientists some nightmares. If scientists learn how to manipulate man's genes to change his heredity, as seems quite likely in the near future, what is to safeguard us from this power being used for selfish or political purposes? Genetic engineers could conceivably permit the breeding of dull, obedient human automatons.

In the light of such dangerous prospects, the suggestion is sometimes heard that we should call a halt to scientific research, particularly in this area. But, as Robert L. Sinsheimer, biologist of the California Institute of Technology, has replied, "the only alternative to the quest for knowledge is a vow of eternal ignorance."

One thing seems certain. We are not going to rule out scientific progress. And biomedical innovation is bound to be a part of that progress.

It would appear that the bigger steps man takes into the future, the more he is going to need to be in league with God, the Creator and Sustainer of the universes.

Erwin L. McDonald

In this issue

- Dr. Sullivan, head of the Sunday School Board, speaks to Arkansas pastors on Baptist polity. Read an account of his remarks at the annual retreat on page 7.
- Roy Fish, professor at Southwestern Seminary, sees evidence of revival in many parts of the country. This is one of the answers to questions put to him in an interview while he was in Arkansas to speak at the annual retreat for pastors. See page 6.
- Southern Baptists in Little Rock are being called on to help provide lodging for National Baptists who will meet in the capitol city this summer. More information is found on page 8.
- South Side Church, Pine Bluff, has solved the problem resulting from government legal action against a securities company with which they invested. A story on page 9 tells about the conclusion of their ordeal.
- Do we place too little value on the worth of a human being? Gaines Dobbins answers that question in an article on page 14. Read "The value of a sheep and the worth of a person."
- Decline or growth for the church is the subject of "Preacher, does God want your church to grow?" See page 17.
- Church-related real estate in Minnesota is likely to remain tax-exempt for the next two years due to action on two bills in the legislature there. This item is found under the "In the world of religion" feature on page 24.

Arkansas Baptist NEWSMAGAZINE

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

Eyes of the world on Little Rock

The Negro Baptists are coming! And one of the headaches for C. B. Knox Jr., Little Rock pastor whose church, Canaan Missionary Baptist, is host for the coming National Sunday School and Baptist Training Union Congress, is getting Little Rockians to realize there are going to be so many of them — 12,000 to 15,000.

The visitors, from all sections of the nation, will be in Little Rock June 21-26 for the 66th annual meeting of Sunday School and Baptist Training Union Congress.

"The hotel and motel people just can't believe there are going to be that many," Mr. Knox said. "In some cases we are having a hard time getting the hostelrys to confirm to individuals the reservations that have been made through our housing committee," he said.

Last year, when Omaha was the meeting place, the congress attracted 12,000. And the year before, when the meeting was in Miami and the congress voted to come to Little Rock this year, there was a similar attendance. Mr. Knox feels that Little Rock, being in the heart of the South, where Negro Baptists are most numerous, will attract record crowds.

The natural handicaps of providing for so large a convention were added to, we believe, by news releases that broke last week-end. At a press conference last Saturday, Mr. Knox said that delegates to

the congress would be urged to favor, with their business while here, those firms buying advertising in the official program and to refrain from doing business with firms not displaying signs in their windows indicating support for the congress.

In an interview with the editor of the *Arkansas Baptist Newsmagazine* Monday, Mr. Knox said that he regretted the play his suggested "selective patronage" idea had received in the press. He said that the purpose of the congress would be to further the cause of Christianity through Christian education and that no picketing or organized boycotting was being planned by his committee.

Finding places for all of the visitors to stay while here continues to be the No. 1 problem, Mr. Knox indicated. He estimates that private homes will be needed for about 2,000 delegates for whom hotel and motel rooms will not be available. So far, about half of this need has been pledged. The committee is suggesting that delegates pay \$5 per person per day, for quarters in private homes, and all meals will be secured outside the homes.

The eyes of the world are turned upon Little Rock by this tremendous, coming event. Both the people of Little Rock and the congress delegates will be "on the spot" throughout the sessions. This will be a time not only for all of us Christians to pray, but to look for ways of giving feet to our prayers.

Guest editorial

Nowhere to go

Why doesn't he leave? This is a question often asked by church members about their pastor. Frankly, it is not easy for most pastors to change churches immediately even though they may feel the need of doing so.

Our system of calling pastors does not lend itself to quick moving of pastors from one church to another.

Both churches and pastors suffer many times because we assume that God will move a pastor to another place when his work is finished. Too often we forget that human beings are very much involved in searching for, recommending, and calling a pastor. Many things are blamed on God in this process for which He is not responsible at all.

It is common for people to blame pastors because they feel like they have turned down opportunities to move. Sometimes a closer investigation would reveal that a pastor has not had a definite offer to leave.

Pastors are put on the spot by the belief that they should not openly seek another place. This can increase their feeling of being trapped in an unhappy situation.

Furthermore, those who do not understand the difficulties a pastor may have in locating another place can add to his problems by putting undue pressure on him and his family.

Under the circumstances, Baptists have a remarkable record in the way they treat pastors. But we can improve our record by understanding that the pastor does not always have a place to go. It would also help for us to realize that our opinions of whether the pastor should go or stay are not infallible and may not harmonize with God's purpose above everything else. — Hudson Baggett, in *The Alabama Baptist*

Sez Clabe

On conversation

Lots of folks talks like basketball players play ball. They try to keep th' ball all th' time, or at least on ther side. Even when they try fer a goal, they jump over ever'bodys head to get th' ball again.

Unless a feller is talkin' to hisself, he ort t' shet up once in a while to allow somebody else a chance t' give his two-bits worth.

I must say it!

President can get off the hook



Dr. Ashcraft

The President inherited the Vietnam war from two previous presidents and is wisely moving to phase it out. Even with the President's sincere efforts to end the war many heavy decisions will follow the withdrawal. Only a few times in the course of a great nation does such an impossible situation occur. One thing is certain, however, the President can get off the hook anytime he wishes. What can he do?

He can place the matter right in the hands of the Congress and ask for a comprehensive review of the whole project.

Presidents are given constitutional authority to act in emergencies and as commander in chief of the armed forces. These rights would not be surrendered by asking Congressional review. Should the matter be placed in the lap of Congress for review some good things would follow. It would put the President in a more favorable light among his countrymen. It would still the distrust of many who feel we have a runaway government.

It would strengthen our position at the conference table. It would comfort the men in prisons of

war. It would give more solace to the bereaved that their sons died for the whole nation. It would calm the dissenters and demonstrators.

It would rest our awesome losses on more shoulders. It would have a message for the anarchists among us.

Baptist preachers are smarter than most heads of state because they have become masters of the democratic process. They know the seat of final authority rests with the majority opinion of the widest representation of elected participants. No president should desire to wage any war on the Vietnam scale without the authority, blessing, endorsement and counsel of the Congress and the whole nation.

The death of 55,000 men surely has taught us at least these three things. It is supremely doubtful if there is ever a time when citizens should be called on to make the supreme sacrifice for anything less than supreme victory. It is extremely doubtful that any citizen can come to the point of total commitment without the prospect of total victory. No citizen should ever be sent to die for any government which is not prepared to preserve the things for which he died nor which is uncertain of the reason of his death.

Our great President may lose face in some degree by calling on Congress for review but the saving of a few thousand lives may compensate his inner soul as he serves our nation in this difficult hour.

I must say it! — Charles H. Ashcraft, Executive Secretary.

Beacon lights of Baptist history

Break—through

By Bernes K. Selph

Revivals among Baptists are conducted everywhere in our day. One hundred and fifty years ago this was not true. Along with other religious groups many Baptists thought that the sovereignty of the Holy Spirit in the conversion of men led to a practical denial of the necessity of human agency in bringing sinners to consider the claims of the gospel. They thought human agencies were not to interfere with divine purposes.

Jacob Knapp, a "pioneer and champion" of modern evangelism helped to bring about a change in this attitude. In his second pastorate, Watertown, N.Y., 1830, he found a marked revival developing under his ministry which continued for about a year. Three years later reported success of "protracted meetings", held in different parts of the country, stirred the soul of this young preacher. In his words, "I felt a special moving of soul that God called me to devote the remainder of my life to the direct work of an evangelist among the churches, striving to awaken them to the necessity of a higher standard of active piety in laboring directly for the immediate conversion of men."*

The next 40 years saw him laboring diligently to awaken the churches to "the obligation of every disciple to do all he could to present the gospel to every man . . . offsetting the untiring activities of the devil and his emissaries to compass the ruin of men . . ."**

He said, "Many thought me crazy when I urged the members of the church to go from house to house, and compel sinners to come in to the services of the sanctuary. The first persons whom I succeeded in starting out in this work, in the city of New York, went forth under the inspiration that this was God's method, and returned at night with their faces beaming with light and love, amazed at their success, and wondering what they had been dreaming all their lifetime before."***

Does not this last paragraph sound challenging in the light of the present emphasis upon lay witnessing?

* Autobiography of Elder Jacob Knapp (New Your, Sheldon and Co.; Boston, 1868). p. 29

** Ibid, p. 42

*** Ibid, p. 42

Missionary appointments run ahead of last year

RICHMOND (BP)—The Southern Baptist Foreign Mission Board meeting here appointed 11 new missionaries and four missionary associates in May, bringing the number of missionary appointments for the year to 55, which is 21 more than the number appointed by the same date in 1970.

Appointed were Mr. and Mrs. James E. Castlen of Ft. Worth, formerly of Bogalusa, La., for the Philippines; Mr. and Mrs. William E. Goff of Eastland, Tex., for Venezuela; Miss Ida Mae Hays of Oklahoma City for Brazil; Dr. and Mrs. John F. McCoy Jr., of Edgewood Arsenal, Md., for Nigeria; Mr. and Mrs. Lloyd W. Mann of Brownwood, Tex., for the Dominican Republic; and Mr. and Mrs. William C. Mason of Ft. Worth for India.

Employed for four-year terms as missionary associates were Mr. and Mrs. Stanley E. Bergquist Jr., of College Park, Ga., for Taiwan; and Mr. and Mrs. Kenneth D. Glass of Bristol, Tenn., for the Philippines.

Everett L. Deane, treasurer, announced that the Board's cash income for the first quarter of 1971 was \$22,597,385, an increase of 5.27 per cent over the same period last year.

50 years a Christian

This is my 50th year as a Christian and I believe-it is my happiest. I was raised in a Baptist home, but that is not the reason I am a Baptist...I do not believe the Baptists have a corner on being a Christian, but I do believe they are to be the Bride. No other organization on the face of the earth believes as we do.

I was just 4 days over my 13th birthday when I turned it all over to Him. Sure I have had rough going (at times) but I have also had wonderful things happen to me. I am so glad I can believe fully with Paul in his second letter to Timothy 1:12, where he tells us "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day". —Elza Hultz, 501 E. Garland, Siloam Springs, Ark.

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

Joe R. Breece, 46, Little Rock, a post office employee, May 18. He was a member of South Highland Church.

Mrs. Fannie Parker, 78, Keo, May 15. She was a member of First Church Keo.

John Louie Knighten, 66, a member of First Church, Monticello, May 19. He was a retired cab driver and construction worker.

Mrs. Amanda Malcom Cummings, 85, Lonoke, May 20. She was a member of Brownsville Church.

Edward D. Buechley, 73, city recorder and treasurer at Carlisle for 17 years, May 19. He was clerk at First Church, Carlisle.

Mrs. Mary A. Moseley, 79, Gurdon, May 16. She was a member of Beech Street Church.

Jerry G. Hurst, 67, Curtis, a member of Shady Grove Church, May 15. He was a retired school bus driver.

