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January 18, 1968

Arkansas Baptist State Convention

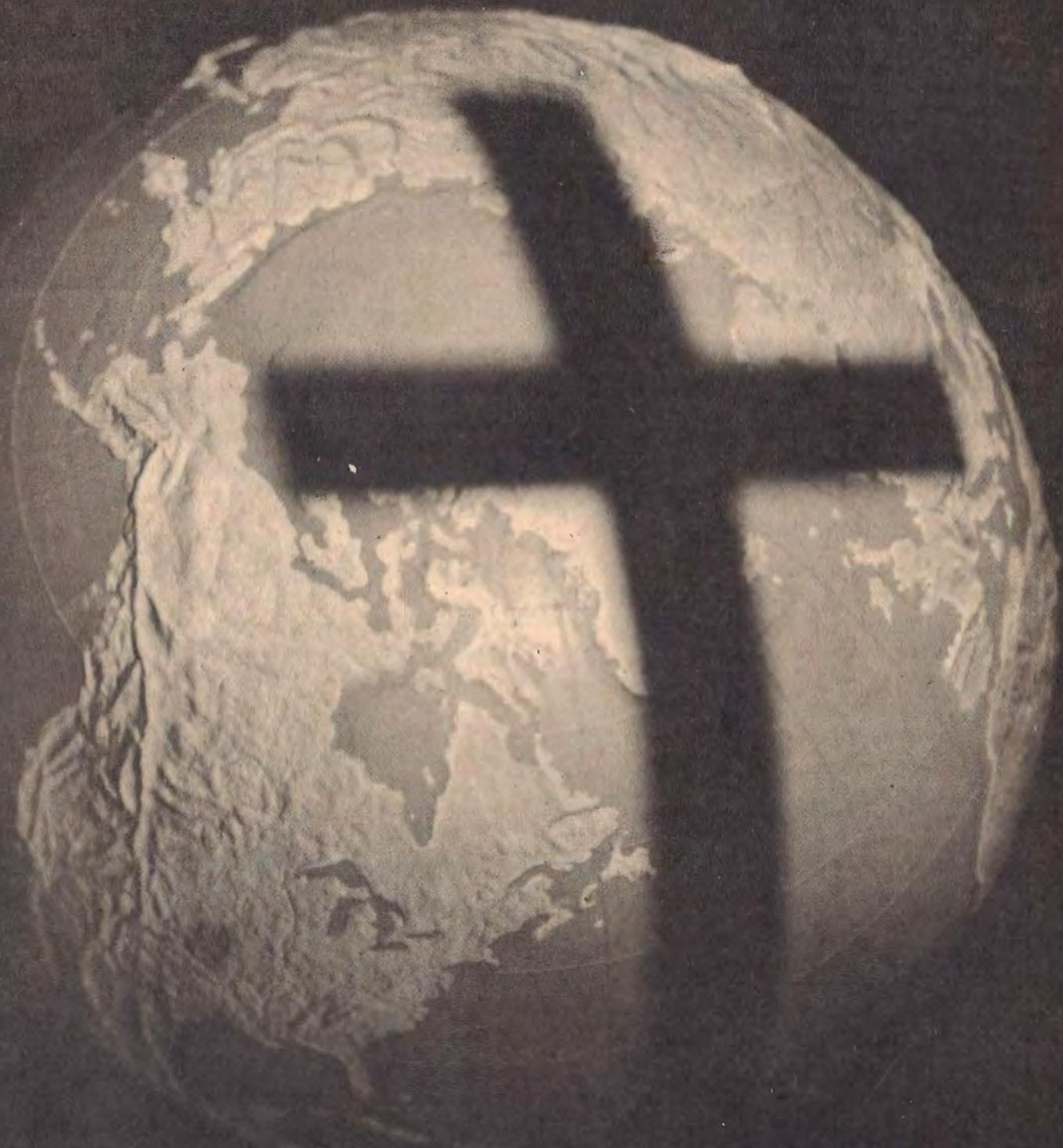
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Arkansas Baptist

newsmagazine

JANUARY 18, 1968

Personally speaking



Seminary humor

DEAN Hugh R. Peterson of Southern Seminary, Louisville, was dead serious when he pushed a note under the door of the office of two Southern Seminary professors recently asking what would be the most economical way to travel to England. He needed the information for an impecunious student. But Professors Joseph A. Callaway and Harold S. Songer thought the dean was pulling their legs. So they collaborated to compile a list of ten different ways one might travel frugally to London.

Their suggestions, with much boiling down on my part and some interpolation, were:

1. For the man willing to work, he could hitchhike to New York and go from there as a deck hand on a freighter, jumping ship upon arrival in England.

2. Or, he could, if a diligent person, take employment as a waiter on a passenger ship and, of course, be prepared to jump ship on arrival.

3. One of the most challenging ways would be to go by faith, walking across on the water.

4. Lacking in faith and wishing to move pragmatically, one could walk across Bering Strait in winter, when it is frozen over, and then swim the remaining channel.

5. Or one could go by sailboat. This not only would be inexpensive but would have the added advantage of affording long periods for meditation.

6. If one is unwilling to throw himself to the caprice of the winds, he might go by rowboat, getting a lot of good exercise with his travel.

7. One who likes headlines might go by balloon. However, it should be pointed out that a great deal of hot air would be required for this method of travel. So the balloonist "should take with him one of our professors—or a local pastor."

8. Glider is another possibility, but glider travel is not too effective except in windy weather.

9. If one is prepared to travel fast and light, he

might catch a space flight out of Cape Canaveral. This is especially recommended for those in a hurry. [And anyone accepted for such passage would have all his expenses paid by the Government.]

10. Of course, there is always Icelandic Airlines, whose roundtrip fare from New York to London is a mere \$300, in the winter months, for anyone who wishes to travel both economically and in style.

ELM's conclusion is that the internal evidence seems to indicate that this monastery scroll was written by two monks who are moonlighting for Icelandic Airlines.

Erwin L. McDonald

IN THIS ISSUE:

MUSHROOMING populations in large cities of the United States are accenting the spiritual void which is increasing at a frightening rate. Read what Southern Baptists are trying to do about this disturbing problem in our story on page 13.

TO several thousand Chinese residing on the Arkansas-Mississippi border, Dr. Jahin Y. Chan is a vital part of their lives. How this Ouachita University professor dedicated himself to a challenging and often-times discouraging life, is told on pages 9-10.

BROOKS Hays, never long without an anecdote or two, discusses Baptists and Campbellites in a letter to the editor, page 4.

COVER story, page 10.

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newsmagazine

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January 18, 1968

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

Abbreviations used in creating 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.

Bricks sans straws

THE Post Office Department is getting harder and harder for us poor folks to live with. Not only did they go up on postage this month, but they now charge us 15 cents for each and every notice of a change of address on our mailing list. And since we now have about 60,000 on our weekly mailing list, you can see what the bankruptcy possibilities are for us if our readers do not remember to notify us promptly—in advance, when possible—of the slightest change of address. And if anybody doubts our poverty—we just get 16 cents a month for our rag! So, dear readers, please, please anticipate your every move as far ahead as possible and notify us promptly.

Hawks and doves

BAPTISTS must champion the freedom of conscience—both their own and that of their neighbors whose convictions may be different. For example, Southern Baptists today must champion the cause of the conscientious objector to the war in Vietnam.

Young Baptists who have been brought up on a substantial diet of Christian principles and precepts, who have tried honestly to apply the message of Christ to their daily living, may very well discover themselves without the support and the assistance of their fellow Baptists, especially those who have been their teachers and ministers of the gospel of Jesus Christ.

These dissenters must be free to follow the lordship of Jesus according to the dictates of their consciences without any stigma of being labeled unpatriotic or Communist. Christian love and respect must be shown for the conscientious Baptist who objects to war as well as for the one who does not object to war.—*Baptist History and Heritage* (Publication of the Historical Commission of the Southern Baptist Convention and Southern Baptist Historical Society, Nashville, Tenn.), January 1968

'Region in ferment'

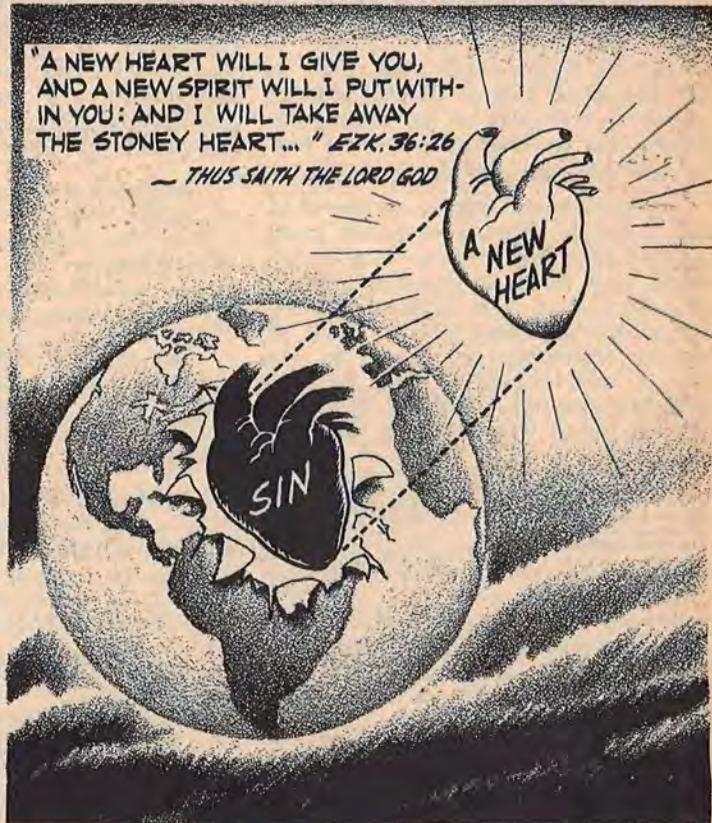
CERTAINLY our so-called "southern way of life" roots its past in the plantation system, in ruralism, in a segregated bi-racial pattern, states' rights, and fundamentalistic Protestantism.

Each of these traditional elements is being challenged by national trends. Plantation-type agriculture is giving way to mechanized farming, industrialism is overcoming ruralism, integration of the races is biting into the old doctrine of segregation, states' rights political views are constantly being bombarded by centralized federal government, and an uneasy conscience is appearing in Protestant religious circles. The South is, indeed, a region in ferment.—Earl D. C. Brewer, as quoted by Albert McClellan in an article, "Baptists and the New South," in the January 1968 issue of *Baptist History and Heritage*, Nashville

SPEAKING OF AVAILABLE TRANSPLANTS

"A NEW HEART WILL I GIVE YOU,
AND A NEW SPIRIT WILL I PUT WITH-
IN YOU: AND I WILL TAKE AWAY
THE STONEY HEART..." *EZK. 36:26*

— THUS SAITH THE LORD GOD



Baptists and Campbellites

Margaret Ross's story of the 1834 Baptist meeting house in the *Arkansas Gazette* of Dec. 24 brings to mind the quip of the late Gov. Carl Bailey, who as a member of the Christian Church was familiar with the history depicted by Mrs. Ross. Some of your readers may recall that the Governor and I occasionally spoke on the same campaign circuit. I remember, apropos of his church ties, that at a Yell County picnic some thirty years ago, Judge John Chambers was introducing the governor to one of his neighbors, and said to one of them, "Uncle Jim, Governor Bailey is a member of your church, he's a Baptist too."

