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February 15, 1968

Arkansas Baptist State Convention

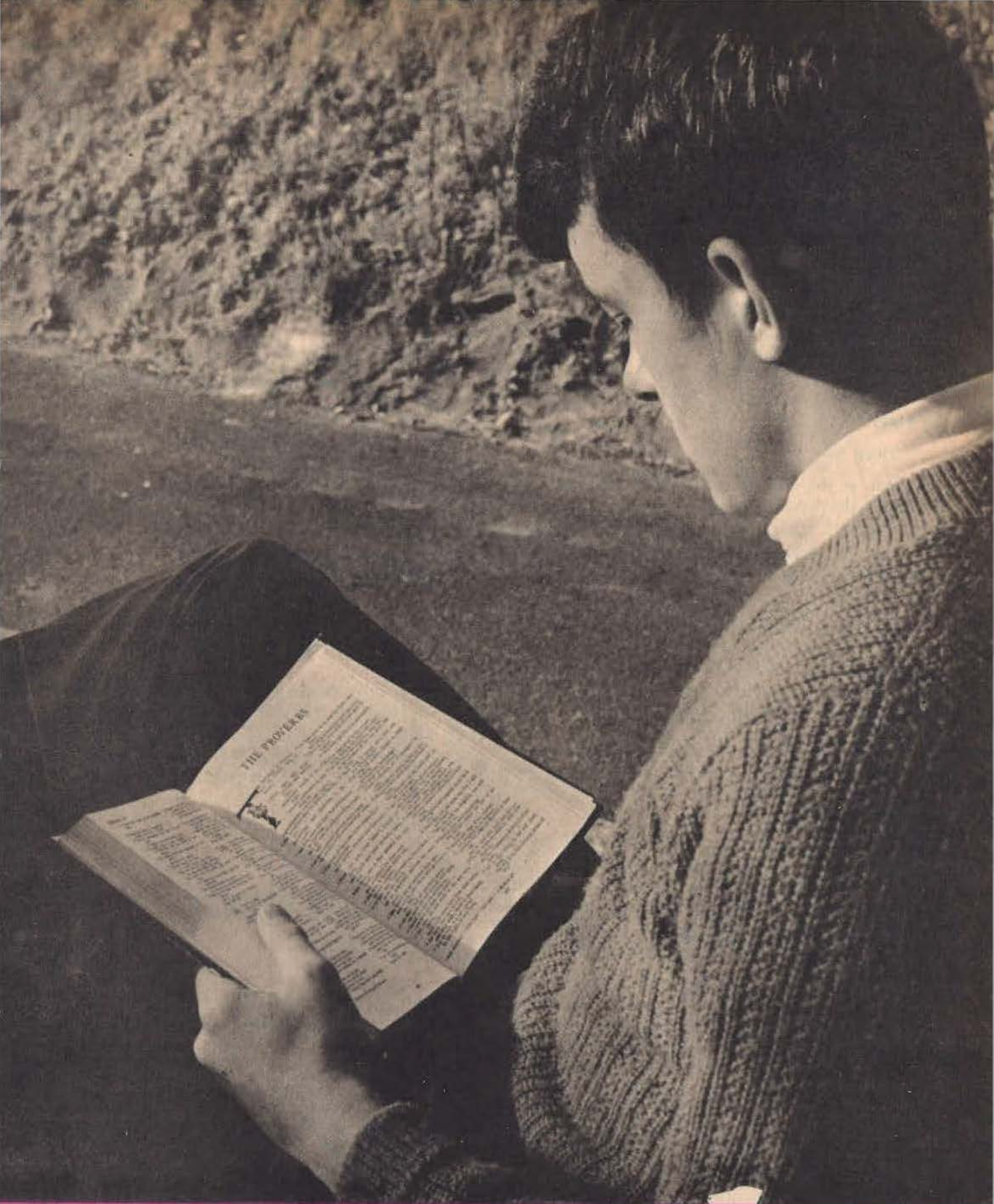
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Arkansas Baptist

newsmagazine

FEBRUARY 15, 1968

Personally speaking



'Stop that boy!'

WHILE browsing through the Jan. 18, 1962, issue of *The Baptist Advance*, forerunner of the *Arkansas Baptist Newsmagazine*, I came across an interesting article from *Union Gospel News*, carried under the heading, "Stop Him." Here are the high lights:

" 'Stop that boy!'

"This is the expression we heard a short time ago from the lips of an excited man who was in hot pursuit of a lad. What the boy had been guilty of we do not know, but it was evident he would be punished severely in some way or other if overtaken.

"The thought came to us that there are many boys who are going in hot haste, pursued by some evil habit which will surely lead them to ruin. Look where you will, and you will see them with the avenger in full pursuit.

" 'Stop that boy!' Yes, stop him, not to kill him, but to save his life. Not to put him in prison, but to knock off the shackles that now already bind and make him a slave.

"It is really alarming when we read of the number of young men, many of them mere lads, who have been caught in the mania for gambling, and whose earnings, and money that is not their earnings, goes in that way... It is an easy and quick step from gambling to forgery...

" 'Stop that boy who is getting into the drink habit. It is only now and then that he takes a glass, but his pace towards a drunkard's grave is increasing every day. It is a downward path, and requires strong brakes to stop the mad career.

" 'Stop that boy with a cigar in his mouth, a swagger in his walk, impudence in his face, and a care-for-nothing look in his manner. Stop him! he is going too fast.

" 'Stop him before tobacco shatters his nerves; before pride ruins his character; before the loafer masters the man; before ambition and youthful strength give way to low pursuits and crime.

" 'Father, mother, do you know the secret hab-

its of your boys? If you knew the terrible speed with which some of them are going to ruin, you would make greater efforts to save them...'

Some facts in our editorial "Teen-agers, note," on page 3 of this issue, emphasize the timeliness of this voice out of the past.

Erwin L. McDonald

IN THIS ISSUE:

SOCIAL Security has always been the subject of controversy and misunderstanding. Now that the new Social Security law, with provisions for ministers, is so much in the news, many additional questions are being raised about it. For an analysis of what it is and what it does, and whether or not ministers can be exempted from it, read pages 5-6.

ARKANSAS' favorite son—or one of them—Brooks Hays—is in the news again. Read about his appointment as director of the newly established ecumenical institute at Wake Forest University. It's on page 15.

SOME very important concepts concerning sex may be found in the Bible, and can well serve to help all who find that guidance and strength are needed more than ever in this chaotic world. Read "The Bible and sex," on page 7.

COVER story, page 18.

Arkansas Baptist *newsmagazine*

Volume 67, No. 7
February 15, 1968

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. FRED E. ASHCRAFT

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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 treating 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.

Teen-agers note

THREE items of particular interest to teen-agers and parents appeared in the same issue of a daily newspaper recently—two having to do with smoking and one with drinking.

A person who started smoking at 16 and now, 20 years later, writes to Dr. Van Dellen about the problem of "a bad cough and phlegm" has this reply from the physician-columnist:

"Cigarette smoking heads the list as a cause of chronic bronchitis. Once the disease develops the individual increases his chances of developing one of the complications if he continues the habit. He may, for example, develop emphysema or lung cancer.

"Smoking is causally related to lung cancer in man. The risk of developing this condition increases with the duration of smoking and the number of cigarettes smoked per day. Discontinuing smoking diminishes the risk."