Carl R. Lewter, 74, a member of Park Hill Church, North Little Rock, May 17. He was a retired railroad car inspector for Missouri Pacific Lines.

STOCKHOLM, Sweden (BP)—**Joel Sorenson**, 55, first youth secretary for the Baptist World Alliance, died here April 21. Sorenson, pastor of Norrmalms Church here, was youth secretary for the world-wide organization of Baptists 1950-55.

God's goodness in assuring his cooperation, presence

Thank you so much for running my testimony. I have received many cards and letters from Arkansas. Below is a follow-up letter to the testimony that you may look over, and if you can use any part of it, please do so.

"We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us, and God who searches our inmost being knows what the Spirit means, because he pleads for God's people in God's own way; and in everything, as we know, he cooperates for good with those who love God and are called according to his purpose" (Rom. 8:26-28 NEB).

Yes, in everything—even in an incurable disease—He cooperates for good with those who love God and are called. . . . God can emanate—even from cancer—when God is cooperating with those whom He has called.

In a recent personal letter to an inquiring friend I tried to enumerate some of the ways God had wonderfully cooperated in our affliction and pain. I had not anticipated that God would use the publication of this letter to extend even further His marvelous cooperation

with us. The hundreds of communications (letters, cards, phone calls) received from the various states where the Baptist editors had been kind enough to carry the article have served as a mighty fortress to undergird and encourage us. The tens of thousands made aware of our time of testing were challenged to come together in united prayer. (I have been stronger during the past few weeks than at any time in the previous six months.) Even though we had in no way intended to solicit material help, many have been generous with gifts which we used to pay medical expenses. The publication of the letter has served to help us renew contact with many friends of days gone by and to gain new acquaintances.

God has been so good to reassure us of His continual cooperation and presence. To be remembered by you dear friends and colaborers has meant so much to us. I am making a scrapbook of your letters of inspiration so that we may have this constant reminder of God's goodness and of your prayerful concern. God bless you one and all.

Albert M. Casteel, 3700 Benham Ave., Nashville, Tenn. 37215

'Superstar or Son of God?'

After reading the article by Dr. Tal Bonham in the May 13th issue of the *Arkansas Baptist Newsmagazine* titled "Superstar or Son of God?" I felt compelled to write you.

Since I have a teenager I have been exposed to the record "Jesus Christ, Superstar" several dozen times. The first time I listened to it I will admit I was shocked, especially when the crowd is singing very joyfully "Hey JC, JC, you're alright by me..." However, the next time I heard it I began to really listen to the words and I felt very good about all of it. I feel this opera shows us the feelings of the people who are actually witnessing this dramatic happening. I think the New Testament indicates that most of them certainly did not know that this was the long awaited Messiah. Even his own disciples had trouble comprehending this.

I feel this record is incomplete. However, many times sermons are incomplete in that the preacher does not specifically say Jesus Christ is the son of God. He simply runs out of time. I feel this way about this record. The writers

are simply depicting the events surrounding the crucifixion. After reading the account in John I could not find any significant differences.

I think this can be a starting point for discussion with our young people. I am not suggesting that this record be played on Sunday in a regular worship service but I do think that anything that says this much about Christ certainly cannot be all bad.

In my opinion this musical does not make a hero out of Judas. It does give him a large part but after all he did play a very significant role in the crucifixion of Jesus.

I think this record can be used to reach young people. I don't think there ever was a time when so much popular music talked about love, peace and understanding, which is of course the message that Jesus Christ gave us. —Mrs. Pat Elder, Calvary Church, Little Rock

Likes 'new look'

I have been very impressed with the new, bold look of the *Arkansas Baptist* and am enjoying it even more than before. —Mrs. J. W. Hamlin, Church Reporter, Calvary Baptist Church, Blytheville, Ark.

Sees God's resources available to Christians

(Editor's note: This is a digest of an interview the editor of the Arkansas Baptist Newsmagazine had last week with Professor Roy Fish, of Southwestern Seminary, Ft. Worth, Tex., one of the featured speakers at the Arkansas Pastors' Retreat, at Camp Paron.)

"The Christian life and ministry are very difficult. The standards are exceedingly high, as reflected in the Sermon on the Mount (Mt. 5,6,7).

"God has given us the spiritual equipment to live the life of the Christian and to meet the standards. Basically, we have this in the person of the Holy Spirit, who indwells us.

"The main condition for experientially knowing God's resources is the full surrender of our lives, plus faith. One can will to belong completely to another. A good illustration of this is a wedding.

"We've got to have a God big enough to really merit this kind of confidence. His love must be seen (Rom. 8:28). For trusting God means putting one's life in his hands."

On the matter of revival across the country, Dr. Fish said:

"Revival is breaking out across the country. But I cannot say, yet, that we are in revival. The revival is not yet a conflagration. But in my travels in many states during the last year I have seen many indications of revival.

"Not only is revival occurring in churches and church situations, but it is happening to the "Jesus People" and the "Jesus Freaks."

"We are having on the campus of Southwestern Seminary the greatest spiritual awakening I have seen in the 18 years I have been there. At the last faculty meeting, the faculty was generally agreed that this year just closing has been the finest, spiritually, we have seen."

Asked what word he would have for the churches, in the current climate of revival, Dr. Fish said:

"I would counsel the churches to be open to new things—to be relieved of undue apprehension and fear of letting the Holy Spirit have liberty to do what he wants to do. Most of our churches are afraid to let the Spirit of God have liberty."

One of the freedoms he had in mind, Dr. Fish explained, was the use of church people by the Holy

The cover



Pastors' Retreat personalities, last week at Camp Paron, included:

Top: Enjoying noon recess fellowship, outside the Paron assembly hall, were, left to right: Don Williams, pastor of White Sulphur Springs Church, Pine Bluff; Raymond Palmer, associate pastor, and Jack Clack, pastor, First Church, Russellville; and C. H. Seaton, director

of the Brotherhood department of Arkansas Baptist State Convention.

Bottom: Roy Fish, Southwestern Seminary, Ft. Worth; James Millikin, Southern Baptist College; J. T. Elliff, director, Division of Missions, Arkansas Baptist State Convention, sponsor of the event; and James L. Sullivan, executive secretary of the Baptist Sunday School Board, Nashville, Tenn.

Spirit in expressions of joy and testimony of witness in the regular church services. Many laymen, he

believes, would like the opportunity to tell what God is doing through them.

Baptist executive discusses Southern Baptist polity

Southern Baptist polity was the theme of James L. Sullivan, executive secretary of the Sunday School Board of the Southern Baptist Convention, in a series of talks at the Arkansas Pastors' Retreat, last week at Paron.

Polity was defined by Dr. Sullivan as "a study of the best way we can relate to one another in accomplishing organizational purposes, whether the organization be the family, a corporation, the government, or a local church."

Discussing different types of polity, Dr. Sullivan mentioned totalitarianism, pure democracy, semi-democracy (the Presbyterian form of church government), and the New Testament concept of democracy. In the New Testament concept, Christians and churches are not primarily concerned with promoting their own interests, and determining the will of the body, but in ascertaining and doing the will of the Lord, he emphasized.

Our Southern Baptist polity grows out of our theology, having to do with the sovereign will of God, who made us and purposed for us to grow to Christian maturity, he said. This polity, then, is in

harmony with our belief in the priesthood of the believer, with its call for individual freedom and responsibility, he said. Baptists across the years have felt that we should not set up a church government that would stifle this freedom and growth, he added.

In line with these concepts, the Southern Baptist organizational structure is congregational in nature, focusing on the importance of the individual and his responsibility to share his viewpoints and relate his experiences in the decision-making process, Dr. Sullivan continued.

The total denominational structuring must keep in mind the autonomy of the local church and the priesthood of the individual believer, he said. So we cannot be coercive in reaching church or denominational decisions.

A distinctive of our Southern Baptist polity is that we have set up our denominational structure to be under the churches, rather than over them, Dr. Sullivan emphasized. And the major responsibility of the denomination and its agencies is to help the local churches to fulfill their missions.

Dr. Sullivan discussed two major dangers of our Southern Baptist way of doing business:

1. There is so much business to handle that the people tire of giving the time and attention necessary for the conduct of business and begin to insist on more time for inspirational sermons and features. As a result, the denomination has to operate on a Presbyterian form of government, delegating to agencies and boards the necessity of conducting convention business.

As a consequence of this, none of the convention's agencies will have any program time for reports, at the annual meeting of the Southern Baptist Convention in St. Louis, the first week in June. All agencies are being required, instead, to submit written reports. This will be the second year in a row that this has been the case, Dr. Sullivan said.

2. There is a tendency of some Baptist bodies to insist on having control over the affairs of other Baptist bodies. An example of this is associations naming members of the executive boards of state conventions. Dr. Sullivan said this was the situation "in half a dozen states." Still another and similar trend is toward churches sending instructed delegates to conventions rather than messengers free themselves to make decisions on convention business, he said.

Dr. Sullivan has been working on a book manuscript for several years dealing with Southern Baptist polity. He plans to publish a book in this area under the title of *Southern Baptists, a Modern Miracle*. The book will consist of nine chapters, each dealing with an axiom or principle of Southern Baptist polity.

Woman's viewpoint

Looking for mauls and froes



Mrs. Bowen

Ambling through the woods, looking for mauls and froes, I have never done. Have you?

Preacher W. B. O'Neal has, though, and he loves to tell how before the turn of the century, he followed his father as they covered the newly purchased 40-acre tract that had been "taken up" for a home-site.

Mose O'Neal carried his pole axe with him, striking the trees with its back-side, testing each tree to find if it were hollow, or good and solid inside. Then he examined the trunk of the tree—for lines formed by the aged crust of the bark.

All trees that passed the test were deemed full of materials for logs for the house, barn, or smokehouse, clapboards and shingles or pickets for the fence. These trees Grandpa marked

by chopping a large "X" into the bark with his pole axe.

Even the smaller limbs could be whittled into large wooden hammers they called mauls; or froes, which were devices for splitting wood into shingles, boards for a watering trough, or a hundred other needs around their hill-farm.

On these trips, and many such others, my preacher-dad states, he has learned to see a good maul in a hickory tree, or a splendid froe in a blossoming redwood, or a wagon load of pickets in a large oak tree.

I doubt that Grandpa O'Neal ever heard or used the word "potential," but he certainly was making use of it, for he was making that "which can, but has not yet, come into being."

It makes me wonder if the tree from which I was carved was a strong and sturdy specimen, solid inside, and with good straight vertical lines, and if God marked that tree with a large "X"—and if some of the pains and trials were only God carving and smoothing, and making something which would be useful around the place.

If you feel "whittled upon" this morning, take heart. You might turn out to be a froe!

Monte Ne Church plans homecoming

Monte Ne Church, Monte Ne Road, Rogers, will have special homecoming services Sunday, June 6.

This year marks the 25th anniversary of the church. It also marks the ninth year in the present location. With the building of Beaver Lake they moved from Old Monte Ne, South of Rogers, to Rogers.

A cooperative dinner will be served after the church service on June 6. A singing is to be held in the afternoon.

A revival will begin with the evening services. Johnny Lawson, pastor of the church, will be the evangelist.

All persons, especially former members, are invited to attend.