Mr. Bailey was quick to correct the judge. "No, Judge Chambers is mistaken—I am a Campbellite," only to get this response from "Uncle Jim": "Heh, heh, heh! Well, I know you're not, Son, or you never would of said it."

The Governor laughed as heartily as the rest of the group, not only at the old man's perceptiveness but at his informal salutation, "Son," which he did not regard as an affront.

Carl Bailey never passed up an opportunity to make me the butt of his story of the early history of the Little Rock First Christian Church. "It was like this," he would say to an audience, "there was a Baptist Church in Little Rock but no Christian Church till a powerfully eloquent preacher of our faith came in, and he managed to sweep the Baptists off their feet. At the end of his revival Brooks' Baptists adopted a resolution to this effect: 'Resolved, that we shall no longer be Baptists but become Christians.'"

The *Gazette* description of the good Bro. Benjamin Hall's work in the small frontier town which grew into a city might give color to this story, but I strongly suspect that Governor Bailey was merely indulging his fine sense of humor. Nevertheless, I should be the last to complain, since I am so fond of acting upon the old adage "Never dilute the oil of anecdote with the vinegar of fact."

This bit of 19th Century church history should remind us, however, that the ecumenical spirit is not a 20th Century innovation. The incidents alluded to indicate that, while in a different pattern, the 19th Century had the same valid aspirations for Christian unity. Perhaps, our own denominational pride has obscured the appreciation of the earlier century's church leaders of the great Alexander Campbell who set out, not to establish another denomination, but rather to stimulate an interest in church unity. It was his aim to

make a simple acceptance of New Testament faith the test of Christian experience.

It is my conviction that there is wisdom in the encouragement being given by some of our Baptist Convention leaders to a re-examination of our relations with other Christian bodies and the story of the Baptists and the Disciples of Christ in the eighteen hundreds points up this need.—Brooks

Baptist beliefs

A strange prayer meeting

BY HERSCHEL H. HOBBS

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

"Peter therefore was kept in prisons but prayer was made without ceasing unto God for him—Acts 12:5.

Herod Agrippa I ruled as king over Palestine A. D. 42-44 (cf. Acts 12:20-23), the last Herod to rule over Palestine as a whole. He put James, the brother of John, to death by the sword. James was the first of the Twelve to die a martyr's death. Seeing that this pleased the Jews, he arrested Peter who was probably destined for the same fate (12:3). But he kept him under guard in prison until after the Passover (vv.3-4).

While Peter was in prison the church was in constant and earnest prayer for him (v.5). Apparently they were praying for his release. On the night before he was scheduled to die an angel of the Lord delivered him from prison (vv. 6-11). Peter went to the home of Mary the mother of John Mark where the prayer meeting was being held (v.12). In response to Peter's knock on the door (a secret code knock?) a young lady named Rhoda came to the door. Recognizing Peter's voice she did not open the door. But joyfully she ran to tell the others that Peter was outside (vv. 13-14).

And then a strange thing happened. The disciples did not believe her. "Thou art mad," they said (v. 15). But when she insisted they said, "It is his angel" (v.15). The Jews believed that each man had a guardian angel. No scripture actually teaches this. Luke does not necessarily agree with it. He was merely reporting what happened. This could mean that the disciples thought that Peter had already been executed.

But as Peter "kept on knocking" the people heard it (v.16). The knocking suggested that more than an angel was at the door. "When they had opened" renders an aorist participle, "opening immediately." This suggests that with one accord they rushed to open the door. And seeing Peter they "were astonished." Literally, "they stood outside themselves."

A strange prayer meeting? It is not strange to pray under such circumstances. The strangeness lies in the fact that when their prayer was answered they did not believe it. They accused Rhoda of insanity. They sought to explain it away by a popular superstition. Even when with their own eyes they saw Peter in the flesh standing before them a free man, they were so amazed as to be outside themselves.

A strange prayer meeting, we say? Yes. But does this not remind us as to much of our own praying? We ask, but do not really expect things to happen thereby. We are promised that if we pray in faith things will happen. But here something happened not because of their faith but in spite of their lack of it. It took place because it was within God's benevolent and spiritual purpose. How wonderful that God works His will and purpose in spite of us. If that be true, how much more so if we pray believing.

Hays, 314 Second Street, S. E., Washington, D. C.

Likes 1967 index

Thank you for your good index of 1967 of *Arkansas Baptist Newsmagazine*. You have done an exceptional job, and we appreciate having the entire index for the year, published in your last issue. [Our issue of Dec. 21.]—Davis C. Woolley, Executive Secretary, Historical Commission of SBC, Nashville, Tenn.

Sacrifice of the missionaries

By T. B. MASTON, RETIRED PROFESSOR OF ETHICS, SOUTHWESTERN SEMINARY

Last summer I attended the annual mission meetings in four Latin American countries and visited missionary friends in four additional countries in the area. Based on these and previous visits with missionaries I am persuaded that the most Southern Baptists do not understand the sacrifices our missionaries make.

Their major sacrifices are not material as many of us think. With few exceptions missionaries will insist that their material sacrifices if any are inconsequential.

Their most serious problems arise in three areas. The relative seriousness of these problems will be determined by the temperament of the missionary, the place he lives, the nature of his work, his age, and his moral and spiritual maturity.

Some of them have considerable difficulty adjusting to fellow missionaries, to a strange culture, and to the nationals among whom they live and work.

Some aspects of this adjustment tend to be particularly difficult for the missionary who has had considerable experience in churches in the United States and has marked leadership ability. Such a one discovers that he has to restrain or at least control and redirect whatever leadership ability he may have.

He and fellow missionaries are seeking to mature a national leadership, and if this is done the nationals must increasingly have the responsibility for the direction of the work. The missionary frequently must work from behind the scenes. Ultimately he must work under national leadership. While this may be relatively easy for some missionaries it is quite difficult for others.

Another major problem for many missionaries which entails some sacrifice is separation, isolation, and loneliness. They are separated from familiar scenes and from the accustomed way of doing things. They miss the contacts with loved ones, with friends, and with fellow Christians who have similar educational and cultural backgrounds and interests. One who has not been among them cannot imagine their hunger for letters and news from home. The problems attending separation and isolation are most acute for those who live away from the population centers.

Although the preceding are real problems the most serious and most universal problems faced by most missionaries are in relation to their families. There are times when it requires real sacrifice for many of them to stay on the mission field. Some of them sooner or later have to determine what they should do about aged parents. Far more of them, however, discover that their most difficult decisions are in regard to their children.

Because of the difficulty of working out a satisfactory arrangement for the

education of their children some missionaries have felt that it was wise and necessary for them to extend their stay in the states or even to resign as missionaries. This can become an extremely painful decision which will require some sacrifice on their part whatever the decision may be.

Most missionaries will insist that they do not make any real sacrifices. They would agree with a statement made by one of them: "When we think we have made a sacrifice for God he gives us so much in return that we realize that we cannot make a real sacrifice for him."



KAY Andrews, Southern Baptist missionary journeyman in Recife, Brazil, and Dr. Jesse C. Fletcher, secretary for missionary personnel for the Southern Baptist Foreign Mission Board, discuss his new book, *MISSIONARY JOURNEYMAN* (Broadman Press, 1967). Dr. Fletcher was in Brazil to consult with missionaries about personnel needs and the proper integration and absorption of new personnel. (Photo by Roberta Hampton)

Blytheville plans to build



ARCHITECT'S drawing of proposed building for Calvary Church, Blytheville

Plans are being made for the construction of a newly proposed building for Calvary Church, Blytheville, which is pastored by John T. Lamb.

The building, which will consist of over 10,000 square feet of space, will cost \$110,000.

Building committee members include Joe M. Hester, chairman; Charles Lipford, Guy Lowe, Horace Maynard, Jimmy Lott, Mrs. Roland Reinhardt and Mrs. James Boren.

Christian education

Dr. Ben Elrod, vice president for development at Ouachita University, is the author of an article soon to appear in *Home Life* magazine, a publication of the Southern Baptist Sunday School Board.

The article, entitled "Your Son At a Baptist College," is an over-view of Southern Baptist higher education, with emphasis on what parents can expect when their children go to Baptist colleges.

Named music consultant

Dick Ham, minister of music, First Church, Pine Bluff, ended his service to that church on Jan. 14 to go to Nashville, Tenn., where he has accepted a position as a music consultant in the Church Music Department, Baptist Sunday School Board, Southern Baptist Convention.

Mr. Ham came to First Church, which is pastored by John H. McClanahan, two years ago.

Registration set for OBU branch courses

Eight undergraduate courses and one graduate course will be offered at the Little Rock branch of Ouachita University for the spring semester.

Registration for the courses has been set for 7 p.m. Jan. 23 at 1700 West 13th St. The classes will be held one night each week for 50 minutes per hour of credit. Cost is \$20 per semester hour.

Undergraduate courses include GE 332 Philosophy for Living, Dr. Raymond Coppenger; GE 143 European Civilization, Prof. Clarence Allison; GE 133 Freshman English II, Prof. John Johnston; GE 153 Hebrew Heritage, Dr. Carl Goodson; English 403 British Novel, Prof. Betty McCommas; Speech 202 Oral Interpretation of Literature, Dr. Henry Lindsey; Sociology 332 Marriage and the Family, Dr. Randolph Quick; and Sociology 322 Criminology, Staff.

The graduate course is Education 573E Principles of Guidance taught by Dr. Glen Kelley.

Hagan to England

Rev. John R. Hagan, a native of Stuttgart, began service as pastor of First Church, England, Jan. 14.

Mr. Hagan, a graduate of Ouachita University and Southwestern Seminary, comes to England from Akron, O., where he has been on the field.

H. L. Litford has been serving First Church as interim pastor.

Available for supply

Rev. Charles E. Lawrence, who retired Jan. 1 as associate pastor, Markham Street Church, Little Rock, has announced that he will be available for pulpit supply, interim pastoral work or revival meetings.

Mr. Lawrence will maintain an office at the Markham Street Church, and may be reached there.



EVERY T. Willis Jr., Arkansas missionary and three older children play with pet boxer in courtyard of home in Bogor. Children are Sherry, 8; Randy, 10; and Wade, 6. (Photo by Gainer Bryan)

Church sponsors news

Immanuel Church, Ft. Smith, now sponsors the 10 p. m. news each Saturday on KFSA-TV, Channel 5.

The first commercial begins with an organ playing the hymn, "Have Thine Own Way," and a picture of the church on the screen. As the music fades the pastor, Dr. James R. Zeltner, appears in the picture with the picture of the church screened in the background. In an informal way, he talks to the audience, stating that this is not a commercial, but an invitation:

"We invite you to come to Immanuel Church tomorrow and we invite you to accept our Christ if you do not know him. Perhaps you have moved to Ft. Smith without transferring your church membership. If so, we would invite you to Immanuel and consider making our church your church.

Immanuel's ministry over radio station KFPW dates back to 1933. The 11 a. m. worship service is broadcasted each Sunday.

Note burning ceremony

Erown's Chapel Church, Rte. 3, Paragould, met Nov. 22 in the fellowship hall for its annual harvest supper, followed by a note burning service, which marked the final payment of \$5,300.

Clyde Hankins, deacon, and "Dub" Williams, treasurer, participated in the ceremony, which was attended by 45 church members and guests. Frank Babbitt is pastor of the church.

New secretary

Russell Clearman, pastor, Gaines Street Church, Little Rock, has announced that Georgeann Duncan began service Jan. 2 as pastor and records secretary.