Should a high school student be able to judge for himself whether to smoke or not to smoke? Definitely, said a 17-year-old Marshfield, Ore., student to Dr. Florence A. Brown, a Fellow Emeritus of the American College of Chest Surgeons, Portland, Ore.

Dr. Brown's response, as provided for Ann Landers' column:

"Sound judgment requires a basis of factual information and honest acceptance of demonstrated facts. I seriously doubt that many high school students have had an opportunity to learn certain pertinent facts. Therefore, I recommend that the decision to smoke be delayed until the following studies can be carried on by the student:

"Learn the chemical components of cigaret smoke, the microscopic anatomy and functions of the delicate lining of the bronchial tubes and the effect of hot cigaret smoke on lung tissue.

"Select 25 people of achievement who are at least 40 years old, people who have smoked cigarets for a minimum of 20 years. Ask these individuals if they recommend cigaret smoking to teen-agers. Ask them also if they have ever tried to quit. Ask these people approximately how much money they have spent on cigarets during the last year and multiply it by 40. Then ask yourself what other pleasures you might enjoy for an equal

amount—pleasures that do not carry the risk of lung cancer.

"Ask your local fire department's assistance in learning the value of property destroyed and the number of lives lost as a result of smokers' carelessness.

"Having made the above studies, you will be in a better position to judge whether or not you should smoke."

The item related to teen-age drinking was from St. Louis. A special jury named by Coroner Raymond I. Harris to attempt to learn the cause of St. Louis County's rising teen-age traffic toll reported:

"Almost 100 per cent of the night-time fatal accidents to teen-agers in 1967 involved the use of alcohol.

"All teen-age fatalities occurring in automobile accidents in 1967 happened to drivers or passengers in the front seat—especially to those passengers in the middle front seat.

"None of the victims wore seat belts.

"Most of these accidents occurred to teen-agers who were in groups of four to six. They usually had no pre-planned destination, often met casually at hamburger drive-ins just prior to the accident and often knew each other only slightly."

If it is "great to be young"—and certainly it is—how tragic for a young person to sacrifice his health, and possibly his life, on the altar of tobacco and/or liquor.

Surely the only safe and sensible thing to do is: don't take the first smoke or the first drink. Or, if you have already started either or both of these expensive and risky practices, ask God's help in stopping as of this instant. Begin each new day with a pledge to God that you will not indulge in either of these that day.

As an added incentive, you might estimate how much a week you would be spending for tobacco and liquor if you were an addict and set this amount aside for some really worthwhile investment, such as spending a summer in Europe; getting an education; buying a boat and skiing equipment; or adding to your wardrobe. Over a lifetime you might expect to afford all of these and have the health to enjoy them, just by refusing to make your head and chest a tobacco incinerator and your stomach and bloodstream a liquor jug:

The people speak

Gratitude and worship

It is possible to sing "Amazing Grace" with not one heart-throb of gratitude to God. One can bow his head, cross his heart and say thanks with not as much as a thought of what he is doing or saying.

A disciple of Jesus, Simon Peter-like, may say, "Yea, Lord, thou knowest that I love thee," in cold, matter-of-fact words. But Jesus expects more.

There's more in a true statement of adoration or of worship than is found in the bare words uttered. The words must be clad in a warmth, a radiation from a throbbing heart. Gratitude and worship are indwelling, living, moving emotions overflowing.

Gratitude and worship put tongues to talking, hands to moving and feet to walking. These, like faith, without works are dead.—W. B. O'Neal

Likes Arkansas Baptist

I appreciate your printing my letter on Vietnam. As I said in that letter, I don't agree with everything you write, but I surely appreciate your moral courage in standing by your principles.

Regardless of our differences on Vietnam, I'm 101 % with you on your stand regarding legalized gambling and liquor-by-the-drink. Keep up the good work . . . there are thousands of good, staunch people who are backing you.

Once again let me compliment you on the caliber of the Arkansas Baptist.

—Jack Mohr, 1326 Airport Rd., Hot Springs, Ark.

Bouquet from Story

I am writing just to say that you are willing to stick your neck out and fight for that which is right. I listened in on your radio program in Hot Springs [Two hours on Radio Station KBHS, Hot Springs, "Open Line" Sunday afternoon, Jan. 21, with the Arkansas Baptist News magazine editor and C. C. Coulter as guests.]. May the Lord bless you and Bro. Coulter.

I just wanted to express my appreciation for your efforts and courage.—J. P. Emery, Story, Ark.



Feminine intuition

by Harriet Hall

Bereavement and illness

Recently I received a request: "Would you say something about what is expected or appropriate to do when a neighbor or neighbor's loved one dies? You are a preacher's wife, of course, but I'm thinking in terms of just ordinary people." I smiled at this last part because I'd always thought of myself as "ordinary people," but I will try to answer this friend's request. She also included in the note a question about what can be done for sick people.

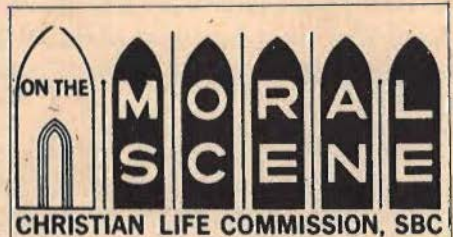
It is recorded that Jesus attended one wedding and three funerals. It is a test of our sympathy and our influence as a Christian when we make an effort to show our love for those who have illness or bereavement. Since the questioner used the term "neighbor" I am reminded of the story of the Good Samaritan and the question Jesus asked, concerning those who came that way:

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" When the answer was made, "He that shewed mercy on him," Jesus answered, "Go, and do thou likewise." (Luke 10:36, 37). We can all be neighbors.

There are many simple ways in which we can express love and understanding. Neighbors often bring food. A practical suggestion is to send the food in containers that do not have to be returned if this is feasible. If not it is helpful to mark the sender's name clearly with tape. Flowers or potted plants are always a lovely way to express what is difficult to put into words. For those who are gifted with words, a thoughtful note or letter is always appropriate. Sometimes when a friend has asked a question as someone did recently, "What can I say to my neighbor whose small child has an incurable disease?" I reply, "Just try to be there when he needs you." Of course this is not always possible, but it has been my experience that our presence in times of grief and sorrow can bind the hearts in a touching and lasting experience. A simple handclasp sometimes speaks volumes.

Emily Dickinson wrote:

They might not need me; but they might.
I'll let my head be just in sight;
A smile as small as mine might be
Precisely their necessity.



. . . The Vatican has not taken a formal position on heart transplants (neither have Southern Baptists), but the Rev. Francis Furlong, an American Jesuit moral theologian at Gregorian University in Rome, doesn't think the traditional view of the human soul creates a moral dilemma. "The soul," he says, "is everywhere in the body. It is no more present in the heart than in the little finger."

. . . President Johnson has named the 18 members of the newly established Commission on Obscenity and Pornography that is charged with studying legal definition patterns and its effect, if any, of pornography, its distribution on antisocial behavior, particularly in the young. (Only two ministers are represented. No Southern Baptists were appointed.)

. . . Oklahoma State Attorney General G. T. Blankenship has ruled that the Oklahoma constitution prohibits liquor advertising in any form. This ended certain advertising practices which have been carried on in the state since the people voted the repeal of prohibition in 1959. Under Oklahoma law an attorney general's opinion has the force of law unless the courts strike it down.