Baptist beliefs

Guided by the Holy Spirit

By Herschel H. Hobbs

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost (Spirit) to preach the word in Asia" — Acts 16:6

On his second missionary journey Paul wanted to go to Ephesus, the principal city of the Roman province of Asia. But he was restrained from doing so at this time by the Holy Spirit. Later he did go to Ephesus (Acts 18:19). The words "were forbidden" translate an aorist passive participle, "having been forbidden." This shows that they were not forbidden after going through Phrygia and Galatia. Rather this forbidding resulted in their travel through this general area. If one traces on a map the route described in Acts 16:6-8 he sees that when Paul tried to go either to Ephesus or into Bythynia he was forbidden to do either. Rather he was guided toward Troas, just across an arm of the Aegean Sea from Europe.

How the Holy Spirit did this is not stated. It may have been through outward circumstances or inward impressions. But however it was done, Paul was guided by the Holy Spirit. Jesus had promised such guidance. The Holy Spirit still guides the individual soulwinner, a church, denomination, and/or mission board.

The purpose of this guidance was to send Paul to Europe. Had he not done so who can say that Christianity might have remained an Asian movement. Already the gospel had been planted in Asia. It must be planted in Europe also. Otherwise Asian nations today might be sending Christian missionaries to Europe and the Americas. Which adds to our responsibility to evangelize Asia and the rest of the world.

The gospel is not to be confined to any one part of the earth. Christians are to make disciples of all nations. And when the Lord's people accept the challenge, they can expect to be guided and empowered by the same Holy Spirit who sent Paul and his company to Europe.

Ouachita to receive O. W. Yates portrait

ARKADELPHIA—A portrait of O. W. Yates, former chairman of the Bible department at Ouachita University, will be presented to the University by the class of 1943, at the Southern Baptist Convention in St. Louis.

The Portrait will hang in Berry Bible Building, which houses Ouachita's religion department.

Dr. Yates was head of the Bible department at Ouachita from 1934 to 1946. He also served as president of Bethel College in Russellville, Ky., promotional director at Georgetown College, executive secretary of Central Baptist Hospital in Lexington, Ky., and in the pastorate before his retirement in 1966.

Dr. Yates holds a B.A. degree from Wake Forest, the Th.M. from Southern Seminary, the Ph.D. from George Peabody College, and the D.D. from Georgetown College.

Lewis Clarke moving to Louisiana field



Mr. Clarke

Lewis E. Clarke, pastor for the past five years of First Church, Marianna, has resigned to become pastor of First Church, Delhi, La. He will preach his farewell sermons to the Marianna church Sunday.

Mr. Clarke received his education at Ouachita University and Southwestern Seminary, Ft. Worth, Tex. He was pastor of Maple Avenue Church, Smackover, before going to Marianna.

During Mr. Clarke's pastorate at Marianna, the church increased in membership to 1,044, increased its annual budget from \$40,000 to \$82,000, and spent about \$80,000 in capital improvements.

The church bought a home for its minister of music and acquired a new, air-conditioned bus for use in transportation of young people of the church on mission trips across the United States. (This year the youth are going to Vancouver, British Columbia, Canada, to conduct mission Bible schools.)

On a recent Sunday, State Representative J. B. Smith, Marianna, acting in behalf of Governor Dale Bumpers, presented Mr. Clarke an Arkansas Traveler certificate, in recognition of the minister's work with the youth of Marianna.

Homes needed for Negro Baptists attending Little Rock meeting

Our Negro Baptist brethren face a real housing problem as they look forward to their National Sunday School and Baptist Training Union Congress in Little Rock, June 20-26. With attendance expected to range between 13,000 and 15,000—as many as we Southern Baptists have attending our annual conventions—there are not enough hotel and motel rooms in the area to meet the need. Consequently, the families of Greater Little Rock are being asked to make rooms available to the visitors.

Carried below is a form to be filled out and mailed to the Housing committee, indicating what accommodations can be provided. It is hoped that many of our readers will open their homes to the visiting brethren.

— ELM

NAME _____

ADDRESS _____

TELEPHONE _____

CHURCH _____

We can provide housing for delegates to the National Sunday School-BTU Congress, June 20-26, as follows. (In checking your preference, indicate how many you can accommodate.)

_____ Man and Wife

_____ Men Only

_____ Women Only

_____ Young People (Men)

_____ Young People (Women)

_____ No Preference

(Please indicate first and second choices. Fill out and mail to: Rev. Duggar Johnson, Chairman, Housing Committee, Canaan Baptist Church, 1700 S. State Street, Little Rock, Ark. 72206.)

South Side Church solves bond impasse, completes unit

Four members of South Side Church, Pine Bluff, traveled to Nashville, Tenn., recently to bring back to the church's safety deposit box over \$110,000 worth of bonds.

The bonds were in the church's construction account with Guaranty Bond and Securities Corporation when the Securities Exchange Commission issued a temporary injunction last January which closed the company. James C. Barbour, the appointed receiver for the Nashville bond company, released the bonds to South Side Church after several weeks of litigation with the law firm of Boulton, Cummings, Connors, and Berry in Nashville and Attorney Robert Tolson of Pine Bluff.

Work was halted on a 41,000-square-foot educational building at South Side Church last January when the bond company was closed. The church made arrangements to borrow the balance due the contractor and architect so that the building could be completed.

Tal Bonham, pastor of the church, said, "Our people accepted the challenge and put their names on the 'dotted line' for the needed construction funds."

Bonham also indicated that the church approved the largest operating budget in the church's history soon after the bad news about the bond company.

Raymond Fox, chairman of the church's finance committee, said that "receiving the bonds in our account

will allow us to release the names of those who signed notes on the construction loan."

South Side Church had issued \$600,000 worth of first-mortgage bonds to build an educational unit which houses the South Side Pre-School, a suite of offices, dining hall and kitchen, music room, library, conference room and all of the Sunday School departments of the church, with a capacity for 1,000 people.

"As an act of faith," Bonham explained, "this building was dedicated upon completion on March 28." He said that on dedication day the Sunday School recorded the largest attendance in the church's 54-year history.

The South Side Pre-School, which operates the church's kindergarten and day-care facilities, also has had its largest enrollment this year with 132 children enrolled.

Bonham said that during construction last year the church ranked second among the more than 1,100 Southern Baptist churches in Arkansas in members received by baptism.

L. D. Davis was chairman of a special Bond Injunction Committee which worked with the bond company and attorneys in the case. Other members of his committee were Raymond Fox, Robert Tolson, C. O. Bowline, Hubert Eastham, and T. J. Scott. Scott had served as chairman of the bond drive to sell the bonds and Davis had served as chairman of the Building Committee.

Baptist educator gets C of O degree



Dr. Midkiff

Clarksville, Ark.—J. T. Midkiff, chairman of the Social Science department at Southern Baptist College, Walnut Ridge, will receive an honorary doctor of humanities degree at spring commencement exercises May 30 at The College of the Ozarks.

Don Davis, Ozarks president, said the degree was being awarded because of Midkiff's service to higher education through counseling young people toward completing their college degrees.

A native of Wynne, Midkiff is a graduate of Ouachita University, Arkadelphia. He received the master's degree from Memphis State University and has done graduate work toward a doctorate at George Peabody College for Teachers, Indiana University, Seattle Pacific College and Memphis State.

Dr. Midkiff has served for 15 years on the Southern Baptist College faculty. He taught for 11 years in public schools at Wynne, Wilson, Urbana, Genoa-Central, Texarkana, and Cotton Plant.

Dr. Midkiff is in his 12th year as pastor of Hopwell Church, near Corning, and previously pastored Baptist churches in Poyner, Mo., Wynne, Turrell, North Little Rock, and Genoa.

Dr. Midkiff is a member of the Arkansas Historical Society, Organization of American Historians, American Historical Society, Southern Historical Association, Southern Political Science Association, Southern Baptist Historical Society, and Southern Baptist Public Relations Society.

A four-year, liberal arts college, Ozarks is owned and operated by the Board of National Missions of the United Presbyterian Church, USA.

Mississippi native accepts Arkansas call

GRACEVILLE, Fla.—Rev. Carlton Rivers has resigned as pastor of Friendship Church, Malone, Fla., to become pastor of Pleasant Grove Church, Route 1, Harrisburg, Ark., May 30.

Mr. Rivers has served Friendship Church for 20 months, going there while a student at Baptist Bible Institute here. He has been a pastor since 1958. He is a native of Union, Miss.

Mrs. Rivers was Reba Welch of Centerville, Miss. They have a son in the U. S. Navy and a son and daughter at home.



FOR SAFEKEEPING—Handing over bonds to George Rummel, Assistant Vice President of Simmons First National Bank (second from right) are Raymond Fox, L. D. Davis, and Robert Tolson.



(Top) Miss Shaddox, Miss England, Miss Hubbard, Miss Horton, (bottom) Miss McCullough, Miss Passmore, Miss Allison, Miss Smith.

Summer missionaries will have double jobs

In addition to the 28 student summer missionaries previously announced eight have been appointed as counselors for the G.A. camping season at Paron and as youth directors in local churches for the rest of the summer. This brings to 35 the number of Arkansas students who are being sent out by their fellow students.

The counselors and youth workers are Tommie Shaddox, Ouachita University; Cindy England, Arkansas State University - Beebe; Janet Hubbard, Arkansas State University; Barbara Horton, Arkansas State University; Gail McCullough, Southern Baptist College; Margaret Passmore, Southern Baptist College, Norma Allison, Southern Baptist College and Cathy Smith, Arkansas State University.



Mr. Threet



Dr. Morris

Southern Baptist College to honor two pastors

Two Arkansas pastors will receive awards from Southern Baptist College at commencement exercises this afternoon. Kenneth Threet, pastor at First Church, Piggott, will be presented the Distinguished Baptist Minister citation, and Gilbert Morris, chairman of the English Department at Ouachita

University, will get the Distinguished Alumnus citation.

Mr. Threet is a graduate of the school, and holds degrees from Arkansas State University and Southwestern Seminary. He will receive the doctor of theology degree from Luther Rice Seminary this month. He is president of the Board of Trustees at SBC, and has held associational and state convention offices, including the post of second vice president in the state convention in 1967-70.

Dr. Morris attended Central Baptist College, Southern Baptist College, and the University of Washington. He graduated from Arkansas State University and received the Ph.D. degree from the University of Arkansas. His published works include a one-act play and numerous magazine articles. He is listed in *Who's Who in American Education*, *Dictionary of American Humanists*, and *Who's Who in the South and Southwest*.

Baptist mother honored through memorial gift



Mrs. Maddox

The Addie Mae Maddox Memorial Carillion at Southern Baptist College will be dedicated today, (May 27) at 1:30 p.m., according to President H. E. Williams.

This memorial tower and carillion has been presented to Southern Baptist College by Judge and Mrs. Edward P. Maddox, Harrisburg, in memory of Judge Maddox's mother, the late Mrs. H. P. Maddox.

Evangelism

Sees witnessing as Christian way of life

Jesus said, in John 4:35, "Lift up your eyes, and look on the fields; for they are white already unto harvest."

Where is your field? We need to be ready every minute of every day to look for and create a chance to witness for Christ. Witnessing should be a way of life for the Christian. A witness is a two-sided person who sees and shows.

In an interview recently, Wilbur Smith was asked by *Decision* magazine staff, "Dr. Smith, if you had your life to live over what would you do differently?" One answer was, "I would be more conscientious and persistent in personal-work. I love a desk for teaching and a pulpit for preaching, but when I get on a plane, I hesitate to discuss Christ with people, which is wrong."

Witnessing wherever we go is one of our greatest needs. If a person is burning with something to say he will find a way to say it.

It is better to have many people doing the work of one man, than one man doing the work of many people. Much of the time our pastors are left to themselves to do the witnessing.

Write down three names, right now, of people you would like to see saved. Start praying for them. Psalm 126:6 says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Are you cultivating your field? —Jesse S. Reed, Director of Evangelism.