Miss Duncan has returned to Little Rock after working on the English Department staff at the University of Indiana, Bloomington. She replaces Mrs. Betty Mottwiler, who held the position during the past year. (CB)

Missionary notes

Dr. and Mrs. Billy Walsh, missionaries to Mexico, are on furlough in the states. The couple spent Thanksgiving with his mother, Mrs. Nancy Walsh, in Little Rock, and the Christmas holidays with Rev. H. M. Duggar, near Searcy in White County. They are presently in Ft. Worth, Tex., at 4618 Frazier St.

Dr. and Mrs. Walsh expect to return to Mexico this summer, where he teaches systematic theology at the Baptist Seminary in Torreon.

Nashville has new church

A dedication service for the new Ridgeway Church, Nashville, was held Jan. 7.

Rev. Charles R. Stanford has been called as pastor of the church, which was formerly a mission of First Church.

Main speakers for the occasion were Rev. J. T. Elliff, Secretary of Missions and Evangelism, Arkansas Baptist State Convention; and Dr. Maurice Hurley, professor of psychology, Ouachita

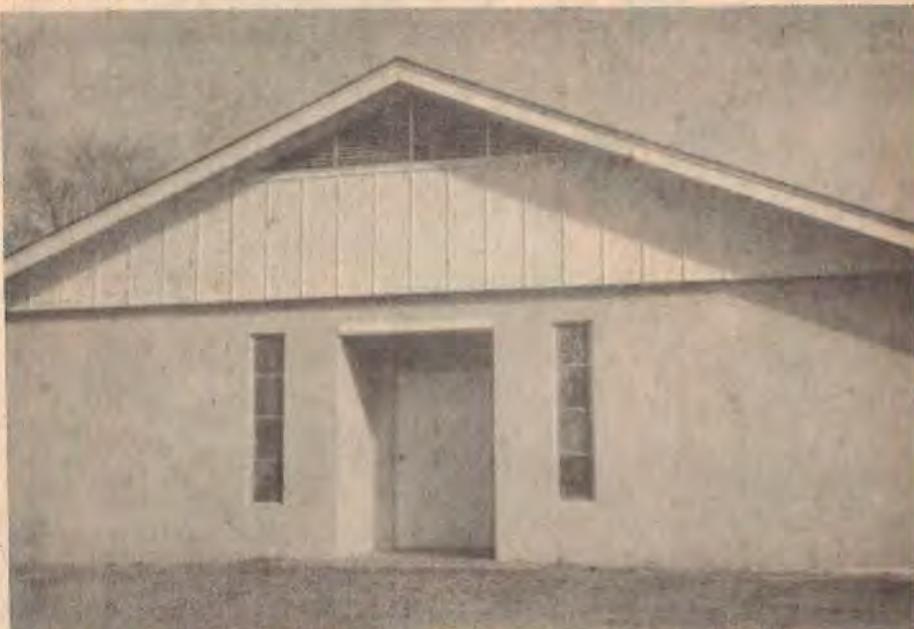
University.

Rev. James Dean, associational minister, Little River, served as moderator. The welcoming address was given by Rev. C. A. Smithson, pastor, First Church.

Ridgeway became a mission four years ago, with 19 members enrolled in Sunday School. Present Sunday School enrollment is 132, and growth has been noted in all other departments.



SHOWN here, left to right: Rev. C. A. Smithson, pastor, First Church; Rev. James Dean, associational missionary, Little River Association; Rev. Charles R. Stanford, pastor, Ridgeway; Dr. Maurice Hurley, professor of psychology, Ouachita University.



RIDGEWAY CHURCH auditorium

Youth worship on Mt. Pinnacle **About people** —



Second Church, Jacksonville, held a youth-led rally over the Thanksgiving weekend which featured an early Saturday mornig retreat to Mt. Pinnacle, west of Little Rock.

Twenty-two young persons, led by a youth team from Ouachita University, made the climb. Steve Boehning accompanied the worship service with his

guitar and evangelist Randy Hyde spoke to the group on the theme "God is Real." Miss Sandy Hobgood, the third member of the team, gave her testimony. The weekend concluded with a testimonial service. There were some 35 decisions made during the rally. Nine made professions of faith and five were received by letter.



DR. Jesse C. FLETCHER (standing) and missionaries confer in Recife during his recent trip to Brazil. The missionaries are, left to right, Miss Alma Oates, Mrs. J. Dale Carter, Rev. Robert A. Hampton, Rev. Horace Victor Davis and Rev. I. Samuel Perkins. Dr. Fletcher spent three weeks in Brazil consulting with missionaries. (Photo by Roberta Hampton)

FRANK W. LAWTON, Carthage, Miss., has joined the staff of the Brotherhood Commission, Southern Baptist Convention, as a field service consultant in boys' work.

Mr. Lawton, minister of education and music at Carthage's First Church, will help develop a program of missionary education for boys 6-8 in Southern Baptist churches.

He is a graduate of Mississippi College, Clinton. He holds a master's degree in religious education from New Orleans Seminary.

HARLEY FITE, president of Carson-Newman College, Jefferson City, Tenn., has announced plans to retire July 31 after 20 years as president of the Baptist school.

The school reported a fall enrollment of 1,727 regular students in 1967, an increase of 65 over the previous fall.

The annual report listed 25 new buildings erected during Fite's administration, along with the purchase of 17 acres of land and 23 dwellings. Total worth of the buildings is \$10½ million.

KENNETH V. RANDOLPH, dean of West Virginia's School of Dentistry, has been named dean of Baylor University College of Dentistry, effective Aug. 1. He will succeed Harry B. McCarthy, who will retire during the summer.

R. A. SPRINGER, treasurer of the Baptist General Convention in Texas, has been named interim director of public relations for Texas Baptists. He will serve until a successor is named for R. T. McCartney, who resigned Dec. 31 to accept a position with Arthur Davenport Associates, Oklahoma City, Okla.

JAMES M. DUNN, Dallas, Tex., has been named interim secretary of the Texas convention's Christian Life Commission, effective Jan. 28, when Jimmy R. Allen, the secretary, leaves to become pastor of First Church, San Antonio.

DR. BOB PIERCE—Internationally known Christian leader, "father" to over 22,500 needy children worldwide—has announced his resignation as President of World Vision, Inc. for reasons of health.

He will continue, however, "in the active service of World Vision as my health permits."

Under his leadership, World Vision has become one of the most significant missionary forces in the world today. Founded in 1960, following his own ministry of missionary evangelism in Mainland China and other parts of Asia, it has given emergency assistance to more than 100 denominational and interdenominational agencies worldwide under its program of "providing emergency assistance in crisis areas."

Ouachita professor is missionary to Chinese

By LAMAR JAMES

On the first Sunday of every month Dr. Jachin Y. Chan delivers a sermon in Cantonese to his Chinese-American congregation in Clarksdale, Miss., and then acts as his own translator for the English-speaking majority.

"This is a challenge which helps me get closer to God," says the professor of English at Ouachita University.

Dr. Chan is kept busy two weekends out of each month by Chinese missions at Clarksdale and Vicksburg, Miss., each more than 200 miles away.

"There are quite a few Chinese in the delta area of Mississippi who moved there after the Civil War in large groups and set up trade primarily with Negroes," explains Dr. Chan.

Why that area?

Himself a naturalized American citizen since January of this year, Dr. Chan added that not much is known about how and why the Chinese came to live in that area. But it is common knowledge that the Chinese were first imported to the United States to work on the trans-continental railroads.

Today there are many older people in the delta who have come to the United States since World War II in what might be called a second migration. These are relatives and friends of Chinese-Americans who have lived in Mississippi all their lives.

"About 95 per cent of the Chinese-Americans living in Mississippi operate small grocery stores—not one owns a restaurant or operates a laundry," says Dr. Chan.

The several thousand Chinese-Americans are widely spread, with Greenville, near the Arkansas-Mississippi border, having the largest concentration within its city limits.

Problem of dialects

Dr. Chan became interested in the problems of these people, particularly the old, during his eight years of ministry from 1955 to 1963 in a Chinese Baptist church in Cleveland, Miss. His two missions were established at Clarksdale and Vicksburg in 1963.

At the Vicksburg mission, Dr. Chan found it necessary to translate his sermons into the two Chinese dialects—Cantonese and Mandarin—as well as English. The Mandarin is spoken by Chinese engineers from Formosa who

migrated to the United States after World War II.

Although the two dialects are completely dissimilar, Dr. Chan said that Cantonese and Mandarin-speaking people are able to converse by writing their thoughts down in the common written language of China. All Chinese-American young, however, learn English as well as their own dialect and hence have no problem in understanding each other.

In Clarksdale, Dr. Chan found that the best method to deliver a sermon was to speak two paragraphs in Cantonese followed by two paragraphs in English, so that a 30-minute sermon contained only 15 minutes of actual time.

Dr. Chan also found it necessary to have a special translation of the Bible printed. Whereas in the early Chinese translation baptism is referred to as sprinkling, Dr. Chan's Baptist version translates it as immersion. He also uses a special hymnbook with the Chinese translation below the English words.

In 1963 Dr. Chan quit his post at Cleveland to take a full-time teaching job at Mobile College in Alabama, selecting two men to take over his missions during his absence.

"After a year one man quit and I was unable to find a replacement," he recalled. Furthermore, the president of

Mobile College was unwilling to let Dr. Chan split his time with mission work.

Hard decision

"I was faced with a hard decision. Should I let the missions continue or not?" he said.

The pull of mission work won out and he returned to Mississippi in 1964. "The year I didn't preach I was down spiritually," said Dr. Chan.

The happy medium was reached in 1966 when Dr. Chan came to Ouachita to teach English. Dr. Ralph Phelps, president of Ouachita, was pleased that Dr. Chan wanted to continue his missionary work and readily agreed to Dr. Chan's semi-monthly trips to Mississippi.

It is 240 miles to Clarksdale and 270 miles to Vicksburg, and as if these two missions were not enough, Dr. Chan is considering establishing another mission in Greenwood, Miss., in March. He also mentions as a more remote possibility the establishment of missions in Pine Bluff and Helena.

His efforts in Mississippi have been supported by the Cooperative Missions Department of the Mississippi Baptist Board, the Home Mission Board of the Southern Baptist Convention, and the local churches in the communities where he holds his services.

Rewards are many

One finds himself wondering what rewards are in Dr. Chan's missionary efforts which would make it worthwhile. Aside from the challenge he finds in the preaching, Dr. Chan said that his enjoyment comes from the warm, personal contact in speaking and counseling with his congregation.

Dr. Chan finds the older people are the most difficult to help and talk to, but they are the most rewarding when he succeeds in helping them. It is in one such endeavor that Dr. Chan found the most outstanding experience of his ministry.

He visited an older man's home several times and the man was friendly enough except when Dr. Chan mentioned the subject of church and religion. The man would always turn his head and change the conversation. This was greatly discouraging to Dr. Chan until he received a phone call from the man one day.



DR. JACHIN Y. CHAN

He had just made a big decision in his life, and wanted to see Dr. Chan immediately. The man had decided to surrender his life to Christ and be baptized when it was learned that he was suffering from terminal cancer.

"I was so thrilled with his decision because he was not so friendly with the church," said Dr. Chan. "This is the only case in all my ministry where such a hard-set man was converted to Christianity after years of denying the church."

"I told the man that it was not baptism which saved, but his faith, and apparently he understood."

Two weeks later he was dead. The old man's widow who had also resisted the church was later baptized by Dr. Chan.

Dr. Chan concluded, "Working with the old is very slow and I need more prayer. It is so hard to introduce anything new to older Chinese."