Clergy faces questions about social security

By W. BARRY GARRETT

W. Barry Garrett is Washington Regional Editor for the Baptist Press, news service of the Southern Baptist Convention, and a staff member of the Baptist Joint Committee on Public Affairs.

WASHINGTON—Clergymen are now included in the provisions of the Social Security Act, according to the new Public Law 90-248, unless they elect on grounds of conscience or religious principles to apply for exemption.

The new law raises many questions for ministers. We do not profess to know all the answers, for one reason because we do not know all the questions.

However, from the legislative record in Congress, from the wording of the law itself and from conversations with persons in the responsible governmental agencies, we do have some answers to some questions.

Question: What change did the new Social Security law make regarding coverage of ministers of religion?

Answer: Previously, ministers were exempt from Social Security unless they asked for coverage. Now clergymen are covered unless they ask for exemption.

Question: What are the grounds upon which a clergyman can stand in asking for exemption from Social Security?

Answer: The new law exempts a minister only on the grounds of conscientious objections, or religious principles, or if he has taken a vow of poverty as a member of a religious order.

Question: Is there a way a minister can obtain exclusion from Social Security other than to claim conscientious ob-

jection or to claim that his religious principles prohibit him from participation, or to take a vow of poverty as a member of a religious order?

Answer: No.

Question: What does the law mean by opposition by reason of conscience or religious principles?

Answer: As far as we know the regulations defining these terms have not yet been spelled out. We can be sure, however, that financial reasons or political reasons will not be accepted as conscience or religious reasons. If a person is simply disgruntled at the government, or if he thinks he has a better insurance or old-age plan, or if he thinks he cannot afford to pay, he cannot thereby claim that he is a conscientious objector.

Question: When does the new law take effect for clergymen?

Answer: January, 1968.

Question: When does the clergyman have to pay?

Answer: At the same time he pays his income taxes. On or before April 15, 1968, the clergyman as a "self-employed" person pays his 1967 income tax and files his estimate for his 1968 taxes. On or before April 15, 1969, the clergyman pays his 1968 income tax and his Social Security tax for 1968.

Question: How does a clergyman ob-

tain exclusion from Social Security?

Answer: He should file an application for exemption at the time he pays his income taxes.

Question: When should a clergyman file a claim for exemption on the ground of conscience or religious principles?

Answer: The Internal Revenue Service probably will have forms to fill out and application blanks available on or before April 15, 1969. Those serving as ministers in 1968 or before have until April 15, 1970, to obtain exclusion from Social Security. Those beginning their ministerial duties in 1969 or later have two years to file for their exemption.

Question: If a minister is now participating in Social Security, can he withdraw on the grounds of conscience or religious principles?

Answer: No. If he is conscientiously opposed, why does he now participate?

Question: Will the churches be expected to pay one-half of the minister's Social Security tax as it does for other employees?

Answer: No. The church is not involved with the minister's coverage. Congress has placed him in the special category of "self-employed." He has to pay his own taxes. Of course, there could be no objection to a raise in salary for the minister to help him bear this additional expense.

Question: What effect does the new law have on the minister who is now a participant in Social Security?

Answer: None, except it rules him out as a conscientious objector.

Question: If a minister waives Social Security coverage on grounds of conscience or religious principles, can he later change his mind and elect to be covered?

Answer: No. The law plainly states that such an exemption shall be irrevocable.

Question: What authority do you have to give all these answers to questions about the minister and social security?

Answer: No authority whatsoever. If you want official, authoritative answers to your questions, you will have to get them from the Internal Revenue Service.

Question: What advice do you have for a minister who is considering non-participation in Social Security on the grounds of conscience or religious principles?

Answer: First, make sure that his objections are really on those grounds. At present the field of conscientious objection to Social Security is occupied by a very limited minority such as the Amish and a few others. Conscientious objection to Social Security may be difficult to prove by a person who is not a genuine conscientious objector to

military service or to other government benefits.

Remember, too, that once a minister signs himself as a conscientious objector to Social Security, he rules himself out of other government benefits for citizens such as medical care and possibly a wide range of other benefits.

Before signing as a conscientious objector to Social Security, get good legal advice and consult with the brethren about the real meaning of conscientious objection.

If a minister is a genuine conscientious objector and if his religious principles are violated by participation in Social Security, he should not hesitate to ask for exemption.

Missionary notes

Mr. and Mrs. James M. Philpot, Southern Baptist missionary appointees to Mexico, left the States in late December for Guadalajara, Mex., where they will study language (address: Apartado 1616, Guadalajara, Jalisco, Mex.). Formerly an agricultural agent in Texas and Arkansas, Mr. Philpot is the first Southern Baptist agricultural missionary to Mexico. A native of Polk County, Ark., he lived in Fresno, Calif., as a teenager. Mrs. Philpot, the former Jurhee Sheffield, was born in Childress, Tex., but moved to Fresno as an infant.

Rev. and Mrs. Graydon B. Hardister, Southern Baptist missionaries to Jordan, have a new son (their second), David Lee, born Dec. 27. (The Hardisters may be addressed at Baptist Hospital, Ajloun, Jordan.) An Arkansan, Mr. Hardister was born in Reydell and grew up in Pine Bluff; Mrs. Hardister is the former Betty Williams, Bauxite. Prior to their missionary appointment in 1966 Mr. Hardister was pastor of Westmont Church, Memphis, Tenn.

Dr. and Mrs. Jasper L. McPhail, Southern Baptist missionaries on extended leave from India, are living in Little Rock (address: c/o Associate Dean of Clinical Affairs, University of Arkansas Medical School, Little Rock, Ark., 72201). He is a native of Slate Spring, Miss.; Mrs. McPhail, the former Dorothy Binford, was born in Dumas, but moved to Memphis, Tenn., as a girl. They were appointed by the Foreign Mission Board in 1961.

THEODORE F. ADAMS, pastor of First Church, Richmond, for more than 32 years, and former president of the Baptist World Alliance, told the church in annual business session he plans to retire effective June 30. He said he would be 70 in September and felt it was time for a new and younger pastor to take over the leadership of the church while things were going well. (BP)



CRUSADE OF AMERICAS: Arkansas' part in the Crusade of the Americas, 1969, was studied recently by department heads of the Arkansas Baptist State Convention and leaders from two Negro Baptist conventions. Top: Dr. Clyde Hart, director of the Race Relations department of the Arkansas State Convention, compares notes with Rev. M. W. Williams, Little Rock, of the Consolidated Baptist Convention.

Bottom: Rev. Jesse Reed, evangelism secretary of the Arkansas State Convention, makes a point. (ABN Photo)



The Bible and sex

BY T. B. MASTON, RETIRED PROFESSOR OF CHRISTIAN ETHICS,
SOUTHWESTERN SEMINARY

An examination of the Bible will reveal a number of very important concepts concerning sex. These can provide guidance for us in an age of chaos and confusion.

None of these concepts is more significant than the idea that sex as such is a good gift of God. The biblical record says that when God saw everything that he had made, which included male and female, "behold, it was very good." The sex urge is no more wrong than the desire for food or drink.

The Bible also reveals that sex, as is true of other good gifts of God, can be expressed in hurtful, self-defeating ways.

The sex urge can properly be compared to fire. The latter may be used to cook our food and warm our houses, but it can also destroy those houses. We warn our children not to play with fire. Sex should not be played with. Many young people and also older people can testify that like fire, sex can get out of control.