Brotherhood Many opportunities for R. A. campers

Fun time, food time—that is cook-out time at camp. -

Not only is it fun and food but it is also learning time. Learning how to work with others, how to prepare food, how to build a proper cooking fire are some of the benefits of a cook-out at Royal Ambassador Camp.

Nature study provides an opportunity for campers to learn more about the wonderful world God has made for us to enjoy and care for. There is a period for the study of other life God has created and placed on earth for our benefit.

Campers have the opportunity of observing many of the wonders of nature on cook-outs, camp-outs and hikes. There is ample, untouched nature area in the camp to provide hiking and nature study.

Mission emphasis is an intricate part of all camp activities. Every median and activity is utilized to focus the attention of campers upon the teachings of Christ regarding missions. This is especially true of the mission task of sharing Christ with the lost.

Missionary education involves learning to respect the rights of others. Campers are taught to respect the rights of other campers and be willing to share with them. In addition, there is usually a missionary in camp each week. Campers not only hear him, but have the opportunity to talk with him personally and ask questions pertaining to mission fields and life as a missionary.

Every boy in grades 4-12 should have the privilege of attending at least one week of State Royal Ambassador Camp each year. It is good for boys to spend a week in a beautiful place close to nature and get close to God.

Royal Ambassador counselors and pastors have camp information. See them or write to C. H. Seaton, Brotherhood Department, 208 Baptist Building, Little Rock, 72201 for information. —C. H. S.

Life

Life's like a summer day
When falls the sudden rain,
For clouds will go away
And the sun come out again.

The joys that we have here
With griefs are mixed together,
And days we so much fear
May be some pretty weather.

Remember days of light
And not those hours of pain.
Look up! the sun is bright;
Forgotten is the rain.

—Carl Ferrell

Missions Ex-convict serves as volunteer chaplain

Ralph Shaddox commands attention when he walks through the Craighead County Courthouse, Jonesboro. This is due partly to his size and his outgoing personality, but more especially to the volunteer work he is doing for several departments as Craighead County chaplain.

He assists the Welfare Department in rendering aid to destitute families, the Juvenile department in assisting young offenders and fighting drug abuse, and the Sheriff's department through a ministry to prisoners in the county jail.

Shaddox has the backing of Sheriff Floyd Johnson, County Judge Bill Clark, and other county officials. Sheriff Johnson said, "Our cell problems are reduced to practically zero since Ralph began helping us in January. He is able to communicate better with our prisoners than anyone possibly could."

Chaplain Shaddox came by this ability the hard way. A native of Harrison he began a life of crime and drug addiction at an early age. He has served time in five prisons, including Cummins here in

Arkansas. He was paroled in 1969 and received a full pardon from the governor in 1970.

Having been converted and baptized he surrendered to preach in December 1969, at the Woodland Heights Church, Harrison. Last year he attended Southern Baptist College, Walnut Ridge. Since entering the ministry he has witnessed 72 professions of faith, 28 of them prisoners in the Craighead County jail.

Apart from the miracle of God's grace, Mr. Shaddox gives "credit for where I am today" to pastors J. D. Passmore, Woodland Heights Church, and E. E. Griever Jr., First Church, Berryville, who patiently counselled him.

In addition to personal witnessing and religious services in the jail, Chaplain Shaddox provides stationery, stamps, toilet articles, delivers messages, makes phone calls, etc., for prisoners. He is available 24 hours a day and, according to Sheriff Johnson, "puts in as many hours as I do, and it's all volunteer. We have no money appropriated with which to pay him."

Chaplain Shaddox obtains his livelihood from the sale of advertising novelties to business firms. — R. H. Dorris, Director of Chaplaincy Ministries

Your state convention at work

Stewardship

Stewardship involves more than tithing

"Tithing is not stewardship."

Does that statement shock you? It shocked me the first time I heard it, until the speaker added, "Tithing is just one expression of stewardship."

Most of my life I grew up thinking of tithing and stewardship as being synonymous. As a pastor I frequently made reference to stewardship when in reality I was referring either to tithing or to just the stewardship of money.

New Testament stewardship, however, is far more inclusive than that. In fulfilling the law, Jesus did not destroy it. Certainly the Christian under grace has far greater responsibility than did the Jew under law.

Jesus taught that we are stewards of all that we possess — our money, our other possessions, our time, our witness, and our influence.

When the Christian has given his 10 per cent or more to kingdom causes, he still has a responsibility to use the

remaining portion also in keeping with God's will. And his stewardship of money has not been completed until all 100 per cent has been totally dedicated.

Evangelism and missions are essentially a stewardship of the gospel itself. Are we selfish with the gospel? Or do we invest it in other souls so that the dividends of new souls will accrue to our Lord?

Ecology, which is the "in" thing to discuss these days, is really a matter of stewardship. If man was given dominion over the earth, then that obviously involves a responsibility for its proper use and preservation. The Christian steward has far more at stake in this matter than does the conservationist.

The real heart of New Testament stewardship is the Lordship of Christ. When our commitment to Christ is complete, tithing will be seen in its proper scriptural setting as just one of many tangible expressions of our commitment to and recognition of Christ as Lord of all. — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

Music

June 14

Ouachita Ba

— In air cond



Dr. W. J. Reynolds
new director
Church Music Dept.
Baptist Sunday School Board



William Pickett
artist in residence
Southern Methodist University

- Music drama
— Wright
- Youth musica
— Raymer
- Classes — voi
conductin
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adult lead
- Creative wors
— Reynol
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- Recreation —
- Morning devo
- Talent show
- Faculty recita
- Band

Total cost: \$20

Registration deadline: June 1, 1971

Registration fee: \$5 each person



Elwyn Raymer
Music editor
Baptist Sunday School Board

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camp

19, 1971

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Robert Lewis
linebacker
Razorbacks



Dr. Charles Wright
Professor, choral activities
Ouachita Baptist University



A. F. Thomas
Choral director
Forrest City High School

Send registrations to:

Church Music Department
Arkansas Baptist State Convention

525 West Capitol
Little Rock, Arkansas 72201

The Value of a Sheep and the Worth of a Person

By Gaines S. Dobbins



Dr. Dobbins

A distinctive mark of a personhood is the ability to make value - judgments. Every normal individual develops some system according to which he says, "this is of more or less value than that."

In the process of trying to determine relative values, one must use some sort of measuring rod. Is value determined by market price? Growth potential? Public demand?

Usefulness? Lasting quality? Sentimental association?

Value and worth have both similarities and differences. Sometimes the words are used inaccurately as interchangeable. Value signifies desirability, market price, growth potential, public demand, scarcity, usefulness, prestige enhancement, sentimental association, lasting quality. "You pay for what you get," it is sometimes said cynically, "but you don't always get what you pay for."

Value and worth have both similarities and differences

Worth is a profounder concept than value. Worth denotes inherent quality, excellence, character that calls for respect, that which evokes esteem independent of price.

A girl had the right idea when she wrote home that she was marrying a millionaire. Later, when she and her man made a visit back home they gave no visible sign of any such wealth. "Why didn't you tell the truth?" her close friends demanded. "Oh, but I did!" she insisted. "I'd rather have married a man worth a million who hasn't a cent than to have married a man with a million who isn't worth a cent!"

Jesus clearly defined the difference between value and worth in the incident of the crippled man whom he healed on the sabbath. Angrily he replied to those who charged him with sabbath breaking that they would not hesitate to lift a sheep out of a pit into which it had fallen on the sabbath. "A man," he exclaimed indignantly, "is worth more than a sheep!" (Matthew 12:12 ASV). Jesus did not deny that the sheep had value; he declared that a man—and man—has worth.

A materialistic economy puts things above persons. This is a contradiction of one of the profoundest teachings of Jesus Christ. His revolutionary revelation is that one person—any person—is of more worth than all material values. An ancient legendary king is said to have been asked to put a price on a child. He had scales brought out. In one balance he placed the crown jewels; in the other balance the child. The child outweighed the jewels! All the wealth of the kingdom would not be worth as much as this one child.

Does this doctrine sound heretical in our capitalist, materialistic society? Or is it just to be tolerated as impractical idealism? Do we not write off some persons and classes as "worthless"? Have we not shut the doors of our churches and often of our hearts to some persons whom we reject as "undesirables"? Is it not significant that sociologists classify a mixed population as "low" "middle," "and upper"? Does not "income bracket" determine the category?

Jesus' evaluation of every person as having infinite worth is not religious fancy but solid fact. It goes back to the uniqueness of man—any man—as created "in the image of God." Anthropologists are generally agreed that all races came from an original ancestry. Geneticists also agree that human characteristics and potentialities go back in an unbroken line to a beginning point. Analyze the personality of a man—any man—and it will be found to be the product of countless generations of forebears, a centuries-old environment, and choices that mark the divine gift of freedom of will. Such a man—any man—has been brought to life at an incalculable price and possesses immeasurable potential. The Psalmist was not just being poetical when he addressed to God the question, "What is man, that thou art mindful of him?" and then answers his own question, "Thou hast made him but little lower than God, and crownest him with glory and honor" (Psalm 8:4-5 ASV).

If we accept the biblical view of man—any man—we are bound to conclude that all are made equally in the image of God; all go back to a common parentage; all have vast undeveloped possibilities; all have sinned; all are saved on the same terms by Jesus Christ; all who die in their sins go to the same hell; all who meet the same conditions of salvation will go to the same heaven.

It would be a sobering exercise to examine ourselves, our churches, our government, our society, to discover the extent of our practical unbelief in these cardinal teachings of the Bible as uniquely revealed through Jesus Christ.

We would have to confront the de-personalization of men in our mechanized and computerized economy. We would have to face up to the fact that we put a money value on almost all human activities. We would have to confess our vast indifference to the fate of multitudes at home and abroad who live out their lives with little hope of actualizing their possibilities. We would have to shrug off responsibility for the growing host of young people who are prodigally wasting the precious stuff of youth through lack of purpose and abuse of mind and body. We would have to forget the untimely snuffing out of lives on the battlefields and murderous highways. We would somehow have to reconcile our consciences to millions of homeless refugees, to other millions who lack the necessities of life, to other millions who live in such abject poverty as to close the door to decent fulfillment.

McNeal Poteat, brilliant scholar, preacher, poet, takes the truth I have been trying to emphasize—the immeasurable worth of one person in comparison with all material values—

and particularizes the general in the story of the mother who received news that her son was a war casualty. She had been reading the evening paper which told the story of an American victory.

She raised her face and smiled; and saw a lad

Bringing a message in an envelope. The color was familiar; and a hope Stirred as she opened it, uncertain, glad.

Army and Navy Building, Washington:

"I have the duty to report your son missing in action in the Coral Sea.

Your loss is honored by our victory."

She did not weep, but thanked the boy and then

Fumbled a moment with **The News** again.

She did not see the line that mocked her plight

And said: "Our loss is relatively light."

How much more was her boy worth than all the glory of a battle won?

Much is being said and written about recovery, renewal, restoration. Is not the revival we desperately need if we are to survive that of the recovery of Jesus' revelation of the infinite worth of every individual, renewal of respect for personality, restoration of Christian concern for even "the least of these"?

Jesus warned, "... except ye repent, ye shall all likewise perish" (Luke 13:3). Repent of what? To repent is to turn from sin—and a basic sin of our generation is to believe that a sheep is of more worth than a man—that things outweigh persons. Upon this repentance literally depends our survival.


Supreme Court dismisses suit against Augusta Baptist Church

ATLANTA (BP)—The Supreme Court of Georgia, after three years of legal action, dismissed a suit against First Church, Augusta, Ga., filed by 14 of its members seeking to prevent the historic church from moving to the suburbs.