The cover



FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3-16

CHRISTIAN STEWARDSHIP
LENGTHENS ITS RAYS OF



PROCLAMATION AND WITNESS

Beacon lights of Baptist history

First foreign missionary

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

Rev. Samuel Cornelius Clopton was the first missionary appointed by the Foreign Mission Board of the Southern Baptist Convention.

He was born in New Kent County, Va., Jan. 7, 1816. He was baptized in 1833 by Rev. J. B. Taylor and joined the Emmaus Baptist church, of which his father, James Clopton, was pastor. He had a keen desire to preach and described his first public proclamations, in the summer of 1842, as a "Happy, happy time." He spent two years each in Richmond College, Columbia College and Newton Theological Seminary. It was after he had quit Newton that he began thinking of missions in his native state. When the Board of Foreign Missions learned of his thinking they invited him to enter the foreign field.

He was assigned to Canton, China, Aug. 4, 1845. His friend and classmate, Rev. George Percy, was appointed to the same station shortly afterward. They were set apart at the first anniversary of the Southern Baptist Convention. The "designation services" were conducted, June 15, 1846, by Dr. J. B. Jeter, who was president of the Board, and Rev. Messrs. Hinton, Bacon, Taylor, Shuck and Yong Seen Sang (the latter a Chinese who was visiting in the United States with Dr. Shuck).

He married Keziah Turpin, a minister's daughter, Tuesday, April 14, 1846. They, with Mr. and Mrs. Percy, sailed June 22, on the "Cahota" in company with the Hon. H. A. Everett, United States minister to China. He promised to aid the missionaries on their new field. They arrived in Canton, Oct. 9, 1846.

He wrote on Oct. 27, that they had employed a teacher and were daily studying the language. The next months were filled with such study and he was anxious to be able to converse in the native tongue.

The seriousness with which he took his work and the seriousness with which his friends back home took the work is seen in his comment of June 6.

"I attended our monthly concert of prayer for missions. It was a refreshing meeting. It was pleasant to remember that we were meeting with our dear brethren and sisters in Richmond, and that we are beginning the supplications which were to be continued around the globe, in behalf of a sinful world. I hope these meetings are appreciated at home. Of all the meetings we attend, what one can surpass them, in which, with one heart, we beseege a throne of grace for a lost world? Of all things, we need the moving power of God's Spirit on the hearts of people."

On June 17, 1847, he wrote that the Lord had stayed the hand of disease which had occasionally threatened.

The next word about Clopton was heard from George Percy. He said his friend had died in his home at 10 p.m., Wednesday, July 7, 1847, of a bilious fever. Percy was broken-hearted.

It was supposed that the missionary had contracted a fever by exposure in the hot sun while attending the funeral services of Mr. Everett, who had sailed on the same ship with him to China.

The first missionary of Southern Baptists had hardly begun to speak the "good news" in his adopted language when he was called home from his charge.

H. A. Tupper, *The Foreign Missions of the SBC* (Philadelphia, American Baptist Publication Society), p. 97



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Informed
Of Your
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Favorable budget report

The year of 1967 was a good one financially for Arkansas Baptists. The total undesignated receipts through the Cooperative Program amounted to \$2,317,292.70. This was an increase over the previous year of \$145,359.72, or a 6.69 per cent increase.

The designated contributions for the year were as follows:

\$370,141.64 Lottie Moon—Foreign Missions, \$99,860.87 Annie Armstrong—Home Missions, \$65,646.46 Dixie Jackson—State Missions.

The offering for Foreign Missions this year was an increase of approximately \$14,000.00 over 1966; and the State Missions offering was up about \$13,000.00 in 1967, with the Home Missions offering increasing slightly this year. Designations for all other causes amounted to \$115,852.46, making a total in designations of \$651,501.43, or a grand total of both designated and undesignated funds handled through the executive secretary's office of \$2,968,794.13.

Our churches are to be commended for their increased concern and participation in our world mission effort.—S. A. Whitlow, executive secretary

Conference speaker

Dr. L. H. Coleman, pastor, Immanuel Church, Pine Bluff, will speak on "Mass Evangelism" at the State Evangelistic Conference to be held at the church at 2:30 p. m., Jan. 23. His sermon will include a report on the Harrington Crusade. (CB)

**BE
MY GUEST,
BUT
PLEASE...**

**Only you
can prevent
forest
fires!**



DR. HAVLIK

Bible teacher

John F. Havlik, Associate Director, Division of Evangelism, Home Mission Board, will be the Bible teacher at the Evangelism Conference Jan. 22-23.

Dr. Havlik was born March 22, 1917, in Milwaukee, Wis. The family moved to Tulsa, Okla., where at 17 years of age his interest in the Gospel was aroused by the preaching of Gypsy Smith in Tulsa Central High School auditorium. He found Christ as his personal Saviour in a revival meeting in Bethel Church, Tulsa, in 1937.

Havlik was educated at Southwest College, Bolivar, Mo., and Baylor University. He received his A.B. degree from Baylor in 1946; his B.D. degree from Southern Seminary, Louisville, in 1949, and his Master of Theology degree from Central Seminary, Kansas City, in 1955. He reads the scripture from the Greek New Testament.

Dr. Havlik has served as pastor of churches in Missouri, Texas and Kentucky. He has served as Secretary of Evangelism for the Kansas and Louisiana State Conventions.

The Evangelism Conference will be held at Immanuel Church, Little Rock. The first session opens at 1:45 Monday afternoon. The final session will be Tuesday night.

Dr. Havlik will use the book of Ephesians as his Bible study. Make your plans now to attend.—Jesse S. Reed, Director of Evangelism

Ministry makes writing to widows easier

If you had the job of writing a widow whose preacher husband had just been killed, what would you say? Would words come easy, or would you be like the Annuity Board officer who prayed that the words he penned would bring some comfort?

It is never easy to frame words of comfort, but the job at the Annuity Board is made a little easier when the family can be told of coming benefits. Such a letter was written recently to a widow and three children after her 36-year old husband had been killed.

He had been in the Annuity Board's life and protection plans which entitled his widow and children to benefits amounting to \$42,000 cash from the Life Benefit Plan, plus monthly benefits from Plan "A" of the Southern Baptist Protection Program. The widow will receive a widow benefit each month as long as she lives and remains a widow; each child will receive a child benefit until he reaches 18 years of age. And when each child gets ready for college, there will be \$2,400 awaiting him for four years of education.

The potential benefit this family could get amounts to more than \$71,000, even though the father had been in the Program for about 14 months. For these benefits, he had paid \$120 into Plan "A" and almost \$142 in the Life Benefit Plan.

Compassion and concern by the father and his church for such a time as this certainly made the job of writing his widow and children a little easier.—T. K. Rucker, Annuity Secretary, 401 W. Capital Ave., Little Rock, Ark.

Youth convention facts

Watch this space for the next 10 issues. We will list 10 pertinent facts about the State Training Union Youth Convention. These 10 facts will be 10 reasons why we will expect over 2,000 young people to come by car, bus, train and plane to Little Rock on April 12 (Friday before Easter). These 10 facts will show why we have leased the Robinson Auditorium for the morning, afternoon and night of April 12.

Are you going to be with us in this space for the next 10 weeks? That will be Jan. 18 through March 28, with a double page spread on March 28!

Don't go away!—Ralph W. Davis

**GIVE TO HELP YOUR CHURCH
FULFILL ITS MISSION**

through

**PROCLAMATION
AND WITNESS**

Baptists help establish

high school ethics courses

BY GEORGE W. KNIGHT, ASSOCIATE EDITOR, WESTERN RECORDER

LOUISVILLE—Teenagers in at least five Kentucky communities are now receiving instruction on ethics in their public high schools, thanks to the leadership of the pastor of Chapel Park Baptist Church here.

It all started three years ago when R. Harold Mincey of Louisville was serving as pastor of the Eminence (Ky.) Church. Concerned for the moral and ethical instruction of the local youth, he suggested that the Eminence Council of Churches consider establishing a course on ethics in the Eminence High School.

After the legality of such a course was cleared with the Kentucky Attorney General, it was structured by the local church council and offered to interested students of the high school.

Eminence ministers of all denominations, including Mincey, taught the course on a rotating basis. Strictly voluntary and non-credit, it was taught on a "released-time" basis at the First Presbyterian Church in the northern Kentucky town.

This course—which considered such things as dating, family relationships, responsible citizenship, habits, the problem of prejudice and one's own sense of moral values—has been the basis for at least four other similar classes established at other Kentucky communities during the past three years.

Baptists of Henry County Association in the Eminence area were impressed with the program and instituted a similar course in the county high school. Although the class is strictly Baptist-sponsored, it meets in a classroom at school. Any students who have study hall or other free periods when the class meets can sign up for the special course.

A similar class, "principles of correct moral conduct," was initiated last September at Todd County Central High School in Elkton, Ky. Sponsored by the local ministerial association, it, too, drew heavily from resource materials and suggestions made by Mincey.

The Eminence project also provided the inspiration for a course in morality and ethics at Shelby County High School in Shelbyville, Ky. Now in its second year, this project is sponsored by the Parent-Teacher Association of the Shelbyville school.

Teaching this class, by invitation of

the PTA, are local ministers of four denominations—Baptist, Catholic, Presbyterian and Christian.

Perhaps the most "sophisticated" program in ethical instruction to grow out of Mincey's proposal three years ago is that course now being offered at two public high schools in Louisville.

When Mincey moved to Louisville in 1966 to become pastor of Chapel Park Church, he brought his ideas about morality instruction for public high school students with him. Just a year ago, he first suggested the possibility of such a course in Louisville to the Shively Pastors' Association. This interdenominational ministers' fellowship of which he is a member liked the idea and voted to proceed with plans to sponsor such a program.

Mincey was appointed chairman of a committee charged with contacting school officials and working out details of the project. The classes got underway this fall at Butler and Western High Schools in Louisville following approval by the Jefferson County School Board.

Since the course places emphasis on the free and open discussion of the students, it is called "dialogue in morality." Each class is conducted by a team of ministers, one serving as the discussion leader and the other as a resource person.

Mincey pointed out that no class is ever taught by two ministers of the same denomination. "We wanted to make sure that no one had grounds for calling this a course in sectarian doctrines," he explained.

The eight ministers who teach the classes at the two schools on a rotating basis represent six denominations—Baptist, Catholic, Christian, Methodist, Presbyterian and United Church of Christ.

The Baptist teachers involved are Lewis Twyman, pastor of Hillview Church, and R. T. Wilkins, pastor of 18th Street Church, Louisville. Although Mincey does not teach at either of the schools, he is serving as chairman of a committee which recruits local ministers to serve as instructors for the course.

Mincey believes the concept of morality and ethics instruction for high school youth is now catching on widely and that churches of all denominations will be cooperating to establish such

non-sectarian courses for many communities in the years ahead.

"In many small towns... it would be practical for such a non-sectarian course to be taught in a local church," he said. "In this case, the school 'releases' the pupils to the church for religious instruction. Since the students meet off the school property, this course can interpret ethics from the Christian perspective and still remain within the bounds of the constitution."

However, if the class meets in public school facilities, the teaching of overt religious principles is ruled out, Mincey emphasized. In this case, the course must major on general ethical principles based on the Judaeo-Christian tradition. (BP)

Sees cooperation with state schools

URBANA, Ill.—A Baptist leader told over 200 college faculty members here that separation of church and state should not prohibit the use of state university and college facilities by student religious groups.