It is also quite evident from the biblical record that God would restrict the full expression of the sex urge to the relation of husband and wife. The experience of the human race has indicated that this is not an arbitrary requirement. It is best for the husband and wife, for the home they establish, and for society in general.

Evelyn and Sylvanus Duvall, leading contemporary authorities on the family, recently said, "If you want a good marriage you have your sexual intercourse after, and not before, you are married." Most marriage counselors can verify from their counseling experience that waiting until after marriage will pay rich dividends.

The Bible also reveals that any expression of the sex urge other than the normal physical union of husband and

wife is contrary to the purposes of God. This not only includes adultery and fornication, it also includes homosexuality and other forms of sexual deviation.

In addition to the preceding, the Bible has some helpful words for married couples. It is quite clear that the Bible considers sexual union within marriage as a normal and necessary part of married life. This, which is taken for granted throughout the Scriptures, is plainly stated by Paul (I Cor. 7:3-5).

Furthermore, husbands and wives are to be faithful to one another. The writer of Hebrews says: "Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous" (Heb. 13:4, RSV). There is no sin more uniformly or strongly condemned in the Scriptures than sexual unfaithfulness.

Let all, married and unmarried, take seriously the following words of Paul:

God's plan is to make you holy, and that entails first of all a clean cut with sexual immorality. Every one of you should learn to control his body, keeping it pure and treating it with respect, and never regarding it as an instrument for self-gratification, as do pagans with no knowledge of God. You cannot break this rule without in some way cheating your fellow-men. And you must remember that God will punish all who do offend in this matter, and we have warned you how we have seen this work out in our experience of life. The calling of God is not to impurity but to the most thorough purity, and anyone who makes light of the matter is not making light of man's ruling but of God's command (I Thess. 4:3-8, Phillips).



GOLDEN LAURAL AWARD—Arkansas Power and Light Company Senior Vice President William McCollam (right) presents FOOD SERVICE MAGAZINE'S Golden Laurel Award to B. J. Daughety (left), chairman of the building committee of Immanuel Church, Little Rock, and Mrs. Robert King, church hostess, in recognition of the outstanding electric kitchen at Immanuel Church.

The Immanuel Church kitchen is the second food service establishment in Arkansas to receive the Golden Laurel Award.

On Asian mission

Trozy Barker, dean of students at Southwestern Seminary, will leave Feb. 29 for Southeast Asia on a preaching-teaching mission.



MR. BARKER

Stops will include Saigon, Hong Kong, Tokyo and Hawaii. In Saigon, Mr. Barker will lead a revival in Trinity Church and teach a Bible study in the Vietnam Seminary. James F. Humphries is pastor of the Trinity Church. As a sergeant in the Air Force, Mr. Barker was stationed three years in Tokyo. There he felt the call to the ministry and surrendered to preach, in Tokyo Church.

He and Mrs. Barker were among those organizing Tokyo Church, in 1958. Mrs. Barker served as the first church secretary and Mr. Barker as the first Training Union director.

Mr. Barker is a graduate of Ouachita University and Southwestern Seminary. He is a native of El Dorado.

Baptist Assembly to meet in Siloam Springs

Three weeks in 1968 are scheduled for the Arkansas Baptist Assembly, which will be held in Siloam Springs.

To help balance the attendance we suggest that people living in various districts of the state attend during specific weeks, as follows: June 24-29, North West, West Central and South West; July 1-6, Central and North Central; July 8-13, North East, East Central and South East.

The assembly program will seek to reflect the total work of the State Convention. A major part of the purpose of the assembly is to assist the churches in their work of bringing men to God through Jesus Christ. To do this, training will be offered for church leaders, members and others of all age groups. A major emphasis at the assembly will be Bible study, stewardship and missions.

Opportunities for worship, witnessing and evangelism have and will continue to be at the heart of the assembly.

As always, fellowship and recreation appeal to everyone in attendance.

Ramsey named to Christian Civic Foundation

Paul Raymond Ramsey, son of Mr. and Mrs. Ellis W. Ramsey of Beebe, has been appointed educational assistant of the Christian Civic Foundation of Arkansas, Inc., announces D. W. Henry Goodloe, executive director of the foundation. Mr. Ramsey was formerly public information officer for the Arkansas State Police. While serving in his active-duty training with the Army National Guard, he was stationed in the Criminal Investigation Division at Ft. Sam Houston, Tex.



MR. RAMSEY

He is an Eagle Scout, a 1964 graduate of Beebe High School, attended Arkansas State University, Beebe Branch, and is a junior at State College of Arkansas, Conway, where he served as editor of The Echo. He is a member of First Church, Beebe, and a Mason.

Since 1962, the Christian Civic Foundation of Arkansas, Inc., supported by the churches of the state, has been engaged in the task of calling to the attention of the young people of Arkansas, through high school and civic programs, the magnitude of the problems with which they are faced today concerning alcohol and other narcotics, seeking to discover a solution by helping to educate the young people to the dangers of these drugs.

Mr. Ramsey will devote most of his time in the Foundation's Alcohol-Narcotics Education Program in the junior and senior high schools of the state. During the summer, he will devote his time to youth camps and assemblies—Foundation Reporter

The program leader and business manager are programming the assembly to be a meeting place for denominational leaders, church leaders and members, where sharing of ideas and seeking God's leadership may be experienced.

Cultivating and training young people, our leaders of tomorrow will be a major opportunity for the Convention and local church leaders.

Many churches and associations are planning now for their youth groups to have a week of spiritual retreat among the mountains and in the early summer.

Write for reservations to Dr. Ralph Douglas, Baptist Building, Little Rock, 72201.—Lawson Hatfield, Assembly Program Leader

Dies of gun wounds

DR. HOWARD M. KINLAW, 55, dean of the Graduate School at Ouachita University, was found dead of gunshot wounds Feb. 6 in his office. Clark County Coroner William K. Ruggles said the wounds were self-inflicted.

A native of North Carolina, Dr. Kinlaw also was director of teacher education and head of the Division of Education at OBU.

Dr. Marvin A. Green, acting president of OBU, said Dr. Kinlaw, who had been at the College a year, was "a loyal and faithful faculty member" and that his death was "a tragic loss to OBU and the field of education."

A graduate of Mississippi College in 1941, Dr. Kinlaw held a bachelor of divinity degree from New Orleans Seminary and a doctorate in theology from Golden Gate Seminary at Berkeley, Cal.

After getting a doctor's degree in education from George Peabody College at Nashville, Tenn., Dr. Kinlaw taught at the University of Southern Mississip-

pi, Berry College at Mount Berry, Ga., and was assistant professor and registrar at Golden Gate Seminary.

He came to Ouachita from Mobile (Ala.) College.

Dr. Kinlaw is survived by his wife, a daughter and two sons, one of whom is a Navy lieutenant stationed off Vietnam. (DP)

JIM BOYETTE, 66, Feb. 5 in Little Rock. A truck driver for General Delivery Service in Little Rock, Mr. Boyette was a member of Immanuel Church.

He is survived by his wife, Mrs. Johnnie Core Boyette; a son, James, San Diego, Cal.; two daughters, Mrs. W. A. McReynolds, Oklahoma City, and Mrs. G. G. Fairchild, Ft. Walton Beach, Fla.; his stepmother, Mrs. Veeny Boyette, Memphis; two brothers; two sisters; five grandchildren and a great-grandchild.