In a unanimous ruling, the state Supreme Court upheld the judgment of a Richmond County superior court judge, William M. Fleming Jr., who had ruled that "there is no genuine issue as to any material fact....The action is hereby dismissed, with all costs of court to be paid by the plaintiffs."

In 1968, 14 members of the historic church secured a court injunction seeking to block the sale of the church's downtown facilities, after the congregation had voted by a four to one margin to sell the buildings and move to

ALL ABOUT ARKANSAS




COL. CHARLES A. LINDBERGH
MADE HIS FIRST NIGHT FLIGHT AT **LAKE VILLAGE** IN APRIL 1923, FOUR YEARS BEFORE HE MADE HIS FAMOUS TRANS-ATLANTIC FLIGHT





HIGHWAY 7 IN NORTH CENTRAL ARKANSAS OFFERS UNPARALLELED VISTAS OF SCENIC OZARK BEAUTY... IDEAL FOR SIGHTSEEING AND PICTURE TAKING

LITTLE ROCK WILL CELEBRATE ITS 150th ANNIVERSARY AS ARKANSAS' CAPITAL CITY WITH AN ANNIVERSARY WEEK CELEBRATION JUNE 8-13.



ONE OF THE HIGHLIGHTS WILL BE CONGRESSIONAL DISTRICT DAYS

FOR MORE INFORMATION ABOUT ARKANSAS, WRITE ARKANSAS STATE PARKS/RECREATION & TRAVEL COMMISSION—STATE CAPITOL, LITTLE ROCK 72201 5/71

a new site on Walton Way Extension in west Augusta.

The protesting members had claimed that the historic nature of the present site and the beauty of the sanctuary dictated remaining at the present location. The Southern Baptist Convention was organized at the site in 1845, but not in the present building.

R. Jack Robinson, pastor of the church, said he regretted that the dissenting members resorted to legal action, "because Baptists everywhere are aware that the local church is controlled by majority rule."

In the ruling handed down earlier this year, Judge Fleming had reaffirmed the right of the majority of the church membership to control its own affairs, including the right to relocate.

Robinson, president of the Georgia Baptist Convention, said the main factors in the decision to move to the suburbs included the lack of education and parking space downtown, the inability for expansion of the current facilities, and the feeling that "we were just closed in" at the downtown location.

Robinson said that appropriate historical markers would be placed at the present location, marking it as the birthplace of the Southern Baptist Convention.

The chairman of the church's building committee, T. Richard Daniel, said after the Supreme Court ruling that plans to begin to build new facilities at the new location, six miles from downtown, would begin immediately.

A property disposition committee was also authorized to proceed with its task, and architects were instructed to draw plans for the new building on Walton Way Extension immediately.

Some tips to Christians on reading the daily newspaper

By Howard A. Kuhnle

Many Christians ask, "Why is there so much in the daily newspapers in the matter of sensation, sex, plain dirt and propaganda?"

These people have in mind what is called "yellow journalism," as developed in the Pulitzer and Hearst newspapers in the late 19th century and now shown in its extreme form in the tabloid newspapers of the largest American cities. Sensational newspapers have greatly influenced all papers with the result that now all are more sensational than in the past. Some Christians would like to eliminate the sensational from the daily newspapers.

Place of newspapers

Even in the electronic age, with the dominance of television and radio, most people still depend largely upon newspapers. Some, of course, do not read newspapers but depend for news upon television and radio. Moreover, it is not an exaggeration to say that some people believe everything and anything that they see in print.

All communications media seek to be "timely." Nowadays, nobody can bear the thought of being out of date. The best illustration for present purposes is to say that preachers, too, want to be timely. Congregations expect their preachers to be up-to-date. A preacher cannot preach the same sermon today that he preached even ten years ago. This desire to be up-to-date leads some preachers to be "popular" and "sensational." Such preachers say that if people do not listen, why preach?

Newspapers are not and cannot be religious or moral guides. Providing guidance is the work of the church. Rather, newspapers present the world and its people as reporters and editors see them, and as they think that their readers want to read about them.

A newspaper is news, with the emphasis on new. As many people, even those who are not connected professionally with the press, have noted, newspapers are not interested in the ordinary, every-day run of things. Examples are easy to find.

More people are interested in the latest husband of a motion-picture star than about a couple married 50 years with a high degree of happiness.

There is news in the story of a prominent citizen who is arrested for drunken driving but not in the story of a person who never drinks.

There is news in the story of a bank teller who flees with a hundred thousand dollars but not in the story of a thousand honest bank tellers who arrive

at work on time and remain after hours in order to balance accounts.

There is more news in the one-in-a-thousand pastors who is divorced by his wife than in the thousand pastors who are faithful in their work.

Recently a retired pastor-friend said, "I love people, I love to serve; I have no personal ambition." But what newspaper would pick that up except for an obituary?

Newspaper 'slant'

Every paper has some slant which is the particular point of emphasis that the newspaper takes. Readers, including Christians, ought to know what that slant is. Although it is difficult to offer much help about how to determine the slant of a given paper, here are a few suggestions. For example, some newspaper chains are conservative even though the local editor has considerable leeway in which to present the news and editorials. Even in a given chain, one newspaper may be more conservative than another.

Some newspapers are more forward-looking. Even the motto of the paper may be revealing, such as "The Greatest Newspaper in the World" (*Chicago Tribune*) and "All the News That's Fit to Print" (*The New York Times*).

The political slant is especially interesting. Some papers are Democratic, some Republican, and some call themselves "independent." Practically all newspapers, even though they may take an editorial stand, still give fair reporting of political news and campaigns. To do otherwise when the newspapers have the terrific competition of television and radio which give both instantaneous and detailed coverage of all important events would be foolhardy.

Propaganda and the press

Everyone has heard a great deal about propaganda in newspapers. Many people have given a great deal of thought and study to this matter. The illustrations given are usually in regard to the First and Second World Wars. It would take a great deal of space to discuss this.

Let it be said that before the United States entered the war on April 6, 1917, English propaganda in America was good and of a persuasive nature, while German propaganda was poor, especially in the matter of the sinking of various ships. Likewise, from the time that Hitler came into power in Germany in 1933 and onward, again English propaganda was good while German

propaganda was poor.

Most newspapers have merely made broad assumptions that the United States is right in everything that it does. Naturally some editorials are somewhat critical of national policy. Many newspaper columnists give background news of a critical nature. To see through the obvious slanting and propaganda, the Christian should also have a good background in history. For basic criticism and understanding, one must go to magazines and books. These are available if one looks for them.

An expensive business

Publishing of newspapers is extremely costly. Newspapers are big business. In the American system, newspaper publishers, in common with all businesses, must make a profit. Costs are constantly mounting. The best illustration is to point to the consolidations that have taken place in the last two generations and that are still taking place. In Philadelphia in 1920, there were nine daily papers; now there are only three, one of which is a tabloid that was not in existence in 1920. New York City has only three city-wide papers. The same is true for other large cities.

Because newspapers are so costly, the two big words are circulation and advertising. It is this simple: in order to get advertising, there must be as much circulation as possible.

There is probably little direct influence from the advertisers to the editorial department although one cannot but wonder if there is subtle influence. Newspapermen, especially on the larger city papers, would make this stronger by saying that there is strict separation of editorial and advertising departments. Several examples are readily at hand.

Some years ago a number of electrical manufacturers and their officials were fined and some of their officials were sent to jail. Now, electrical manufacturers are heavy advertisers in newspapers. But one may be sure that there was no attempt to hush-hush the news of what happened because this was front-page news all over the nation.

Cigarettes are heavily advertised in newspapers; yet, papers for a number of years have carried news about research in lung cancer and its connection with cigarettes.

Just a few years ago, one of the daily papers in Binghamton, N.Y., accepted liquor and beer advertising for the first time. Yet, a short time after this started, a single page had a big ad for liquor and on the same page were two stories about automobile accidents caused by drunken drivers.

Church news coverage

Compared to the past, there is better

coverage of national church news now than ever before. Some of the Saturday columnists who have come to the fore in recent years include Louis Cassels, of United Press, George Cornell, of Associated Press, Norman Vincent Peale and Bishop Fulton J. Sheen.

The newspapers carry a great deal of news about the Pope. It is not likely that priests demand news about the Pope, but editors know that it is expected by the Catholic laity and priests and even by Protestants. Of course, they are glad to provide news about the Pope. On the other hand, there are few Lutheran churches in this area where the writer is located, but there is a considerable amount of news about Lutherans, including news of some bodies which are not represented here.

Some congregations received a good deal of local news, while others get little. This depends considerably on the initiative of the pastor or congregation. Frankly, however, one wonders if there is much of interest in such news to those who are outside a given parish. When

this writer presented this matter in an address on one occasion, a member of the church disagreed, stating especially that he liked to know what is going on in the churches attended by his friends and neighbors. He assumed that they were interested in what is going on in his church.

Synods send releases in advance to pastors about annual conventions, to be forwarded to local papers. These releases are pretty long but the papers usually do not use very much. Furthermore, during conventions, synods give lengthy releases to the press associations which make them available to local papers by teletype, but only brief paragraphs are published. One therefore concludes that editors feel that most church news is of interest only to those directly involved.

This needs to be said frankly and clearly: a story in a newspaper may be Christian without mentioning the name of Christ. The typical example is that of a mother who saves her child from death at the time of an accident. Who is to say

that this is not a Christian act merely because the name of Christ is not mentioned in the story or because the mother is not listed by any church on its parish register?

What you can do

There are several things that you can do as a Christian, in regard to newspaper.

You can wish writers well and encourage them. This writer has sent many cards and letters to authors and has received many acknowledgements.

If you think that something in a newspaper is too strong or is entirely out of place, you can write or telephone the editor. Every newspaper prints letters to the editor. Use this opportunity to present the Christian view tactfully.

If you are inclined to be a writer, you can answer the need yourself and give your life to constructive authorship.

You can focus attention on good writers. If you know young people who are considering a career in writing, you can emphasize the rewards for them — they are more than monetary.

Preacher, does God want your church to grow?

By Chester F. Russell, Consultant

Baptist Sunday School Board, Nashville, Tennessee

Churches which once had large congregations now have small ones. Churches which once had crowded buildings now have buildings nearly empty.

For example, the historic Baptist church in Providence, R. I., where Baptist work began in the Americas, has experienced prolonged decline. Now there are few members of the famed church.

First Baptist Church of Philadelphia, the host for the organizational meeting of the Triennial Convention, meets in a building capable of seating more than 2,000 people at one time. In regular services of the church fewer than 200 people meet.

Many churches which once aspiringly sang, "O, for a thousand tongues to sing my great Redeemer's love" now satisfy themselves with the remnant.

There are explanations which satisfy the minds of many. Among these explanations are the following: Growth is not everything. "People have moved away." "The Bible prophesied a falling away in the last days."

So with soothed consciences, some churchmen return to their faithful remnants, dry baptistries, and Sunday morning rituals. In some instances, disappointed ministers turn to side interests to satiate frustrated lives, confused minds and broken hearts.

But, Preacher, does God want your

church to grow? What is the will of God for your church now? Before the world was created and your community was populated, God foreknew your church, its membership and the needs of your community. Ask yourself now, "Has the place of my church been fulfilled? Does God want this fellowship disbanded and its building vacated?"

Take the positive side. "Does the community need further explanation of the gospel? Are there immoral influences which my people must face? Does the Spirit of God still depend on the witness of this church?"

As you seek answers, consider God's activity in creation, God's dealing with death and decay, the population increase, the teachings of Jesus, and the Spirit of God within your heart.