Walfred H. Peterson, director of research services for the Baptist Joint Committee on Public Affairs, Washington, D. C., spoke to a faculty luncheon during the eighth Inter-Varsity Missionary Convention on the campus of the University of Illinois.

The question addressed by Peterson was: "On the basis of the law of church-state relations, are there grounds for prohibiting or limiting the use of campus facilities by student religious groups?"

After reviewing a number of Supreme Court cases on the relation of religion to education, Peterson concluded that these cases should not be interpreted in such a way as to prohibit student religious activity on state college and university campuses.

"Church-state separation is not a doctrine that should be taken in a rigidly literal or absolute sense," he declared. "Church-state separation must finally be a matter of pragmatic judgment related to and subordinate to the high goal of the free exercise of religion," he continued.

While religious activity on state campuses is permissible under separa-

tion of church and state, Peterson said, this does not mean that student groups have "a right" to use such facilities. Such activities come under the category of "privileges," he pointed out, and thus religious activities on the campus "are a matter of the free grace of the college."

Practices and policies are not uniform in the various states, Peterson reported. He earlier wrote to 25 selected attorney generals and at least one university in each of these states. Eighteen attorney generals and 14 universities responded.

Of the states that answered his questionnaire, four restrict school facilities from religious use either by administrative, legal or constitutional provisions.

California's rule is that "university facilities shall not be used for the purpose of religious worship, exercise, or conversion."

Both the University of Utah and the University of Washington are restricted by the state constitutions. These say that "no public money or property shall be appropriated for or applied to any religious worship, exercise, or institution." However, both schools reported that for other purposes the use of facilities by religious groups is acceptable, Peterson said.

Virginia is the lone exception in the East and South. The state restricts group religious activities on its college campuses under a policy originally defined by Thomas Jefferson.

Many other universities "apparently give student religious groups the same opportunity to use campus facilities as is given to other registered students groups," he discovered.

The University of Massachusetts, he reported, recognizes student religious groups, provides some with office space, and employs chaplains for the "three major faiths."

The University of Minnesota does not separate religious groups from others, he said. The university has an office called "co-ordinator of religious activities."

The University of Illinois recognizes student organizations and cooperates with student religious foundations adjacent to the campus.

Cooperation between student religious groups and the university was also found in Alabama, Arizona, Hawaii, Kentucky, Michigan, Pennsylvania, and Texas.

Peterson advised the faculty student leaders to develop their own church-state policy. He cautioned that "this policy should be informed by balanced interpretations of relevant federal and state law and by the peculiar circumstances of each campus."

Sees California 'prime target'

BY ROY JENNINGS

FOR THE BAPTIST PRESS

Large sections of the United States are mushrooming completely void of the influence of organized Christianity, and Southern Baptists are trying to do something about it.

One big target is California, where Southern Baptists plan to concentrate a large share of attention in establishing 500 new churches during the next two years.

Through a two-year effort known as Project 500, the Southern Baptist Home Mission Board hopes to begin new work in the most strategic locations in states where organized Southern Baptist work is less than 20 years old.

Preliminary plans already include locations for 25 Project 500 churches in California.

Major emphasis is being put on the "strategic" value of Project 500 locations, since normal Southern Baptist growth probably would add 500 new churches or church-type missions within two years.

This effort, which may cost more than \$25 million eventually, is aimed particularly at under-churched areas in capitals, port cities, transportation and business hubs, and educational centers—locations from which a Southern Baptist church could have an effect on the largest possible number of people and influence the beginnings of new work in the broadest possible area.

California is where the population explosion is becoming a reality and the ratio of church-goers to non-church-goers ranks among the lowest in the nation, Southern Baptist surveyors contend.

The state is also a key target area because of its growing number of adherents to Oriental religions and the large number of religious sects, said J. N. Evans, secretary of the department of metropolitan missions of the Home Mission Board, who is coordinating plans for the prospective churches.

Just how deprived is California in terms of an organized Christian witness, specifically Southern Baptists?

"Ideally, at the heart of this policy should be devotion to religious liberty—first for the person, then for the group," he said. "Liberty to hear, to respond, to join, to assemble, to support, to organize, to teach, to witness, to print, to contact, etc.," was included in his list of freedoms for which student groups should work.

The purpose of the Inter-Varsity Mis-

If the Cordova Meadows community in the suburbs of Sacramento benefits from an organized Christian witness, it will be because Southern Baptists will put a church there, Evans said. Located near Mather Air Force Base, the community contains 5,000 inhabitants now and will reach 20,000 within the next eight years. No churches of any denomination serve the area.

Evans said he hopes to find Baptist families in the community who will agree to start Christian fellowships in their homes and from this interest to develop churches.

However, Cordova Meadows isn't an isolated case. In the populous Mountain View section of California at the south end of San Francisco Bay 50,000 people live without an organized Baptist witness. They include the families of many of the 6,000 airmen stationed at nearby Moffett Field.

Would minister to tourists

The Bishop community on the California-Nevada line south of Reno offers Southern Baptists an opportunity in resort missions, Evans said. Here 7,500 Indians and English-speaking persons cater to tourists interested in skiing, hunting, and mountain climbing.

One of the most challenging mission sites, Evans said, is in Agoura community in the Malibu Beach section of northwest Los Angeles where the present 6,000 population is expected to increase to 75,000 within eight years.

Presently without a single Baptist church, about 30 percent of the inhabitants are of Catholic background and 60 percent attend no church, Evans said. Many are research scientists and technologists. Land sells there at \$20,000 an acre.

How will Southern Baptists put a Christian witness in these areas? One way is through the Annie Armstrong offering for Home Missions in March, Evans said. From the total offering of \$5,500,000 the last \$1,500,000 will be used to get the best-trained missionary pastors on the Project 500 fields, he said.

missionary Convention is to stimulate student interest in foreign missions. It meets every three years. Over 7,000 attended the eighth convention, which met during the Christmas-New Year Holidays. This campus student missionary movement is sponsored by the Inter-Varsity Christian Fellowship, a non-denominational, conservative, evangelical organization. (BP)

Total SBC World Missions

gifts pass \$45 million mark

NASHVILLE—Gifts to world missions through the Southern Baptist Convention exceeded \$45 million during 1967, making this a record year of giving in the denomination.

The \$45 million total surpassed last year's record high by more than \$2 million, an end-of-the-year financial summary from the Southern Baptist Convention Executive Committee reported.

Also for the first time the convention exceeded \$25 million in contributions through the Cooperative Program unified budget plan, which supports almost all SBC causes.

The \$25,169,804 contributed through the Cooperative Program topped the \$24.2 million budget goal by slightly less than \$1 million, and exceeded Cooperative Program gifts of 1966 by \$1.1

million.

Under convention procedure, the \$969,804 amount in excess of the budget was distributed two-thirds to foreign missions and one-third to home missions.

Baptist leaders in Nashville said they were elated over the record year of giving to missions support.

Porter W. Routh, executive secretary of the Southern Baptist Executive Committee which distributes the funds to 21 Southern Baptist agencies, said the \$45 million in total gifts was extremely significant.

Forty years ago, in 1927 when the Cooperative Program budget plan was just getting started, the total gifts distributed to SBC causes was a little more than \$3.3 million, Routh said.

The \$45 million figure is more than 10 times the amount given to world missions 40 years ago, Routh pointed out.

Merrill D. Moore, executive secretary of the SBC Stewardship Commission, said that Baptists ought not to forget that this success would never have been achieved without the Cooperative Program budget plan. He called the report "very gratifying."

Routh said that Southern Baptist missions support during 1967 represents both a growing concern on the part of Baptist church members for missions, and a continuing concern on the part of state Baptist conventions for a wider missionary outreach.

"It is encouraging to note that 23 out of the 29 state conventions reported increases in 1967 over 1966 contributions," Routh said.

John H. Williams, financial planning secretary for the SBC Executive Committee, pointed out, however, that the percentage increase in Cooperative Program contributions this year was 4.8 per cent, while the increase in the cost of living was 3.2 per cent. "We are just barely keeping up with inflation," he said.

The 4.8 per cent increase compares with a percentage increase in 1966 of about 6 per cent in Cooperative Program giving. Designated contributions increased 5 per cent in 1967.

Of the \$45 million total contributions in 1967, \$25.1 million was contributed through the Cooperative Program budget, and \$19.9 million came in the form of designated gifts to specific missions causes, primarily home and foreign missions.

The SBC Foreign Mission Board in Richmond received a total of \$27.8 million in designated and Cooperative Program gifts during 1967, and the SBC Home Mission Board in Atlanta received \$9.7 million.

Six theological seminaries owned and operated by the SBC received a total of nearly \$4.7 million, and the SBC Radio and Television Commission received nearly \$1.2 million.

A total of 21 Southern Baptist Convention agencies and organizations received financial support through the Cooperative Program unified budget, which is set by the Southern Baptist Convention in annual session. Two major SBC agencies, the Sunday School Board and the Woman's Missionary Union Auxiliary, are self-supporting and do not receive Cooperative Program funds. (BP)



HELPING father through seminary: J. S. Bell of Hindman, Ky., and his two daughters, Mary (left) and Dorothy, feel going to Southern Baptist Theological Seminary is a family affair. All three are enrolled as first-year students in the seminary's school of religious education. (BP Photo)

History publication spotlights background

Two articles related to Baptists and the changes that have been taking place in the last two decades are featured in the January issue of **Baptist History and Heritage**: "Baptists and the New South," by Albert McClellan, and "Southern Baptists 1940-1963, as Viewed by a Secular Historian," by Kenneth K. Bailey.

These articles will furnish background materials for the Home Mission study preceding the Annie Armstrong Week of Prayer in March, Davis C. Woolley, executive secretary of the Historical Commission, advises.

Dr. McClellan, of the Southern Baptist Convention Executive Committee, has written about the changes that have taken place in the churches, as well as in the communities and the nation as a whole.

Dr. Bailey, professor of History at University of Texas, El Paso, points up interesting developments within the Southern Baptist Convention, as reflected in the editorials of the state papers, with actions of the Convention related to important issues faced during the period.

Dr. Bailey's material is drawn from his book **Southern White Protestantism in the Twentieth Century**, published by Harper and Rowe in 1964. In the book, Dr. Bailey treats other denominations along with Southern Baptists. However, this article deals mainly with the reaction of Southern Baptists.

The Home Mission Board week of



NASHVILLE—David K. Alexander secretary of the student department of the Sunday School Board of the Southern Baptist Convention, has announced plans to resign his position to do special studies in higher education. His study leave begins Feb. 1. Alexander has served as national director of Southern Baptist student work for the last six years. (BSSB Photo)

missionary study for 1968 is on "The New South." The Adult study book by W. C. Fields is entitled **Trumpets in Dixie**.

Copies of **Baptist History and Heritage** are available from the Historical Commission, SBC, 127 Ninth Ave. North, Nashville, Tenn. 37203

Seminary meeting

LOUISVILLE—Detroit Mayor Jerome P. Cavanaugh and William Crook, director of Volunteers in Service to America (VISTA) will be major speakers at a three-day National Conference on the Church and Urban America Jan. 31-Feb. 2 at the Southern Seminary here.

Mayor Cavanaugh, whom Newsweek magazine called "Urban America's most articulate spokesman," will bring the opening address to more than 500 expected participants on the topic, "Dynamics of Urban America."

Crook, head of the nation's domestic Peace Corps program and a former Baptist pastor, will discuss "Governmental Involvement in Urban America." Crook is a former president of San Marcos Academy, San Marcos, Tex., and former pastor of First Church, Nacogdoches, Tex.