ESTELLE ANN MCNAIR, 82, Feb. 5 in Little Rock. Miss McNair was a member of Welch Street Church and the

Martha Bible Class. She is survived by a brother, Milton C. McNair, Jacksonville.

LOUIE B. GRIDER, 64, Feb. 5 in Little Rock. Mr. Grider was a retired zone manager for International Harvester Company and a member of Immanuel Church and the Blue Lodge, Piggott. He was also a member of the Scottish Rite Bodies, the Little Rock Lions Club, and was president of the Pulaski County 4-H Club Foundation.

He is survived by his wife, Mrs. Marguerite Hughes Grider; a son, Donald, St. Joseph, Mo.; two sisters, Mrs. Almarite Swanner, Tyler, Tex., and Mrs. Norma Thrasher of Jonesboro; and two grandchildren.



Establishes award

Dr. Edward Amis, professor of Chemistry at the University of Arkansas, has established The Velma Birdwhistell Amis Award, in honor of his wife.

Interest on the principal will be used for an annual award to an undergraduate or graduate Baptist ministerial student at the University.

The University of Arkansas Endowment and Trust Fund, Inc., will match the amount of the earned interest up to a maximum of \$125.

The committee for selecting the recipient of the award will be constituted of the director of the Baptist Student Union at the University as chairman and such other members as he selects.

Dr. Amis is a graduate of the University of Kentucky and holds the Ph. D. from Columbia University. He is a member of Who's Who in the World. He is a deacon in University Church, Fayetteville, and has served in various positions of leadership in the church—BSU Report.

Conference leader

Don Harbuck, pastor of First Church, El Dorado, will be one of the worship leaders for the annual Student Mission Conference at Southern Seminary, Feb. 23-25.

An increase over last year's 1,000 college students from 14 states is expected for the conference, which has as its topic this year "Gathered in Mission."



HAWAIIAN GREETING: Dr. S. A. Whitlow, left, executive secretary of the Arkansas Baptist State Convention, as he was given a tenth-anniversary going away party last week by Baptist Building workers shortly before he and Mrs. Whitlow left for Honolulu and the annual meeting of state convention executive secretaries and editors. Dr. Whitlow has been executive secretary of the Arkansas Convention since Jan. 1, 1958. With him, in Hawaiian attire, are his secretary, Mrs. Nadine Bjorkman and C. H. Seaton, of the Brotherhood department of the convention. Mr. Seaton made a mission tour of Hawaii several months ago. (ABN Photo)

From the churches

Guy Whitney ordained to ministry

Guy Whitney Jr. was ordained to the ministry recently in a service at Toltec Church, Scott.



MR. WHITNEY

Pastors and deacons of Caroline Association, with representatives from churches in the Little Rock area, made up the ordaining council. Rev. Guy Whitney served as moderator of the council and delivered the ordination sermon. James Watson served as clerk of the council; Rev. Ted Richardson examined the candidate; Odis Chapman presented the Bible and a gift certificate from the church; and Rev. Dan Castleman led the ordination prayer.

Among those on the council were the young minister's grandfather, W. W. Caery, a deacon in Elaine Church, and an uncle, Woodroe Whitney, a deacon in First Church, Duncan, Miss.

The Toltec Ladies' Ensemble, under the direction of Mrs. Waylon Sims, sang "Set My Soul Afire," accompanied by Miss Carolyn Chaney.

Mr. Whitney is a 1966 graduate of Paragould High School and is now in his sophomore year at Ouachita University. He has been mission pastor at First Church, Paris, for the last 10 months.

McMurry to Florida

Rhine McMurry has resigned from First Church, Siloam, to accept the pastorate of First Church, Dover, Fla., and is at work on the field. Dover is near Tampa.

'Boss of the year'

George Tharel, a member of First Church, Fayetteville, has been elected "Boss of the Year" by the Fayetteville Junior Chamber of Commerce.

Has perfect attendance

Jerry Morris, a member of the intermediate Sunday School class at Immanuel Church, Fayetteville, received a 10-year attendance pin recently in recognition of his perfect record.

The pin was presented to Jerry by Chester South, superintendent of the Sunday School Department.

Terrel Gordon is pastor of Immanuel Church.

Emerson to Baring Cross

Angus Emerson has accepted a call as minister of religious education for Baring Cross Church, North Little Rock. A graduate of New Orleans Seminary, Mr. Emerson has a master's degree in his field. He has been serving Pine Forest Church, Macon, Ga., as its education minister. Mr. and Mrs. Emerson are natives of Mississippi. Mrs. Emerson has taught in the Macon School system for several years.



MR. EMERSON

K. Alvin Pitt is pastor of Baring Cross Church.

Nall to Pine Bluff

Don Nall, who has been serving as pastor of First Church, Altheimer, began his duties as associate pastor of South Side Church, Pine Bluff, Feb. 1. Mr. Nall will also serve as pastor of East Side Chapel.

A reception was held for Mr. and Mrs. Nall Feb. 4, following evening service. Tal D. Bonham is pastor of South Side Church.

At Southern Seminary

Glenn Jent, former pastor of Calvary Church, Huntsville, has enrolled at Southern Seminary, Louisville, Ky.

O'Kelley to Crossett

Andy O'Kelley, pastor of Central Church, Pine Bluff, since 1963, assumed pastorage of Temple Church, Crossett, Feb. 11. During the five years he served Central Church, Mr. O'Kelley baptized 188 people and accepted 170 members by letter. Offerings and mission expenditures doubled in this period, and there were 209 additional baptisms through the ministry of Chaplain E. A. Richmond at the ABIS.



MR. O'KELLEY

Mr. O'Kelley also conducted a weekly 25-minute radio broadcast, Central Bible Time.

Interim pastor

Randy Reed, a student at the University of Arkansas, has been called to serve as interim pastor of Second Church, Fayetteville, following the resignation of James Hickman. Mr. Hickman assumed pastoral duties at First Church, Huntsville, Feb. 1.

Minister ordained

Owen Overton was ordained to the ministry recently at Grand Avenue Church, Hot Springs. A student at Southwestern Seminary, Ft. Worth, Tex., Mr. Overton has been called to pastor Murphy Church near there. He was formerly a member of Grand Avenue Church. Jesse Holcomb, pastor of Grand Avenue Church, acted as moderator; Chester



MR. OVERTON

Black presented Mr. Overton; Eudell Tucker served as secretary; questioning was led by Hugh Owen; the Bible presented by W. E. Bridges; Wayne Davis preached the ordination sermon; and Clarence Shell led the ordaining prayer. —Reporter

Revivals

Central Church, Jonesboro, Mar. 4-10; Dr. Robert G. Lee, Memphis, Tenn., evangelist; Paul McCray, pastor.

To be a better Baptist, read the Arkansas Baptist Newsmagazine.



MEMBERS of Philadelphia Church, Jonesboro, held a groundbreaking ceremony for a new parsonage Jan. 21. Construction is expected to begin this month on the four-bedroom, \$22,000 brick structure. The building committee included Kenneth Pinchback, chairman; John Broadway; James Cooper Jr., Clifford Hinson and Roy Fisher. Johnny Green is pastor of the church.

More than a slogan— a learning experience

BY DALLAS LEE

ATLANTA—One Southern Baptist leader has characterized the Baptist growth pattern as a vine that shoots out runners rooted ever so many feet.

Using this analogy, Loyd Corder of the Southern Baptist Home Mission Board, describes Project 500 this way:

"This special effort is an attempt to plant new roots of the vine out in front of normal growth so that new bases for growth can be established. This, basically, is what makes Project 500 different.