When God created the world, he gave to plants and men the power to multiply and grow. God moved in the direction of "larger" and "more." He gave his creatures the ability to join him in the process.

When God dealt with the forces of decay and death, he dealt with them to prevent further deterioration. Decay and death came as a result of man's sins. Jesus dealt with these forces to prevent their continued mastery of men. In Jesus, decay stops. Death is temporary. Life and development continue.

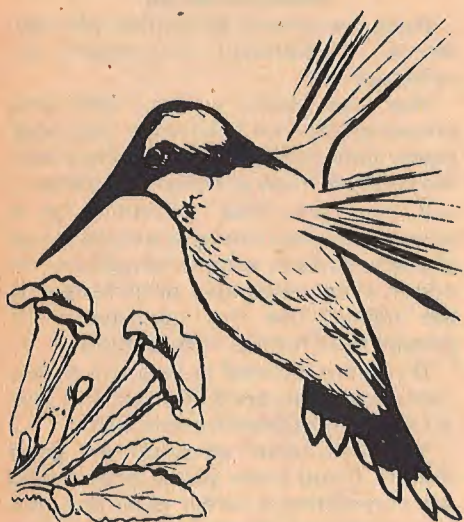
Does the population increase say

anything in answer to your question? The population of the United States is increasing rapidly. The rapid increase will be followed by a population explosion. The ratio of people to churches will continue at a rapid growth. The growth of all churches is possible.

Factors involved in the growth of churches speak to the question. Churches with aggressive evangelistic and Bible teaching programs are growing. Churches which win the lost to Jesus, which teach and train believers to become practicing witnesses to the Lord's love, increase in size. In summary, churches practicing New Testament principles continue to grow. Jesus spoke concerning his church, "I will build my church." The Lord builds his church by winning other men to himself, by developing believers to be trustworthy, capable, aggressive, soul-loving Christians and by adding still others.

But, dear Preacher, what does the Spirit of God say within your heart? Can you satisfy your life objectives and goals by a constantly decreasing ministry? When you meet God in judgment, will you be happy to turn in the obituary of a church? Can you expect "Well done, thou good and faithful servant" apart from apparent gains?

Dear Preacher, answer this question honestly. Does God want your church to grow?



Bobby and the hummingbirds

By Mary Taylor

THE kitchen at Grandmother's was the nicest room in the house, Bobby thought. The lunch she was fixing smelled good, and the sun shone brightly in the windows.

Bobby liked the gay, red flowers blooming on the windowsill, too. He was glad he was spending the summer at Grandmother's.

Not far away was a big airport. Bobby could hear a plane coming now. He enjoyed watching the big, silvery airliners circle low, getting ready to land.

There was something unusual about the sound of this plane, however. It didn't seem to be getting any closer. Neither did it sound as though it were up in the air.

Bobby moved near the window. Then he saw the source of the strange, humming noise. It was a tiny bird, no larger than a butterfly. It was a shiny, green color, with a long bill and bright-red feathers on its throat. Its wings were strangest of all.

"Grandmother," Bobby called softly, so the bird would not be frightened away, "come see this little bird. What kind is it?"

Grandmother smiled when she looked out the window. "Why, it's a

ruby-throated hummingbird, Bobby," she said. "Look, he's trying to get to the geraniums."

"But you can't see his wings!" cried Bobby.

"That's because they move so fast," Grandmother explained. "That's the reason they make the humming noise. See, he can remain in one place in the air. With his long bill he gets honey and insects from the flowers. He can fly backward or sideways, too, or even straight up into the air."

"Like the helicopters at the airport," Bobby remembered.

Just then the little bird darted away.

"I wish he had stayed longer," Bobby sighed. "I would like to know more about him."

"He'll be back," said Grandmother. "When he comes, we'll have a surprise for him."

"What kind of surprise?" Bobby wanted to know.

"You'll see after lunch," Grandmother promised.

When Grandfather came, Bobby ran to tell him about the hummingbird. During lunch Grandfather told Bobby about a tiny hummingbird nest he had once seen.

"It was made of soft grass, bark, and the fluff from a milkweed pod," said Grandfather. "Inside were two white eggs about the size of the beans in the soup you are eating. In a few days when I looked again, the baby birds had hatched. They were no larger than bumblebees. Four of them would have fitted into this teaspoon."

"Then the one we saw must have been full-grown," Bobby realized.

"Yes," Grandfather agreed. "Hummingbirds are only about four inches long when they're grown. They weigh about as much as a penny."

"Now it's time for the bird's surprise," Grandmother said after lunch was over.

Bobby watched with excitement as she mixed sugar and water in a pan and put the mixture on the stove to boil. Bobby stirred the syrup while Grandmother sewed bright-red ruffles of material around the necks of two small bottles.

When the syrup had cooled, Bobby helped Grandmother pour it into the bottles. They tied the bottles to the branches of a bush just outside the kitchen window.

"They look just like flowers," Bobby laughed, "I hope the bird will like his surprise."

Later that afternoon, Bobby again heard the humming sound. This time it was louder. Bobby ran to look out the window. Two hummingbirds were there. They were dipping their long, slender bills into the bottles to get the syrup.

"They do like the surprise," Bobby exclaimed. "Now the hummingbirds have flowers of their own."

Just then one of the birds flew up close to the window and peeked in. Then both birds darted away.

"I think he was saying thank you," Grandmother smiled.

"You're welcome, little helicopter birds," called Bobby, "Come back soon. Your surprise flowers will be waiting for you."

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'Quiet sessions' expected for Southern Baptist Convention

ST. LOUIS (BP)—More than 15,000 Baptists from throughout the nation are expected here June 1-3 for what the president of the Southern Baptist Convention predicts will be "a quiet convention."

Carl E. Bates, president of the convention and pastor of First Church in Charlotte, N. C., said in an interview with Baptist Press, news service of the convention, that he had heard of "no major issues at this point" which might erupt at the Convention. He said the convention, with sessions at Kiel Auditorium beginning Tuesday morning, June 1, and concluding at noon Thursday, June 3, would probably be a "routine" meeting.

Most of the time will be spent conducting the business of the nation's largest Protestant-evangelical denomination. (The Southern Baptist Convention has 11.6 million members in about 34,000 churches in all 50 states.)

Several major business items are on the agenda for the convention, but Bates said he did not expect any to spark unusual debate or discussion.

The convention will act on recommendations from its Executive Committee calling for a \$24.6 million Cooperative Program unified budget for the first nine months of 1972, leading up to a new fiscal year, and a second-year recommendation to eliminate its hospital agency operation.

Re-election expected

Serving his first term as president of the convention, Bates is expected to be re-elected for a traditional second term.

Asked if he thought there would be an effort to bring up the issue of the *Broadman Bible Commentary* volume which was banned by the convention last year in Denver, Bates said he knew of no organized move to bring up the matter in St. Louis.

"I feel we (Southern Baptists) are obligated by the action in Denver to give the Sunday School Board a real chance to resolve the matter," Bates said.

Last June in Denver the convention voted 5,394 to 2,170 in favor of a motion asking the SBC publishing house, the Sunday School Board, to withdraw Volume One of the new *Broadman Bible Commentary*.

The action called on the publisher to have the commentary volume, on Genesis and Exodus, rewritten "with due consideration of the conservative viewpoint." In August, the Sunday School Board voted to comply with the request, and, in January, the board asked the authors of the volume to revise their own materials.

Five hours of business

A total of about five hours will be devoted to conducting the business of the St. Louis convention, according to the proposed program released by the committee on order of business.

Most of the Tuesday morning and afternoon sessions will be devoted to business, including action on recommendations from the SBC Executive Committee, election of officers, introduction of miscellaneous business and resolutions, and receiving and acting upon reports from SBC agencies and organizations.

The SBC Executive Committee will present the recommended budget of \$24.6 million for the first nine months of 1972. The operating budget section for the nine-month period is equal to the same operating budget for a similar nine-month period in 1971, with no increases recommended for the 19 agencies receiving budget funds.

Another major recommendation from the Executive Committee would dissolve the Hospital Agency of the SBC, on second reading.

Last year, the convention set up a procedure for getting out of the hospital business by immediately giving two hospitals — in New Orleans and Jackson, Fla. — to a corporation called Southern Baptist Hospitals, Inc., and phasing out in 1971 the corporation called the Hospital Agency of the Southern Baptist Convention.

Other recommendations from the Executive Committee to the SBC deal with relationships and program assignments for several SBC agencies, program promotion plans for denominational emphases in 1973-74, and a proposal that the 1976 convention meet in Norfolk, Va.

The Executive Committee will also report on a study of the basis of representation at the convention, recommending no change in the current system.

Only three major addresses are scheduled during the convention, including Bates' presidential address, the annual convention sermon by John R. Claypool, pastor of Crescent Hill Church, Louisville, and a message by the president of the Baptist World Alliance, V. Carney Hargroves, retired pastor from Philadelphia, Pa.

Following an hour-long presentation of foreign missions, the convention will feature a joint commissioning service for newly-appointed home and foreign missionaries, on Wednesday evening.

Presentation by students

Baptist students, led by a group of state Baptist Student Union presidents,

will make a multi-media presentation on what youth are trying to do through the church, during the Wednesday morning session. A message on theological education by Duke K. McCall, president of the Southern Baptist Theological Seminary, Louisville, also will be featured Wednesday.

The convention will close Thursday at noon following an hour-long presentation on "Meeting the Challenge of the Cities of the World," depicting efforts by all SBC agencies. The presentation will be coordinated by James L. Sullivan, executive secretary of the SBC Sunday School Board, Nashville.

Several related nationwide Baptist conventions will meet in connection with the SBC. The Southern Baptist Pastors' Conference, involving about 5,000 persons, will meet Monday. In simultaneous sessions also will be the Woman's Missionary Union Convention, an auxiliary to the SBC.

The Southern Baptist Religious Education Association will meet on Sunday and Monday, May 30-31; the Southern Baptist Evangelists' Conference will convene Wednesday, June 2, and the Southern Baptist Church Music Conference will be held Friday and Saturday, June 4-5.

Mobile Bible School begins in Indonesia

By William N. McElrath

BANDUNG, Indonesia (BP)—A traveling Baptist Bible school in Indonesia finished its first term recently with 145 students successfully completing the first two courses offered.

The East Java Baptist Bible School has no campus. Instead, students assemble in nine widely scattered centers. A tenth center may be added soon.

Use of programmed textbooks and short school terms are other distinctives of the new effort in theological education, directed by Southern Baptist Missionary Ebbie C. Smith.

Smith, with the assistance of national Christians and fellow missionaries, has pioneered in preparing Bible study and related materials for programmed instruction.

Most of the students are poorly trained pastors, lay pastors, Sunday School teachers or other local church leaders. However, one member of the school's supervisory committee, a middle-age translator and high school teacher who is fluent in four languages, has also signed up for further study.

Enrollment is limited to persons 18 years of age and older. Non-enrollees of various ages, however, often audit weekly class sessions which are held in local church buildings or members' houses.

Six department heads named by SBC Sunday School Board

NASHVILLE (BP)—The elected members of the Southern Baptist Sunday School Board have approved six new department heads for the agency.

They are William J. Reynolds, secretary, church music department; Martin B. Bradley, secretary, research services department; Rowland Crowder, secretary, church architecture department; H. S. Simpson, manager, materials services (previously church literature) department; Jerry Ross, managing art director, art services department; and Robert Turner, manager, budget and accounting staff.

All six are currently on the staff of the Sunday School Board. Each appointment becomes effective June 1.