To help clarify the needs of the city, scholars from several of the nation's top universities will be present, said Dean Allen W. Graves of the seminary's School of Religious Education.

Dan Grant, professor of political science at Vanderbilt University and Baptist deacon, and Kenneth Kindelsperger, dean of the Kent School of Social Work, University of Louisville and an internationally known social work authority, will deliver major addresses.

Also addressing the conference will be Fred Moseley, associate secretary of the Southern Baptist Home Mission Board; J. N. Evans, director of the metropolitan missions division of the Home

(Continued on next page)



ON TO SWITZERLAND! The Baylor University Golden 22-28, 1968. Fifty members of the band will accompany the Wave Band spells out the initials of the Baptist Youth 1,000 voice Conference choir. (BP Photo) World Conference to be held in Berne, Switzerland, July

Texas, Arkansas missionaries report on revival in Indonesia

BY GAINER E. BRYAN JR.

JAKARTA, INDONESIA—Rev. and Mrs. Bobby E. Allen, evangelistic missionaries from Arkansas and Texas, said the great revival that Central and East Java have experienced is beginning to affect West Java. Jakarta, the capital of Indonesia, where the Allens serve, is in West Java.

"A few weeks ago we baptized 22 persons who had completed training," Allen said. "This was partially the work of the former pastor. We have had 42 professions of faith since we came (June 30, 1966)."

Allen is acting pastor of a church while the regular pastor is studying at Golden Gate Seminary, California.

Like all Baptist mission churches in this country, their church does not admit persons to membership when they first profess faith in Christ. The converts must enter a period of study during which they prove themselves. Only then are they baptized.

One of the 22 that the Allens had baptized since coming to Jakarta was their fourth child, Sam, 9. They have five children, ages 18 to eight. All attend the International

School in Jakarta. They have lots of other American children to play with.

Both Bobby and Barbara Allen were born in Arkansas, he in Prescott. They were married in Arkansas. They spent the last 14 years in Texas before going to Indonesia in March, 1966. Language school followed. He was pastor at Garland, Tex., 11½ years.

The Allens provided transportation for Evangelist John Edmund Haggai of Atlanta, Ga., from Jakarta to Bogor to preach in the church of Avery T. Willis Jr., another Arkansan who also lived in Texas. Haggai was in Indonesia investigating the extent of revival and planning for possible crusades in 1968.

Explaining what evangelistic missionaries do, Allen said they start churches and use laymen. "All missionaries are now seeing the need of using laymen," he said. "We don't have enough pastors. We must train laymen to do the lay preaching, hold services at missions, etc. One hundred and ten missionaries (the present Southern Baptist contingent) can't handle 110 million people."

(Continued)

Mission Board; Southern Seminary professors Willis Bennett, who recently completed a study of inner-city churches in 20 major cities, and Kenneth Chafin Billy Graham Professor of Evangelism. Garland Offutt, professor at Simmons University in Louisville and a local Negro Baptist pastor will also speak.

Jointly sponsored by Southern Seminary and the SBC Home Mission Board, the conference is an attempt to clarify the needs of an increasingly urban America and determine how the church can best meet these needs. (BP)

College receives \$375,000

ABILENE, Tex.—New gifts, trusts and bequests to Hardin-Simmons University totalling more than \$375,000 have been received since mid-November, 1967, Elwin L. Skiles, president, announced.

An initial major gift of \$50,000 on what will be a much larger project has been added to the endowment fund.

Two graduates of the university have set up a \$100,000 trust with the Baptist Foundation of Texas for Hardin-Simmons.

Rupert H. Johnson of New York City has established the Carl Coke Rister Scholarship Fund with an initial gift of \$5,000. Rister, a nationally known historian, was a Hardin-Simmons professor and graduate. His widow has recently returned to Abilene to live. (BP)

Progress in Illinois

CARBONDALE, Ill.—The Illinois Baptist State Association exceeded its \$1 million goal for the Cooperative Program unified budget during 1967, noting its 60th anniversary as a state convention.

Total receipts for the convention for 1967 were \$1,008,057. Although the initial goal was set at \$950,000, state convention leaders decided to try for \$1 million when receipts early in the year climbed higher than expected. (BP)

WANTED

MUSIC AND YOUTH DIRECTOR
OR MUSIC DIRECTOR

College student to transfer to College of Ozarks would be ideal. If interested, call collect 754-3249, Rev. Billy R. Usery, First Baptist Church, Clarksville, Ark. 72830

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MISSIONARIES Bobby and Barbara Allen discuss an Indonesian urn in the home of Missionary Avery T. Willis Jr., Bogor, Indonesia.

CHRISTIAN LIFE COMMISSION, SBC

... "Our motto is 'We care.' We want children to stay home and be able to talk with their parents," asserts Mrs. D. C. Harper, a vigorous mother with a rebellious teen-age daughter, who lost her child briefly to the hippie world. Sixteen-year-old Sheran Harper ran away to San Francisco for a while, but soon tired of panhandling and drugs and came home. Though tremendously relieved, Mrs. Harper remains concerned about the increase in middle class runaways so she has formed a group in her home town of Washington, D. C. called the National Society of Parents of Flower Children. Mrs. Harper reports about 70 parents have responded. The Society meets in an Episcopal church.

... We are told that crime increases because our population continues to grow. This is true, but the volume of crime is up 62 per cent since 1960 while the national population has risen only nine percent during that period. Thus, crime is out stripping population growth by almost 7 to 1.

... Filter brand cigarettes may be no safer than non-filtered cigarettes. A study at Roswell Park Institute, Buffalo, N. Y., has shown that the Pall Mall filter tip produced more tar and nicotine in the smoke than did the Pall Mall regular. In the government's eyes, the sudden emergence of the extra-long 100 mm. cigarettes and a new Chesterfield 101 mm. version hasn't helped the situation. Asserting that the new cigarettes can't help but expose smokers to greater dangers from tar and nicotine, Surgeon General William H. Stewart has called the innovation "unconscionable."

... All cigarette advertising should be ended according to the American Cancer Society's directors. In a recent resolution the directors said "Advertising is too persuasive, too valid and too vital a part of our American life to be used in the sale of such a lethal product as the cigarette. Cigarette smoking is not the result of an advertising conspiracy but the elimination of cigarette advertising may do much to destroy the social acceptance of this dangerous habit. It will make giving up smoking easier for many and it will stop the constant media pressures on the young to start smoking." concluded the resolution.



ARKANSAS

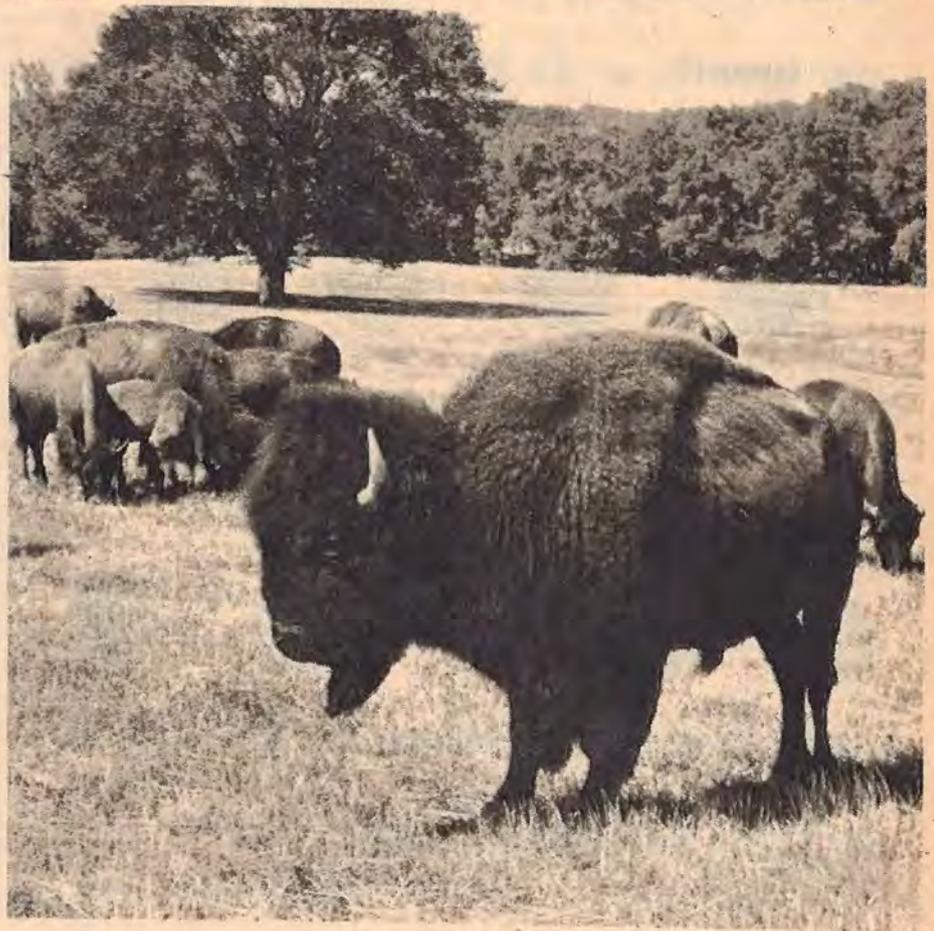
OUTDOORS

by George Purvis



... Of vanishing monarchs

When the first settlers came to America there was an estimated population of 60 million buffalo. They were symbolic of the continent's vast wildlife resources. As the 'wilderness' was conquered a relentless slaughter took place and by 1890 the buffalo stood on the brink of the abyss called extinction. Federal, state, and private action came in the 'nick of time' and the species was preserved. Today this 'monarch of America' numbers in the tens of thousands and is found mostly in refuges in the U. S. and Canada.



A SMALL buffalo herd owned by Ross Wilmot of Gentry, Ark.

The bufflao is thought of as a plains animal, but they were actually widespread over much of the country. In 1807 Lt. James B. Wilkinson (who was making a canoe trip down the Arkansas River in the area that is now Arkansas) stated, "I do solemnly swear that if I saw one more than nine thousand buffaloes during the day's march."

The buffalo should be a constant reminder that wildlife, even though numerous, can be destroyed unless it is wisely managed.

The bookshelf

People of the Bible, by Cecil Northcott, The Westminster Press, Philadelphia, 1967, \$4.95

Dr. Northcott, assisted by Artist Denis Wrigley, presents in beautiful panorama the people of the Bible, in

which "the characters and personalities of all sorts of people are strands woven into the tapestry of God's plan for mankind." It is a companion volume to *Bible Encyclopelia for Children*, also written by Dr. Northcott and illustrated by Mr. Wrigley.

Still a bargain!

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Arkansas Baptist
newsmagazine

401 West Capitol Avenue
Little Rock, Arkansas 72201

The Essene Heritage, by Martin A. Larson, Philosophical Library, 1967, \$4.95

Dr. Larson holds that the Essenes were a cult of Pythagorean esoterics whose ideology was composed of elements drawn from various great ancient religions and that they had, before the advent of Christianity, developed all the basic doctrines found in our Synoptic Gospels. He thinks that Jesus must have been at one time "a full-fledged Essene."

Your Influence Is Showing, by Leslie B. Flynn, Broadman Press, 1967, \$2.50

The author is pastor of Grace Conservative Baptist Church, Nanuet, N. Y., and assistant professor of journalism at Nyack Missionary College, Nyack, N. Y.

The book is sprinkled throughout with Scripture references, poems, and true incidents stressing particular truths. The illustrations involve politicians, ministers, writers, artists, educators, and others who have achieved in many other fields of endeavor.