Normal growth, in other words, is expected to continue in communities where Southern Baptist families get together and then ask for assistance in starting a mission.

But Project 500 reflects a new capability for the denomination to go beyond this type of growth and pinpoint particularly strategic locations for new churches regardless of whether Southern Baptists are there now or not.

The resulting churches will be considered "base" churches, so labeled because the nature of their locations will give them the opportunity to minister to a variety of geographic locations and reach a vast cross-section of people.

As far as Corder is concerned, Project 500 is a \$25 million pilot project in the context of his continuing program of establishing new churches and church-type missions.

As he puts it: "Project 500 is more than a slogan—it's got to be a learning experience. An evaluation of our success or failure will be whether or not we have learned to do it the next time."

To Corder, one major aim of the project is to explore methods for establishing churches in diverse circumstances.

"How do you start a church in the inner city, for example? We don't really know. In fact, for a period we were taking them out instead of putting them in.

"Or how do you start a church that really will appeal to the academic community?

"What I'm saying is that a program of starting churches needs to know how to start one wherever one is needed and not just in the places where we know how to start them."

Corder said new ways must be explored "because we could multiply our giving 10 times and still not be able to do all that needs to be done if every new church has to be subsidized by the denomination.

"We must find a way that churches can be established by other churches without the direct financial participation of the state conventions or the Home Mission Board."

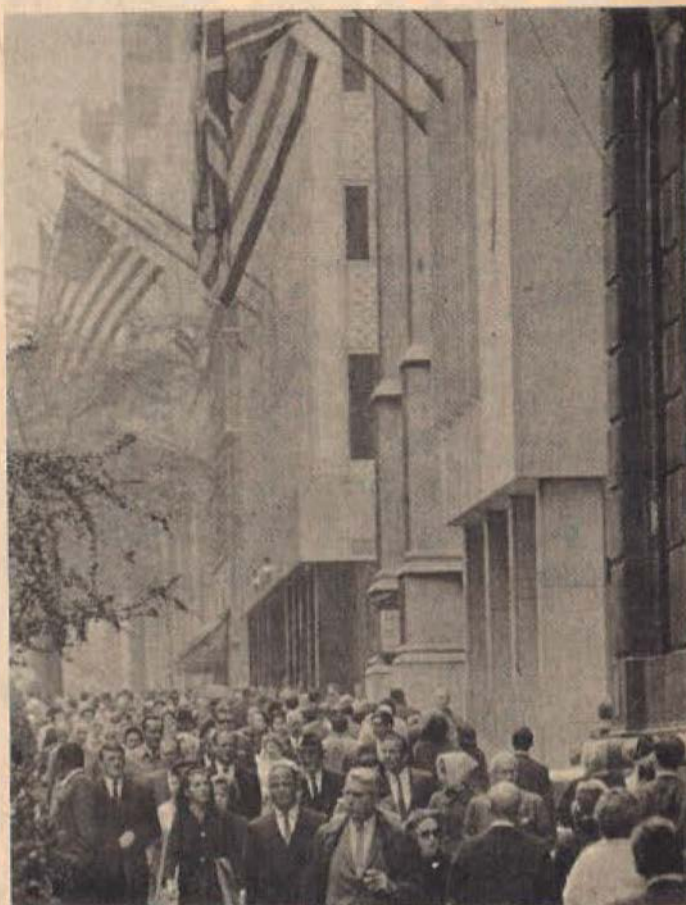
Project 500, of course, is a plan for subsidy, but in the long run it should build churches that will start other churches—that is part of the definition of strategic.

For the most part, however, church buildings are not being pushed for Project 500 locations either. In fact, Project 500 locations do not necessarily involve church sites at all,

but areas of influence where the denomination feels a Southern Baptist witness is needed.

Thus in Lewiston, Maine, for example, missionary Gordon Thomas has rented space in a shopping center, in which he plans to establish chapel worship services, a reading room and a day care center, which will provide the base where central worship services can be held for people involved in satellite or home fellowship ministries.

Whatever the outcome of Project 500, Corder and other related program leaders in the denomination are determined to learn from the effort. If they do learn, then Project 500 may produce major breakthroughs in creative mission planning. (BP)



PROJECT 500: New York City, with 22 million people in its metropolitan area, probably will receive priority for several new churches in "Project 500," the Southern Baptist Convention's 1968-1969 push to start 500 new churches and missions in carefully-defined strategic locations across the U. S. New York, as a communication, transportation and commercial center of the nation, probably always will be considered strategic by Christian groups. Several "Project 500" locations are being considered in the metropolitan area.

Your state convention at work

Youth convention facts

Fact Number Four: "Miss Mississippi."

Miss Joan Myers, "Miss Mississippi," was the first runnerup in the Miss America pageant. She will give her Christian testimony and chalk talk at the first part of the convention on Friday morning, April 12, at 10:30 a.m.

Miss Myers graduated from Tullahoma, Tenn., High School in 1965 with the following honors: Homecoming Queen, Miss Tullahoma High, secretary-treasurer, student body, and Girls State representative.

Miss Myers is a senior in Mississippi College, where she has received the following honors: Most Beautiful, Beauty, Homecoming Court, First alternate in National Delta Sigma Pi Sweetheart contest. She was the first runnerup to Miss America 1968.

Miss Myers is majoring in art and biology and wants to be a medical illustrator. She has won \$3,000 in scholarships. She is 5 feet, five inches tall and weighs 112 lbs.

Miss Myers has a wonderful Christian testimony and 2,500 young people in Arkansas will be thrilled to hear her at the Youth Convention.—Ralph W. Davis

Onward to Oklahoma

"Onward to Oklahoma City," is the rally cry of many Royal Ambassadors from across Arkansas and the nation. This rally cry will continue to echo across the nation until ten thousand boys converge on Oklahoma City on Aug. 13-15, for the Fourth National Royal Ambassador Congress. Plans for the Congress have been three years in the making, and final plans have just about been completed by the Brotherhood Commission.

The Congress program will include missionaries from many parts of the world. Radio and television personalities, plus well known figures from the world of sports, will be present for the three day meeting. The Congress activities will take place at the Oklahoma Fair Grounds and will include a real wild West rodeo. Another feature will be a chuckwagon dinner served at the Arena for the entire Congress.

Each church and chapter must make their own hotel or motel reservations directly to hotel or motel of their choice. Congress registrations must be made to the Brotherhood Commission. A form for use in making reservations has been mailed to every church and counselor in the state, along with a list of hotels and motels.

This is a wonderful opportunity for



MISS MISSISSIPPI—JOAN MYERS

boys in Arkansas to attend the National Royal Ambassador Congress. Travel expenses will be small, due to the closeness of Oklahoma City to all parts of the state. One day of travel will be enough with no overnight stops. The inspiration and fun will be worth the trip. Plan now to have your church and chapter represented. If more information is needed write to the Brotherhood Department, 302 Baptist Building, Little Rock. —C. H. Seaton

Choral reading retreat

The annual choral reading retreat promoted and conducted by the State Music Department will be held at Camp Paron Feb. 23 and 24. We already have the packets of music made up which have been supplied to us by many different music publishers. This is a most profitable event for Ministers of Music and Choir Directors, whether they are full time or part time, paid or volunteer. We will be reading through music from which we will select our festival music for 1969 and some of our camp music, in addition to music for the various age group choirs for the convenience of the directors.