Reynolds, now supervisor of the music publications section in the church music department, succeeds W. Hines Sims, who retired as department secretary in 1970. Reynolds joined the board in 1955 as music editor. Later, he served as director of editorial services in the music department.

Bradley, who has served as secretary

of the research and statistics department since 1963, was elected secretary of the newly-created research services department.

Crowder, who joined the church architecture department in 1952 as architectural consultant, is currently director of field services. He succeeds W. A. Harrell, who died in March.

Simpson, now assistant to the director of the board's Publishing Division, joined the board in 1936 as an employee of the seminary Baptist Book Store, Ft. Worth. He has served the board as manager of the seminary store, manager of the Houston book store, manager of the Carbondale (Ill.) book store and merchandise control manager Nashville.

Ross joined the board in 1958 as an artist. He has served as senior artist and currently is an art supervisor.

Turner, currently manager of systems staff, joined the board in 1958 as budget analyst in the accounting and control department. He subsequently served as internal auditor and as manager of organization and methods.

Girls' director named by WMU, Birmingham

BIRMINGHAM (BP)—Miss Mickey Martin, associate in the Church Training department of the Kentucky Baptist Convention, has been named director of Girls in Action-Mission Friends for the Southern Baptist Woman's Missionary Union here.

Miss Martin will help design and plan the missions programs for children, ages birth to school entrance, involved in Missions Friends, and for girls, grades one through six, enrolled in Girls in Action.

She will also interpret GA and Mission Friends work through field service activities with state, associational and church leaders, WMU officials said here. Other responsibilities include writing and planning for *Aware*, *Discovery*, and *Start*, the three WMU magazines related to GA and Mission Friends.

Foreign Missions monthly wins photo awards

CHICAGO (BP)—*The Commission*, monthly magazine published by the Southern Baptist Foreign Mission Board in Richmond, won two awards for photography in competition sponsored by Evangelical Press Association during its convention here.

The Baptist magazine won a first-place award in the "single photo" category, and a second place award in the "photo feature" category.

The Commission, edited by Floyd North, was the only Baptist publication to win an award in the competition. Earlier this year, *The Commission* was among several other Baptist publications winning awards in competition sponsored by the Baptist Public Relations Association.

Guest professors teach at Southeastern

WAKE FOREST, N. C. (BP)—Two guest professors will teach during the two summer sessions at Southeastern Seminary here.

William L. Lumpkin, pastor of Freemason Street Church in Norfolk, Va., will teach a course on "Baptist Confessionalism." Lumpkin is a former professor of church history at Southern Seminary, Louisville.

Edward Hughes Pruden, pastor emeritus of First Church in Washington, D. C., will teach "Present Issues in Christian Education." Pruden is now pastor-in-residence at Meredith College, Raleigh, N. C.

The bookshelf

Great Trails of the West, by Richard Dunlop, Abingdon, 1971, \$7.95

Mr. Dunlop, a free-lance writer and a graduate of Northwestern University, writes of experiences he and his family had in five years of riding the routes of the trails which played such a prominent part in the opening of the American territory west of the Mississippi. This is an interesting and beautiful book, well illustrated.

* * *

Romans, Atonement and Justification, by D. Martyn Lloyd-Jones, Zondervan, 1971, \$5.95

This book is based on sermons preached by the author on Friday evenings at the well-known Westminster Chapel, London, over a period of 13 years. This, the first of a series, comes to grips with basic issues of the Pauline letter, in exposition of Romans 3:20-4:25.

* * *

New Testament History, by F. F. Bruce, Doubleday & Co., 1971, \$8.95

Dr. Bruce, one of the world's most respected New Testament scholars, offers a unique exploration of the political, social, and economic trends that marked the beginnings of the Christian era. He writes not as a theologian but as an historian.

Right or Wrong?., by T. B. Maston and William M. Pinson Jr., Broadman, 1971, \$3.50

This is the revision of a book published several years ago, authored by Dr. Maston.

Dr. Pinson succeeded Dr. Maston as professor of ethics at Southwestern Seminary, Ft. Worth, when Dr. Maston retired, several years ago.

This will help Christians make their own decisions on such matters as drugs, sex, honesty, and other areas "where the action is."

* * *

Have Faith without Fear, by Kenneth L. Wilson, Harper & Row, 1970, \$3.95

This book is "for Christians who are tired of having the heaven scared out of them by cheerless fellow-believers." Mr. Wilson, editor of *The Christian Herald*, contends that Christian faith and constricting fear "simply do not go together."

With liveliness of style and clarity of insight, Wilson speaks on such issues as: Why Christians need not fear change; How to live fully without knowing all the answers; The foolishness of hoarding our emotions; How the Bible is a liberating book. etc.

The Lord of history

By Vester E. Wolber

Religion Department Ouachita University

In the *Adult Teacher*, Isaac Watts has an excellent outline of history in the time of Isaiah.

The scriptures to be studied this week set out the theological doctrine of God's sovereign control over the universe. Isaiah was the first writer to see God as presiding over history, guiding and superintending international affairs. He saw Assyria, which was unaware of its role, made use of in working out God's purpose in the historical order.

Ancient Greek writers thought of history as moving in circles, and the writer of Ecclesiastes reflects the view. The conditions which exist at any given time have existed before, and will again.

It is better to think of history as moving in spirals in which some of its elements repeat themselves, but there is a forward thrust in history that is one-dimensional. The Lord of history, universal as sovereign, gives directional guidance to the flow of human events.

Although God is sovereign, man is free. Men are not puppets, and international movements are not determined. Even lava which flows hot from an erupting volcano is controlled in its course by the contour of the land. Men and movements and events make up the contour which helps control the flow of history, but they cannot dam it up and stop history.

This lesson is a case study of Assyria which came to prominence as a world power in the latter half of the eighth century. Tiglath-pileser IV ruled over the empire from 745 until 727, during which time he conquered and subdued Syria.

Shalmaneser V reigned from 727 to 722. He besieged Samaria but died before the capitol fell. Sargon II completed the subjugation of Israel and ruled until 705, after which Sennacherib ruled until 681. It was during the latter years of Sargon or the early years of Sennacherib that the prophet gave his interpretation of history.

God's rod (10:5-7:11)

1. God used Assyria as a rod with which he chastized his own people (5-6). The Lord sent Assyria against his own wayward people to plunder and pillage the land and to oppress the people.

2. Assyria was not conscious that it was being used of the Lord (V. 7.) Not often does God show his hand in history with such clarity that secular men can see; but, even so, men with spiritual insight such as Isaiah had to see and recognize his involvement.

Every generation needs an Isaiah to interpret the movement of God in

contemporary and secular events. Since our generation, however, did not come equipped with a modern Isaiah we will have to settle for a second plan: we must study Isaiah's insight into his contemporary events and discover in them the universal principles by which the Lord superintends history.

3. The prophet asked a serious question which called for an obvious answer: is there any reason why God should not deal with Jerusalem and Judah as he had dealt with Samaria and Israel? (v.11). The clear implication was that God would allow the capital of Judah to fall just as he had allowed the capital of Israel to fall.

The twelfth verse states that after God has made use of Assyria as an instrument of judgment against Jerusalem he will "punish the arrogant boasting of the King of Assyria and his lofty pride."

Had Habakkuk been a careful student of Isaiah's writings (if he had them) he might not have been so disturbed when, a century later, he saw God making use of Babylon as another such instrument of judgment.

God's fixed purpose (14:24-27)

1. What God has purposed he will surely carry out (v. 24). He has a permissive will which permits men and nations to do that which is morally wrong and therefore contrary to his ultimate purpose. Such permissiveness in God would have to be true if man is to be free. God also has a conditional will which is subject to human response. It was God's will to destroy Ninevah until the King and his people repented (Jonah, see also Ezekiel 18). It was God's will for Hezekiah to die, but when the King prayed God revised his plan (2 Kings 20; Isa. 38). But God has an ultimate purpose which is unconditional and fixed. When his purpose is fixed it is immutable and inevitable. Such was his plan for wicked Assyria.

2. It was God's purpose to break the grip of Assyria on his people and his land. Moreover, he purposed also to break Assyria—break it to pieces. From ancient history one can see why God purposed to destroy Assyria: it was one of the most cruel nations involved in the march of empires. Some of its armies took military prisoners only to torture them until dead.

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International

May 30, 1971

Isaiah 10:5-7,11; 14:24-27.

3. The God who shaped the destiny of Judah is also shaping the destiny of other nations as well (26-27). Isaiah saw the Lord shaping his purpose for "the whole earth" and "all the nations." This insight of Isaiah is the central and most important truth for this lesson. "He's got the whole world in his hands;" and, better, he's got the whole world in his heart; and, best of all, he works all things together for the ultimate good of those who respond to his call.

Home Mission Board elects staff member

ATLANTA (BP)—John H. Allen, Richmond, Va., was elected by the Southern Baptist Home Mission Board to lead in starting new churches in states west of the Mississippi River, effective June 15.

In its May meeting the board also appointed seven missionaries to career service.

Allen, pastor of Southampton Church in Richmond, was named an assistant secretary of the department of church extension, the board's department for helping churches, associations and state conventions in planning techniques of church extension for maximum use of multiple ministries.

He will be chiefly responsible for determining needs for new churches in states west of the Mississippi River. He will consult with state and area personnel as well as Southern Baptist Convention leaders.

Pastor of the Richmond church for the past four years, the 39-year-old Allen is a native of Ft. Worth. He graduated from Wayland Baptist College, Plainview, Tex., and Golden Gate Seminary, Mill Valley, Calif. He has done post-graduate work at Southern Seminary, Louisville, the Medical College of Virginia, and the American Association of Pastoral Counselors Training Center.

He was formerly a pastor in Texas and California and was superintendent of missions for South Dakota for five years.

In other action the board appointed seven missionaries to career service: Charles and Margaret Clayton will work in the Lake Tahoe area; Mrs. May Lynne Gurney, Air Force Academy; Eugene and Wanda Holman, Sells, Ariz.; and David and Barbara McCall, West Virginia.

Opposition to God's word

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

We are entering phase three of our study of Jeremiah. First, we considered the way a nation and a citizen (Jeremiah) responded to a national crisis. Next, we examined closely the feelings of Judah concerning God. Finally, we shall explore the way Jeremiah faced difficulties.

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An arm-slinging evangelist once visited a small country overseas to instruct pastors in witnessing. He said the greatest difficulty he faced was having to teach sitting down.

Jeremiah thought his style was cramped when he was forbidden to preach in the Temple. People in general and authorities in particular were fed up with his doomsday prophecy and repentance-centered theology. They were already frightened by world events and wanted to hear no more about what might happen. Jeremiah was stymied.

But God had another plan. Jeremiah must write down his message and it would then get through. "Perhaps," said God, "when the people of Judah see in writing all the terrible things I will do to them, they will repent. And then I can forgive them" (Jer. 36:3, *Living Psalms and Proverbs*). Jeremiah's book was God's warrant for their arrest.

Baruch, the scribe, got upset just putting the message down. "Woe is me! Don't I have troubles enough already? And now the Lord has added more! I am weary of my own sighing and I find no rest." To which God replied, "Are you seeking great things for yourself? Don't do it! For though I will bring great evil upon all these people, I will protect you wherever you go, as your reward" (Jer. 45:3,5, *Living Psalms and Proverbs*). The royalties from Jeremiah's first book would be God's protection from immediate death. That is all God promised.

Critics' review

There are times when the voice of God seems unbearably strong, such as during floods, earthquakes and the like, or when one nation threatens another. Jeremiah was almost preached out when Nebuchadnezzar beat down the Egyptian army at Carchemish. This greatly upset the balance of power and Jeremiah regained his strength for one last warning. Baruch carried it to the Temple for its first public reading.