Strength from Shadows, by R. Earl Allen, Broadman Press, 1967, \$2.50

Dr. Allen, pastor of Rosen Heights Baptist Church in Ft. Worth, contends that "shadows give definition, focus, and depth" and that when they are in their proper places "light is accentuated and images stand out in proper perspective." He believes there are times in people's lives when God works through shadows as well as through sunshine. The book deals with the great crises of life and attempts to speak to those who are searching for solutions to the shadows through which they are walking.

Peace! Peace!, Edited by Foy Valentine, World Books, 1967, \$3.50

Dr. Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention, is sometimes called "the conscience of Southern Baptists." Here he and other leaders in the field of applied Christianity conduct a search for "a sincere and alert Christian perspective."

Questions they dare to face and deal with include: Is the question of political "peace" one which is so general, so nebulous, that the Christian church would be better occupied on more specific, malleable, problems? Does the church naively preach "Peace! Peace!" while the practical world of politics, largely unburdened with adequate concern for peace, lurches down a collision course toward the self interests of other nations, or other political ideologies?

Seek ruling on bias

WASHINGTON, D. C.—Following the wrongful death of their mother, five illegitimate Negro children were denied the right to seek damages by a Louisiana court but a Christian church and a Jewish religious organization seek to upset the ruling.

They have asked the Supreme Court to rule that discrimination against children born out of wedlock is unconstitutional. The American Jewish Congress and the Episcopal Church of the United States contended in a friend-of-the-court brief that discrimination because of illegitimacy is as illegal as discrimination because of race or religion.

The appeal is based on the case of Louise Levy, a domestic maid who died in New Orleans Charity Hospital in 1964. Her offspring and their guardian, Thelma Levy, tried unsuccessfully to sue the hospital, Dr. W. J. King and the A.B.C. Insurance Companies for negligence. (EP)

On facing issues

MINNEAPOLIS—"Evangelicals have not sounded a clear trumpet on many of the issues which face us today," declared Dr. Arnold T. Olson, president of the Evangelical Free Church of America, in his statement to the EFCA congregations.

His year-end word set out five issues which the "church must face head on" as it moves into 1968.

Dr. Olson said evangelicals must guide youth amidst the confusing voices on military service which has "lost its challenge" in the light of the many moral questions being raised over the war in Viet Nam.

He called for those who believed in the power of light not to abandon the cities to black power and for evangelicals to speak up on the plight of Arab refugees.

The evangelical church, he added, must enlist every member in evangelism and approach 1968 with optimism. (EP)

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"I wish you luck"

As my son started out the door to go take his semester exams I called after him, "I wish you luck!"

"Luck," he called back over his shoulder, "is what happens when preparation meets opportunity."

"Hmmm," I pondered as he drove off down the hill, "that's a good thought, no matter who said it."

I immediately thought of Edgar Guest's poem entitled, "Preparation:"

For all thy days prepare
And meet them ever alike
When you are the anvil, bear;
When you are the hammer, strike!

All of which reminds me that it takes a bit of ingenuity, as well as preparation, to cope with the weather in the Ozarks these days. If you could have seen one of my friends getting ready to attempt to drive her automobile out of a slick, steep driveway the other morning you probably would have said, "I wish you luck!" As she looked at her driveway on that icy morning, it stared back at her all glazed and glassy-eyed. She thought it over for a minute and then retreated to the house. When she reappeared she was dragging two old bedspreads behind her, which soon were being gingerly spread out over the slick driveway. The car came right out, pretty as you please. Now you will have to agree that a trick like that took a fully awake, bright-eyed, alert woman. I ask you, what man could have been so clever?

As a matter of fact, this particular clever woman's husband happens to be connected with the department of engineering at the University and he bragged to his friends about the two-bedspread trick for slick, steep driveways. On further inquiry he was gracious enough to admit it was his wife's idea.

"And where are the bedspreads now?" we asked. "Standing up in the carport," he replied, "looking for all the world as if they'd had too much starch!"

Perhaps the moral to this story is, why spin the wheels of your car when you can spin the wheels of your brain?

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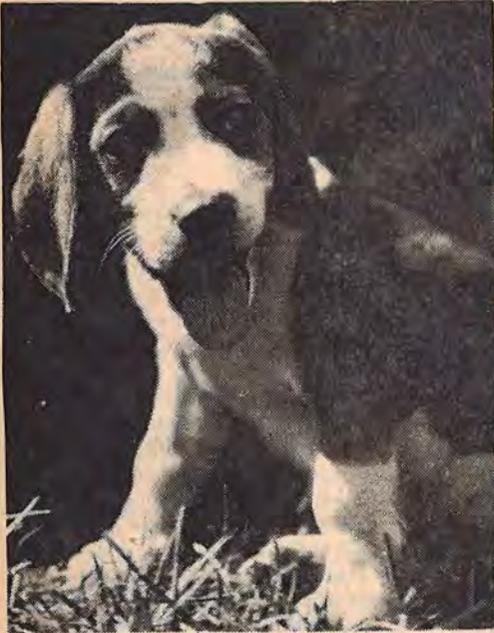
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Scamper, the puppy that liked puddles

BY SHIRLEY PERKINS

"Wash, wash, wash," grumbled Scamper, the little gray puppy. "Why do puppies have to be washed all the time?"



Scamper had such a wonderful time splashing and romping, rolling and leaping. He didn't notice how far from the house he was getting. He was so busy playing, he didn't even notice how dark it was getting.

Suddenly, Scamper realized how tired and hungry he was. Then he noticed how dark and cold it had gotten outside. He couldn't even see his lady's house. Oh, what was he going to do? If only he had gone to the house when the lady had called him.

Scamper bravely started walking. He hoped he was going in the right direction. He had never been out when it was so dark. Now the water he had splashed on himself made him feel cold and lonely. If only he could see the warm yellow lights of his lady's house.

Scamper wanted to give up. It seemed as if he had been walking for such a long time.

Then, suddenly, there it was! There was his lady's house! He was sure! Oh, the lights in the house looked so warm!

Scamper scurried as fast as his little legs would go. In no time at all, he was scratching and yipping at the door. His lady quickly came to the door and let him come in. At first, Scamper was afraid she would scold him for staying away so long. But she was so happy to see him, she just smiled and hugged him. Then she gave him something warm to eat.

"What a nice lady I have," thought Scamper. "I'm never going to play so far from my lady's house again."

"And," decided Scamper firmly, "I'm always going to come to the house when my lady calls me—even if she wants to wash my paws."

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Packing snow

BY KARL S. ANDRUS

Scamper wished the lady in the house wouldn't wash his paws every time he got a little dirt on them.

Scamper liked to romp and jump and play in the nice cool grass. But what he liked best was splashing his tiny white paws in the little cool puddles of mud after it had rained. The mud oozing up and around his paws made his tail curl up and made him shiver all over.

These were the things Scamper liked to do best. But he did not like the lady in the house washing all the mud off again. That just spoiled all the fun of getting dirty.

Scamper just knew the lady would call him soon. He was playing in the biggest and splashiest puddle he had ever seen. Oh, it was fun!

"Scamper," called the lady, "come to the house now."

Scamper pretended not to hear her. He splashed even harder in the puddle. He splashed so hard, he didn't hear the lady telling him it was time for his dinner.

"I'll show her," muttered Scamper. "I don't need her anymore. I'm going to splash in this puddle as long as I want."

Sometime last night, while stars were bright,
The winter snow came calling;
And with the dawn, each yard and lawn
Had snow just right for balling.

Along the street, gay children meet,
Their voices ringing clear
With happy shout, "Come out. Come out.
The packing snow is here."

Now row on row, the snowmen grow,
The big ones and the small ones,
All dressed in style with hat and smile,
The short ones and the tall ones.

Not one sad face frowns any place.
The day is filled with cheer
There's joy and fun for everyone—
The packing snow is here.



Jesus greater than Moses

By C. W. BROCKWELL JR., PASTOR
GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

The person who wrote the book called Hebrews was not only inspired by God, he was also very smart. He knew how to plant great truths in the mind, which when accepted, displaced lesser truths. He said so much about Jesus that little room was left for past Jewish leaders. Actually, he upgraded the prophets and angels by mentioning them alongside Jesus. He even strongly suggested that their place in history was secured by Jesus. On what could the prophets have based their hope if Jesus were not coming as promised? What message could the angels have carried if Jesus were not coming to be born into the world?

Remember now that the Hebrews author is building his argument upon the premise that Jesus is God's final word to man. Even the Holy Spirit, who did not come in fullness of power until Jesus had ascended to the Father, does not speak of himself. All he ever talks about is Jesus Christ (John 16:13-14).

So, step by step Jesus is proved to be superior to the prophets and angels. One question lingered: Was he greater than Moses, the great lawgiver, the one to whom God spoke mouth to mouth (Num. 12:8)?

The answer is yes and the author proved it in three sweeping statements. No room was left for doubt.

First, he challenged his spiritual family to focus upon Jesus. If it seems strange to you for him to remind Christians of Jesus, remember that he is writing to Hebrew Christians who were in danger of lingering in Judaism to the extent that they would fail to carry out their mission as Christians. His call is "Let us go on—let us build upon our heritage—let us fulfill our destiny before God's will passes us by."

Furthermore, he knew that by giving full attention to Jesus, Moses would be seen in proper perspective. The principle is true in every area of our life also. Look at Jesus and the world comes into focus. Look away from Jesus and nothing makes sense. The world was created for Christ, not for man, as some suppose (Col. 1:16). We are only tenants here and we are poor tenants indeed if we do not give Christ his rightful place.

Second, he proclaimed Jesus as "the Apostle and High Priest of our profession." The first title is unique to Hebrews for no one else calls Jesus an

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apostle. However, the title was not original with him for he got it from the words of Jesus (cf. Matthew 15:25 and John 20:21). Jesus knew he was an apostle of his Father to the world.

The title "High Priest" refers to Jesus as a bridge builder between God and man. Only he was fully God and fully man so only he could reconcile man to God.

Underneath what is being said is a subtle but strong suggestion that Jesus is a greater apostle and high priest than Moses. "As God sent Moses to redeem and lead the Israelites to the realization of God's purpose for them, so did he send Jesus to redeem and lead the new Israel into the full experience of God's plan for them. Likewise, in contrast to the apostle Moses (redeemer) whose ministry was completed only through the aid of Aaron (priest) and Joshua (saviour), our Apostle Jesus is Redeemer, Priest, and Saviour, who is able to accomplish that for which God sent him. Thus 'our profession' has a greater Apostle than that of the old profession out of which the Hebrew Christians came"—Herschel H. Hobbs.

Third, he emphasized Jesus' place in the world and in the church. Hebrews 3:3-4 stress the fact that Moses used the house (world) that Jesus built. In no way is the tenant greater than the builder. He is taking nothing away from Moses; he is simply recognizing the rightful place of Jesus. Those who thought of Moses as greater than Jesus did both a great disservice.

Hebrews 3:5-6 add a new dimension to the author's argument of the superiority of Jesus. He said it was like comparing a servant to the son of the house. Moses was faithful to his calling as a servant. But every servant knows that the son has priority. The son receives the inheritance from the father, not the servant. Jesus is the Son and we should rejoice in the privilege to be servants.

The new dimension is in the picture of God's people as being God's house. Paul and Peter stated this of course, but here it is especially appropriate. Jesus is superior among his people because

Life and work

January 21, 1968

Hebrews 3: 1-6;

John 1:15-18

they could not have come into being without him and draw their daily strength from him. Let us beware lest we take Jesus for granted and fall short in our service to him, as our next lesson warns.