We hope to have many of the wives of our ministers of music, as well as our female music directors, graded choir directors, and various choir pianists. We need a good group of mixed voices in order to read through this music and properly hear the four part balance.

The State Music Ministry Council and all of our committees will be meeting at 10 a. m. at Paron and will meet through the afternoon, and the reading retreat begins at 3 p. m., when the other directors will arrive. We will read through the afternoon, have a break for supper, and another reading session that evening before a period of fellowship and bedtime. Then, we will read all morning Saturday and close the retreat with the noon meal.

Cost for the Retreat is \$5 each, or \$8 for man and wife coming together. Please get your reservations in to the Church Music office immediately. They must be in, not later than Feb. 19. Each person must furnish his own linens, toilet articles, writing materials, Bible and other necessary camp items. We are planning on at least 50 for this retreat, so get your reservation in now. —Hoyt A. Mulkey, Church Music Secretary



They're vital!

What's vital? Week of Prayer for Home Missions, March 3-10. Why is it vital? Dr. Arthur Rutledge, executive secretary-treasurer of the Home Mission Board gave reason when he said,

"The Week of Prayer for Home Missions furnished a special call to prayer for spiritual and moral renewal in the USA. . .for the spread of the gospel throughout our land, to the end that the USA may indeed be a 'nation whose God is the Lord.' . .for increasing spiritual vitality within all the churches. . .for the 2,266 home missionaries now at work in every state of the Union, plus Puerto Rico, Cuba, and Panama. . ."

Why is the Annie Armstrong Offering vital?

Dr. Rutledge further said, "The special offering will provide approximately 45 percent of the support of all the Board's work. . . The first \$4.5 million will assist in support of the missionaries and will provide for some expansion. . .The goal of \$5.5 million provides an added \$1 million for 'Project 500.' This is a major Convention effort to establish 500 new churches and church-type missions in carefully selected, strategic places in New York and New England, Ohio, Michigan, Colorado and California, and in all the northern and western states."

"If my people. . ." If Southern Baptists would unite in prayer and sacrificial giving for Home Missions, we believe "God will. . .hear from heaven (and) will heal (our) land."

Posters, offering envelopes, family prayer guides, etc., should be ordered from State WMU Office, 310 Baptist Bldg., Little Rock, 71701—Nancy Cooper, Executive Secretary and Treasurer.

Troubled times ahead

NEW YORK—A basically somber picture of the future of the church, with some overtones of hope but with a general prophecy of troubled times ahead, was portrayed by a panel of clergymen here.

The panel, which, according to one observer, ranged theologically from liberal to far-out, was assembled by the Reader's Digest for a forum on the topic: "Are You Disturbed by the 'New Religion'?"

The session was held at Union Theological Seminary and the panel was chaired by the Rev. David Edman, author of an article on the so-called new religion in the February Reader's Digest which prompted the forum.

Mr. Edman is ecumenical chaplain at the Rochester (N.Y.) Institute of Technology, and canon of Christ Church Cathedral (Episcopal) in Rochester. (EP)

FEBRUARY 15, 1968



Week of Prayer for Home Missions

MARCH 3-10, 1968

Annie Armstrong Offering for Home Missions

About people

DAVID H. C. READ, pastor, Madison Avenue Presbyterian Church, New York, N. Y., will deliver the annual Hester Lectures at Midwestern Seminary, Kansas City, Mo., Feb. 13-16. A native of Scotland who has gained a reputation as one of America's foremost churchmen, Mr. Read has been pastor of New York's largest Presbyterian church since 1956. (BP)

GLEN E. BRASWELL, Denver, executive secretary of the Colorado Baptist General Convention, has been elected to the position of chairman of the Convention by the Stewardship Commission, Southern Baptist Convention.

Mr. Braswell will succeed O. E. Bur-

ton, pastor of First Church, Clearwater, Fla., as head of the 26-member elected commission.

RAMSEY POLLARD, pastor of Bellevue Church, Memphis, told more than 300 ministers and laymen attending an ecumenical meeting at a Catholic church that groups in agreement on doctrine should unite. "But organic union does not mean unity," he warned, "and unity does not require organic union."

Pollard said that a new and better day is dawning when Christian groups can walk together and understand each other, but he flatly declared that one super church is not the will of God.

Page Thirteen

Mid-week revival

It was expected to be an average Wednesday night Baptist church service—poorly attended by the membership, almost never attended by visitors.

However, as 8 p.m. drew near, the massive auditorium in Nashville, Tenn., seating 2,000, became crowded beyond capacity. By the time the service was over, there was a total of 128 rededications, transfers, and professions of faith recorded.

The explanation of such a phenomenon is "Good News," the new Christian folk musical, compiled by Bob Oldenburg and published by Broadman Press.

Similar responses to "Good News" are numerous. It was performed nightly last summer by staffers at Glorieta and Ridgcrest assemblies. More recently, it has inspired listeners at state fairs, shopping centers, the Tennessee State Brotherhood Convention, and State Music Secretaries' Conference in Nashville.

Jet inoculations set for RA Congress

Boys who attend the Fourth National Royal Ambassador Congress to be held Aug. 13-15 in Oklahoma City will have many unusual experiences awaiting them, including a chance to hear the testimony of Dr. Robert Andrew Hingson, Cleveland, O., a globe-trotting physician.

From Ohio to Costa Rica and from Nigeria to Nicaragua, wherever there is human pain and suffering, this gentle Baptist doctor travels in a ministry of mercy.

From a background in anesthesia, where he sought to break pain's grip, he has branched out to immunization and other fields of medicine that give him greater opportunity to treat pain's causes.

With a mind as sharp as a hypodermic needle, the energetic former Alabaman has invented several medical devices for relief of suffering. Dr. Hingson has been willing to devote his life to using these inventions to help hundreds of thousands of disease-ridden persons who have no other help.

The expected 10,000 Royal Ambassadors from Southern Baptist churches will also inspect Dr. Hingson's "pistol of peace," as the air-operated inoculator is often called. The device shoots a stream of serum into the person in painless vaccination. The elimination of needles and the speed of the jet-gun inoculator enable Dr. Hingson to vaccinate thousands of persons each day.—Roy Jennings



IN NASHVILLE recently for a conference were Arkansas leaders Gerald Taylor, left, pastor of First Church, Sherwood, and president of the Arkansas Pastors' Conference; and Carbon Sims, of the staff of Immanuel Church, Pine Bluff, president of the Religious Education Workers' Association—(Photo by Robert Jackson, Sunday School Board, SBC).

Week of prayer for home missions

When we turned the calendar to a new year, those of us responsible for initiating plans for the Week of Prayer for Home Missions focused our attention more sharply on it. The dates are March 3-10. The theme is "Pray in One Accord."

The goal for the Annie Armstrong Offering has been set at \$5,500,000. Since this is a great increase over last year's offering, we must double our efforts if the goal is to be reached.

We pray that additional interest in the offering may be engendered by Project 500. Personally, I think our Home Mission Board is awake to needs and opportunities in our homeland, and I pray we may elicit from Southern Baptists the kind of financial and prayer support needed to meet these needs and opportunities.—Alma Hunt, Executive Secretary, Woman's Missionary Union.

Fight brewery plan

PERRY, Ga.—Major controversy has developed here over plans for a \$40 million brewery which has been announced by Pabst Brewing Co. of Milwaukee.