It was a hit from the start. Even the government officials requested a private hearing and Baruch obliged. But the real critic was the King (Jehoiakim). His only

reaction was to cut it up and toss it in the fire. What a contrast to his predecessor Josiah when he heard the word seventeen years ago! This time Judah's chances for survival went up in smoke with the scroll.

Revised edition

Only three men protested the burning of the scroll: Elnathan (Jehoiakim's father-in-law?), Delaiah, and Gemariah (Shaphan the scribe's son). Jehoiakim paid no attention and promptly ordered the arrest of Baruch and Jeremiah. But God had them in protective custody.

God gave Jeremiah the message a second time and he added a few choice words to Jehoiakim and Judah. Many would suffer because of Jehoiakim's stubbornness but none more than he. The people had made their choice in Jehoiakim and they all would go down together.

Epilogue

Opposition to God's word is still very much alive. The same basic methods are used to try and defeat it.

1. Hide it. The palace officials first wanted to hide the scroll and then talk to the King about it. Most people can spend all day talking about the Bible, but few keep it nearby for use at all times. We think we know where something is in it until we start to look for it. When the devil says, "Hide it," God says, "Share it."

2. Destroy it. The destructive urge is always haunting men, especially in the spring and summer. Now that they are burning buildings, cars, and flags, someone will likely set fire to a Bible. Right now they ignore it, but just wait until the interpretation turns upon America.

3. Silence it. God has ordained that men should carry the message of his word. The devil is smart enough to know that a breakdown of the messenger will result in a drought of the message. Persecuting the preacher is usually the most convenient way to silence the message.

But God intervened. The best place to find God at work is in the middle of trouble. He will never let the opposition destroy either his people or his word.

And God added. God is always enlarging upon his revelation. We are

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Life and Work

May 30, 1971

Jeremiah 36

responsible for so much more understanding about God's word than those of previous generations. The question is, how are we using it? The answer can be found in the kind of opposition we face.

Vonda Kay Van Dyke challenges young America to REACH UP



In her new book REACH UP, the author of *That Girl in Your Mirror* shares her deep feelings and attitudes as she relates experiences never before told. Talented singer, performer, and above all a dedicated Christian, Vonda Kay Van Dyke challenges young people to reach up and let Christ control their lives.

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 O—Ouachita University to receive portrait p. 8.
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 R—Rivers, Carlton, to Harrisburg p. 9.
 S—Sullivan, Dr. James L., speaks on polity p. 7.
 W—War, sharing responsibility for (IMS) p. 4; "Woman's
 viewpoint," potential p. 7; worth of human beings p. 14.

The unseamly

A smile or two

Erin in their speech?

A hardy fixture of the "Auld-Sod" left Ireland and came to live in America. After a year he sent for his wife. "Goodness," she exclaimed on her first day, "but don't they talk funny in this country?"

"You think they talk funny now?" exclaimed the husband, "Why, you shouda' heard 'em when I first got here!"

High pressure or tide?

The cub Florida real estate salesman asked his boss if he could refund the money to an irate customer who discovered that his new lot was under water.

"What kind of a salesman are you?" demanded the boss. "Go out there and sell him a motor boat."

Love's final pain

Sailor: Now doctor, since I'm going to marry Elinor, there is one thing I want to get off my chest.

Doctor: Tell me all about it.

Sailor: It's the tattooed heart with the name "Mabel" on it.

Lost and found

A woman telephoned the police to report that thieves had been at work on her car. "They've stolen the steering wheel, the brake pedal, the accelerator, the clutch pedal, and the dashboard."

The police sergeant said he would investigate.

Then the police phone rang again. "Don't bother," said the same voice. "I got into the back seat by mistake."

* * *

Sign in a clock-shop window: "There's no present like the time."

He'll never know

Said one teenager: "You know, I'm starting to wonder what my parents were up to at my age that makes them so doggoned suspicious of me all the time!"

Gave him the bends

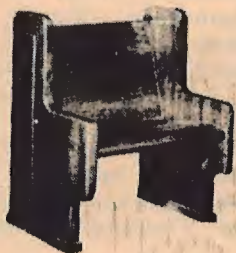
A preacher, who is about 25 pounds overweight, went to his physician for some reducing advice. The doctor wrote out a prescription and also gave him a bottle of little blue pills.

"These are not to be swallowed," he directed the patient. "Spill them on the floor several times a day and then pick them up."

Attendance report

Church	May 16, 1971 Sunday School	Training Union	Ch. Addn.
Alexander, First	40	20	
Arkadelphia, Second	226	204	4
Banner, Mt. Zion	36		
Berryville			
First	150		
Rock Springs	94		
Blytheville, Calvary	188	93	1
Booneville, First	274	220	2
Camden, First	420	64	2
Cherokee Village Mission	114		1
Crossett			
First	547		3
Mt. Olive	285		
El Dorado			
Caledonia	42	20	
Ebenezer	150	43	
Temple	52	31	
Forrest City, First	506	218	
Farmington, First	90	63	3
Ft. Smith			
Enterprise	41	28	
First	1209	459	16
Grand Avenue	698	246	15
Moffett Mission			
Gentry, First	165	78	
Grandview	46	3	
Greenwood, First	255	114	
Hampton, First	143	59	
Hardy, First	21	15	
Harrison, Eagle Heights	211	55	
Hot Springs			
Emmanuel	91	24	
Lakeshore Heights	108	55	
Mt. Valley			
Hope, First	415	133	6
Jacksonville			
Bayou Meto	135	65	2
First	386	76	4
Marshall Road	299	118	3
Jonesboro			
Central	439	119	2
Nettleton	258	128	2
Lake Hamilton	77	25	
Lake Village, Parkway	60	38	
Little Rock			
Geyer Springs	663	236	3
Life Line	682	129	6
Woodlawn	121	51	
Magnolia, Central	638	216	
Marked Tree, First	161	68	
Melbourne			
Belview	129	122	
First	172	46	
Monroe, First	60	20	
Monticello			
Northside	115	78	1
Second	207	70	1
Murfreesboro, Mt. Moriah	40	23	2
Norfolk, First	86	98	
North Little Rock			
Baring Cross	466	145	
Southside Chapel	19	17	
Calvary	363	128	1
Gravel Ridge	157	87	
Levy	404	118	3
Park Hill	738	155	
Sixteenth Street	52	47	1
Sylvan Hills	304	101	1
Paragould, East Side	230	106	4
Paris, First	324		
Pine Bluff			
Centennial	198	75	1
East Side	243	122	5
First	677	145	
Green Meadows	71	27	
Second	169	70	
South Side	682	134	
Tucker	24	16	
Oppelo	15	12	
Springdale			
Berry Street	105	33	
Elmdale	425	102	2
Mission	7		
First	569	228	5
Texarkana, Beech Street	412	105	1
Trumann, Corner's Chapel	81	79	
Van Buren, First	411	143	
Mission	48		
Vandervoort, First	33	15	
Warren, Immanuel	238	66	
West Memphis			
Calvary	235	76	2
Vanderbilt	85	47	

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Court upholds conviction of non-cooperating 'objector'

WASHINGTON (BP)—Refusal to cooperate with the Selective Service system to determine his draft status cost a conscientious objector his 1-O classification and resulted in a two-year prison sentence, according to an 8-1 decision by the United States Supreme Court here.

The Supreme Court upheld the conviction of Vincent F. McGee, executive director of the Business Executives Move for Vietnam Peace, who refused to pursue and exhaust administrative remedies to clarify his draft status.

The impact of McGee's conviction is that a person who claims to be a conscientious objector may forfeit his right to be classified as such if he refuses to cooperate with the Selective Service system to determine his classification.

McGee's case involved a series of compliances and non-compliances with the processes of his local Selective Service board.

According to the Supreme Court record, McGee applied in 1966 for conscientious objector status to his local Selective Service board, which advised him that his claim would be passed on when his student deferment expired.

His board was told in 1967 that McGee had been accepted for a graduate program in Union Theological Seminary, New York, where in his own view, he would "probably qualify" for a theological exemption. However, he made no request for ministerial student status, and no pertinent supporting information was presented.

Further, McGee refused to fill out a current information questionnaire sent to him on his graduation from college. He announced, moreover, that he would not cooperate with the Selective Service system.

He did not appear for a physical examination ordered to take place in October 1967. He did respond to an order to appear for induction in January 1968, and took a physical examination at that time. However, he refused to submit to induction.

In April 1967 McGee wrote to President Lyndon B. Johnson, enclosing the charred remnants of his draft card and declaring his conviction that he must "sever every link with violence and war." A copy of the letter was forwarded to his local draft board.

McGee was prosecuted and convicted on four counts: for failing to submit to induction; failing to report for pre-induction physical examination; failing

to keep possession of a valid classification notice; and failing to submit requested information relevant to his draft status. He was sentenced to two years imprisonment on each count, the sentences to run concurrently.

Justice Thurgood Marshall, who delivered the opinion of the court, pointed out that conscientious objector claims turn on three points: the resolution of factual questions relating to the nature of a registrant's beliefs concerning war; the basis of the objection in conscience and religion; and the registrant's sincerity.

The court concluded that McGee's failure to clarify these three points by pursuing administrative remedies "was deliberate and without excuse." Therefore the court upheld his conviction and sentencing to imprisonment.

Tax-exemption safe for two years

ST. PAUL (EP)—Church-related real estate in Minnesota now exempt from property taxation apparently will remain exempt for the next two years.

Rep. Ernest Lindstrom, majority leader of the Minnesota House of Representatives and sponsor of two measures on the subject, says the bills require more study.

One measure would require teachers' residences owned by schools to be taxed. Rep. Lindstrom amended the bill so that it applies only to public schools and colleges, not residences owned by church-related institutions. The measure passed 128-4 and was sent to the Senate.

Another Lindstrom bill would allow only one clergyman's residence in a parish or congregation to be tax-exempt.

No committee action has been taken on a bill that would allow taxation of church publishing houses, such as Augsburg Publishing in Minneapolis.

Several other measures affecting other previously exempt property appear to have reasonable changes of passages.

The tax proposals stem from a constitutional amendment approved by Minnesota voters last November which allows the Legislature to change the tax-exempt status of some properties previously protected by the Constitution.

Names in the News

• A surgeon, a historian, and a mission executive will be awarded honorary degrees at the 112th June commencement ceremonies at Wheaton College, June 14. Recipients are: Paul Brand, director of rehabilitation at U. S. Public Health Service Hospital, Carville, La.—honorary doctor of laws; Robert M. Sutton, professor of history, U. of Ill. at Champaign—honorary doctor of humane letters; and Gilbert J. McArthur, president of Evangelical Alliance of Melanesia, Sydney, Australia—doctor of laws.

• Phil Landrum of Carol Stream, Ill., has been chosen new editor of *The Christian Teacher*, organ of the National Association of Christian Schools, Wheaton, Ill.

• The American Bible Society has appointed Charles Todd Lee, former director of export operations for the Philco-Ford Corporation's Intl. Division, as a special secretary in ABS' Overseas Department. In separate appointment Francis W. Carpenter, former public affairs officer in the U. S. Department of State and a veteran Associated Press editor-correspondent, has become ABS' special secretary in its Overseas Department.

CBM plans expansion

GLEN ELLYN, Ill. (EP)—The board of Christian Business Men's Committee International, meeting in London, England, in conjunction with the Great Britain and Ireland CBMC fourth annual convention, laid plans to increase the number of CBMC committees from 600 to 900 in the next three years.

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