John summarized for us the superiority of Jesus over Moses in his statement, "For the law was given by Moses, but grace and truth came by Jesus Christ." Later, in a moving, emotion-filled scene, John quoted Jesus as claiming this superiority over Moses (John 6:30-35).

History and tradition play an important part in our religious life. As Baptists, we are unusually blessed in this way. God has brought us to this moment of ministry. Our working capital, in terms of people and finances, is tremendous. We must be careful lest we give greater allegiance to this heritage than to the living Lord. Only by daily fellowship with him can we use the institutional forms of our religious heritage to proclaim the gospel to a needy world.

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HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

Becoming a new person

BY VESTER W. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

January 21, 1968

John 3:1-15

In the closing verses of his second chapter John commented that because of the "signs" which he did many believed on him, but he did not entrust himself to them. Since they trusted him but he did not trust them, it would seem that theirs was a superficial faith. They came to an intellectual belief, but their belief stopped short of trustful submission to him as Saviour and Lord. 1. Nicodemus had elementary faith. Apparently, John meant to include Nicodemus with this group of elementary believers. Any person who comes to God must already believe that God exists and that he will reveal himself to those who seek him (Heb. 11:6). When the Pharisee came for an interview with the Lord, his opening statement gave expression to this level of faith.

While this pre-conversion faith does not in itself bring salvation, it may lead into another kind of faith which does bring salvation. The kind of faith that saves has in it the elements of trust in Christ as Saviour and submission unto Christ as Lord. Apparently, some people think themselves to be Christian while their faith has not advanced beyond the level of recognizing that Jesus is the Son of God. But Nicodemus had that kind of faith before he came to talk with Jesus, and the Lord spent an evening with him guiding him into trusting submission. If a man has no more than a "Nicodemus faith," he would do well to spend his evenings with Christ until he comes to trust and obey him.

2. Jesus stunned him. The condensed record indicates that the ruler had barely completed his complimentary remark when the Lord turned attention from himself and centered it upon his visitor with the declaration that he must have a new birth.

Nicodemus wanted to talk about the fullness of Jesus' authority, but Jesus wanted to talk about the poverty of the Pharisee's spirit. He solemnly affirmed unto Nicodemus that unless a man is reborn he cannot see the kingdom of God.

3. Nicodemus assumed a new birth impossible. The idea intrigued him; but as he considered it, he immediately recalled that there is no way to start over in this life. Life is a one-way street, and there is no way to back up and begin again.

4. Jesus overwhelmed him (5-8). The combined elements of the Lord's an-

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swer sent the Pharisee into religious shock, out of which he was awakened with the assurance that he must not marvel at such teachings. These elements are contained in the four verses.

(1) Solemn Assertion. He opened with "truly, truly" as in the third verse; and in John's Gospel these words are meant to alert the reader that something of tremendous importance is about to be said. Instead of backing away from that which his visitor thought to be impossible, Jesus solemnly assured him that he had heard correctly; and that unless one is born anew (or from about), he can't enter the kingdom.

(2) New Insight. Whereas in V. 3 he called for a new birth, that birth he defined in V. 5 as a birth "of water and the spirit." Thus, he poured a new and spiritual concept into the term. He set the spiritual birth in contrast with physical birth.

Numerous interpretations have been given to this difficult passage. One view is that to be "born of water" refers to physical birth; and to be "born of the spirit" refers to spiritual birth, or regeneration. While the first expression might suggest physical birth to a modern Christian with knowledge of human physiology, it would hardly have meant that to first century Christians. Another view connects the first expression with water baptism and the second with spirit baptism, or regeneration. Most interpreters who for other reasons believe in baptismal regeneration hold to this view, but some others who understand baptism to be only a symbol of salvation believe that to be "born of water" refers to water baptism. Their view is that the expression refers to that which water baptism refers to—the cleansing effect of regeneration.

A third view is very similar in effect. It holds that to be "born of water" refers to the cleansing, purifying aspect of the salvation experience; and to be "born of the spirit" refers to the element of spiritual renewal of that experience. This view is in keeping with the text which makes the one preposition "of" serve for both "water" and "spirit." If the Lord had been thinking of two separate matters such as physical birth and spiritual birth or water baptism and spirit baptism, he would

have said "born of water and of the spirit." Also, in a parallel usage, Titus 3:5, Paul said that Christ saved us "by the washing of regeneration and renewal in the Holy Spirit." It would seem then that according to both John and Paul the salvation experience consists of the two elements of purification and renewal.

(3) A Meaningful Illustration. He said that one hears the wind but does not know whence it comes or whither it goes. Jesus was not speaking there to a modern man who gets a lot of information, and some misinformation, from daily T.V. weather reports; but he was talking with a man to whom the elements of weather were deeply mysterious. Jesus meant that the new birth cannot be fully understood.

5. Nicodemus was bewildered (v. 9). His cry "How can these things be?" expressed the aroused and excited, yet puzzled, state of mind. The teaching was so new, so delightful, and so mysterious that his mind was unable, perhaps a bit unwilling, to take it in.

6. Jesus patiently assured him, (10-15). His last remarks to Nicodemus contain several elements.

(1) Disappointment. His question implied that the pharisee as a teacher should have been able to grasp these truths.

(2) Assertion of authority. The Lord declared that he knew whereof he spoke and bore witness to what he had seen in heaven prior to his Incarnation. Even though he spoke with divine authority and spoke of earthly and human experiences such as repenting, trusting, and being re-born, Nicodemus did not accept his testimony. Had he chosen to speak of more difficult, more advanced "heavenly" truths, Nicodemus would not have been able to understand them. They did not have on earth anyone who had ascended into heaven to gain such information; but they did have Jesus, the Son of Man, who had come down from heaven to reveal the information.

(3) Necessity of the cross. There was moral necessity for the redemptive death of Jesus: he "must" be lifted up, he said. Jesus came both to reveal God and redeem man, and his death was essential to both functions.

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A Smile or Two

Attendance Report

January 7, 1968

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El Dorado Caledonia	37	22	
Ebenezer First	147	53	
Victory	660	432	1
Forrest City First	48	23	
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Greenwood First	72	42	
Harrison Eagle Heights	270	112	
Hicks First Ashdown	148	59	
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First	95	75	1
Marshall Road	405	189	
Jonesboro Central	302	146	1
Nettleton	449	168	2
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Manila First	206	80	
Monticello First	119	58	1
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Levy	140	69	
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Logic

"Why are you always wishing for something you haven't got?"

"What else is there to wish for?"

Brief acquaintance

"Mr. Smith," began the timid-looking young man, "er—ah—that is, can—er—I—will you—"

"Why, yes, my boy, you may have her," smiled the girl's father. The young man gasped.

"What's that? Have whom?" he asked.

"My daughter, of course," replied Smith. "That's what you meant. You want to marry her, don't you?"

"Why, no," said the young man. "I just wanted to know if you could lend me ten dollars until the end of the week."

"Certainly not!" said Smith. "Why I hardly know you."

Fair trade

Mother: "Now, Freddie, wouldn't you like to give your football to that poor little boy who hasn't a Daddy?"

Freddie (clutching football): "Couldn't we give him Daddy instead?"

* * *

Said one father to another: "Of course, two can live as cheaply as one. My wife and I can live as cheaply as our daughter in college."

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AND who says, "you're not the type for the vestibule committee?"

—ARK-E-OLGY by Gene Herrington



neglecting your witness to witness witness

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American decision: Who will survive 'the famine'?

A foreign service career officer and an experienced agronomist say the date when population will outstrip food production in developing nations is 1975 and that only the United States can decide who shall survive.

All the panaceas such as synthetic foods, hydroponics, desalinization, securing food from the oceans, etc., will not avert the certain doom, say William and Paul Paddock in their book, *Famine—1975, America's Decision: Who Will Survive?*

Only one bulk food—grain—will help when the crisis hits, they say, and only four nations have enough wheat to export: Canada, Australia, Argentina and the United States. Of these, they say, only the United States will help. The other three are blatantly written off as being "uncharitable."

The Paddocks therefore have devised a system they call the "Triage," a term used in assigning priority for treating wounded soldiers in battlefield clinics: (1) Those who cannot survive regardless of treatment, (2) Those who can survive without treatment regardless of the pain, and (3) Those who can be saved by immediate medical care.

Helping some nations with food is already like "throwing sand into the ocean," say the authors. Nations which have a strong agricultural supply of resources and the desire to work on population control are the "walking wounded." Still others are nations in which the degree of imbalance is manageable and which ought to be assisted at once.

Egypt, India, and Haiti cannot be saved. Libya and Gambia are "walking wounded." Pakistan and Tunisia can be saved and therefore should receive food. The United States should, the book says, consider the quality of local leadership, giving maximum non-food aid to nations "where we wish short-range political advantages, favoring nations which have raw materials required by the American and world economy, and favoring nations which have military value to the United States."

John W. Abbot, reviewing the book in the monthly *Service News* published by Church World Service, calls it a "cold, crass, hard-hearted approach" and urged his brothers to influence governments away from the "Triage."

The call for humanitarian assistance will probably rally more support than the call for evangelism. Yet the supreme expression of concern—in famine or in plenty—is still the sharing not of bread which perishes but of the Gift of gifts, God's only Son. In Him is eternal hope, the missing cure in the lives of so many.—Norman B. Rohrer, Director, Evangelical Press News Service

Henry leaves post on religious magazine

WASHINGTON, D. C.—Dr. Carl F. H. Henry, who in 12 years guided the Protestant bi-weekly magazine *Christianity Today* to its present position as the largest interdenominational evangelical thought-journal, will leave his post as editor July 1, 1968 "to engage in theological research at the frontiers of the current spiritual crisis."

Henry said that his intention is "to seek a deeper role in confronting the modern theology-crisis."

"The case for theism, or for the reality of God in modern life," he said, "is now up for grabs, and it would be high treason for evangelical Christians to keep their silence when Altizer, Braun, Cox, Dewart, Robinson, Van

Funeral groups penalized

MILWAUKEE—Because they had not advertised the cost of funeral services, the National Funeral Directors Association in the U. S. and its Wisconsin affiliate were found guilty of violating antitrust laws.

The United States Justice Department filed a similar antitrust suit in the Federal Court here, according to the *New York Times*.

The suit charged the national association, headquartered here, and its affiliate, the Wisconsin Funeral Directors Association, with a conspiracy to eliminate competition by not advertising the prices of funeral services. (EP)

Buren—indeed, an entire modern alphabet of speculative theologians—are now taking the field aggressively. . . " (EP)



THIS book store in East Berlin, a city of 1.1 million and capital of East Germany, is believed to be the only Baptist book store located in one of the countries of eastern Europe. The sign above the entranceway reads "Protestant Book Store." (EBPS photo)

Boo Hoo a chaplain?

MIAMI—Some federal court soon will be asked to determine whether the Boo Hoo of a psychedelic sect qualifies to become an Army chaplain.

The American Civil Liberties Union announced it will take to court the case of Pvt. Benjamin L. Ostenberg. He wants to become a hippy chaplain.

Pvt. Ostenberg, drafted a month ago, says he is the Boo Hoo or "primate of northwestern Florida" for what he calls a hippy religion. His immediate superior is Chief Boo Hoo Arthur Kelps of Cranberry Lake, N. Y.

The soldier says he's a minister of the Neo-American Church which claims some 600 members throughout the U. S. and regards mind-expanding drugs as sacramentals. (EP)

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