Pabst disclosed it will build the huge

brewery in Perry, south of Macon, with construction scheduled to begin sometime this spring. Perry was chosen because of an abundant supply of underground water.

Immediate opposition was voiced by Baptist and Methodist pastors in the area and plans were started to try to develop enough public protest to cancel plans for the brewery. But temperance forces were pessimistic as to their chances, because contracts had already been signed.

Jack U. Harwell, editor of The Christian Index, wrote an editorial criticizing the "cloak-and-dagger" tactics which forced all the secrecy surrounding the brewery announcement, and calling on Georgia Baptists to join Houston County citizens in protesting the locating of the beer plant in Perry.

Referring to Gov. Maddox's refusal to make a statement, Mr. Harwell said: "The least our Baptist governor—who has daily prayer meetings in his office and speaks in churches almost every Sunday—could have done would have been to make a statement defending free enterprise and local control, two of his favorite themes, but reaffirming his opposition to alcoholic beverages. But he didn't. This disappoints us greatly." (BP)

Hays heads Institute

WINSTON-SALEM—An ecumenical institute will be established at Wake Forest University here March 1. Its director will be Brooks Hays, former Arkansas congressman and former president of the Southern Baptist Convention.

The institute's purpose will be to promote understanding among various Christian groups through seminars and through study of the first 1,500 years of the Christian era. There also will be a continuing study of the ecumenical movement itself. The institute has been approved by the Wake Forest Board of Trustees.

In announcing the project, Wake Forest President James Ralph Scales said, "It is time for an established Baptist institute to give direction to the swirling winds of change in the area of religious thought and action.

"This process cannot be undertaken in isolation. An institution of higher learning is the proper center for studies which seek to re-discover the bases of our common heritage, going to the roots of mankind's beliefs. The works of these scholars will point the way to those actions best performed by religious communions working together, and also those areas which are most appropriately sectarian. . .

"From a Baptist point of view," Scales said, "this institute will be a witness to the world that our people are not in fact spiritual isolationists, separated from the mainstream of Christian thought."

Hays, a former special aide for President Kennedy and currently visiting professor of politics at the University of Massachusetts, also will lecture in political science at Wake Forest.

Dr. Judson B. Allen, assistant professor of English at Wake Forest and specialist in medieval history and literature, will be secretary of the institute.

The Wake Forest Institute will draw on the resources of the departments of religion, sociology, history and English. The first year will be devoted to defining the scope and planning the curricula of the institute and to organization of informal seminars and continuing study projects.

The first formal conferences are planned for the summer of 1969, when visiting scholars will be invited to discuss historical, theological and philosophical questions related to the ecumenical movement.

Scales spoke of Hays as being "uniquely suited to launch the institute because of his extensive associations among the leaders of a wide range of Christian bodies.

"Undoubtedly Mr. Hays will attract the highest caliber of institute participants, who will be capable of initiating and sustaining the most fruitful kind of discussions," he said.

Hays said: "I am thrilled to have this challenging opportunity which the directorship of the institute affords. It is my hope that this venture of Wake Forest will make the Southern Baptists more aware of the fact that part of our heritage is held in common with other faiths. Further, it will give non-Baptists a greater understanding of the warmth of our response to aspirations of the Christian world for a finer spirit of unity."

Hays was a U. S. delegate to the United Nations General Assembly in 1955 and is the author of three books. He graduated from the University of Arkansas and holds the LL.B. degree from George Washington University.

He plans to continue work with his new organization, the Southern Committee on Political Ethics, which he and about a dozen Southerners formed to make Southern politics "more ethical, more dynamic and more just."

Seeks 'effective witness'

Southern Baptists and American Baptists as denominations have qualities needed by each other for an effective Christian witness in today's world, contends Dr. Ralph Elliott, a former Southern Baptist theologian and author of the controversial book, *The Message of Genesis*.

The story of Elliott's life since he was dismissed almost six years ago from Midwestern Baptist Theological Seminary is told in the April, May, June issue of *Baptist Men's Journal*, published March 1 by the Brotherhood Commission of the Southern Baptist Convention.

In a lengthy interview, Elliott, now pastor of Emmanuel (American) Baptist Church in Albany, N. Y., declares the future of the church lies in seeking out ways to minister to the needs of people and in its use of laymen.

Because we



we Give



H. FRANKLIN PASCHALL, president of the Southern Baptist Convention, shows his new book; *THE GOSPEL FOR AN EXPLODING WORLD*, to James L. Sullivan, executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention. According to Paschall, the gospel is "God's good news in Jesus Christ and is relevant to present-day explosions—population explosions, knowledge explosions, sex explosions, nuclear explosions."

Hope for one day

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

What are the conditions conducive to the best work of the church? Is it not the felt need of and a response to the love of God? Does this sound like a pat answer? For some it may sound too simple, too mechanical. This is not intended. What is intended is to emphasize the fact that whatever the conditions are, the testimony of the church should go on. But if it does the work it should do, those within the church must respond faithfully to the love of God and those without the church must respond to the love of God. And conditions are secondary.

Do we not have a tendency in our nation to feel that conditions in our day prove impossible barriers to the gospel?

Though conditions may hinder, it is well to remember that Christianity began under adverse circumstances. Preceding its inception and during the first century, political intrigue, persecution, famine, poverty, wars and the breaking up of society provided constant turmoil. What could a man believe? What could he hold on to?

In the face of ignorance, superstition and ruthless wars Christian witness spread. Sometimes its zealous (but misdirected) advocates proved to be its biggest foes.

In our own country, and on the mission fields supported by various religious groups, conditions have been unfavorable. Within our own borders sectionalism, animosities, jealousies, vested interests, personal differences, etc., have made witnessing difficult. Beyond our borders age-old religions and cultures have opposed the gospel. Wars have added their deadening influence.

The modern mission movement began in America among Baptists during the war with England, 1812. Succeeding years were to open a vast empire revealing tremendous problems but growth in witnessing.

When our work began in China in the latter 1840's, the missionaries found this nation at war with England. In spite of danger and confusion produced by this conflict the missionaries reported interest and concern. Perhaps the secret is found in the expression of one: "In these times of danger and commotion, we must cast our care upon God, and pray that his will may be done here as it is in heaven."

Thus it is; thus it has been. War and its attendant evils has recently struck the little country of Jordan. In a recent letter a missionary there describes what is happening and what is being done. It is a heartening expression.

"In the face of all this change, unrest, frustration and suffering, the work of the churches has gone on in a fine way. Some are being saved and others are growing in their Christian lives. The Bible woman, Mary Tadros, who has worked in the Ajloun area for nearly 20 years, has felt led to move to Zerka to begin a new work. The pastors' committee and the mission joyfully approved. Zerka is Jordan's second largest city and there is need for a strong witness there. Mary will begin having Bible classes for women and visitation aimed toward personal evangelism. She wants your prayers for her ministry.

"Two weeks before the outbreak of the war, the Jordan Baptist Women's Union was formed in a general meeting of Baptist women. Last week the administrative committee met and showed an enthusiastic and optimistic outlook for the women's work. Ajloun Church had its first Week of Study in November. The subject was The Living Church, and it was a profitable time. On the hospital compound, a Spiritual Renewal Week two weeks ago helped to establish many in the faith. We do ask you to continue to pray for us and the work here. Pray especially that we may have a pure, true Christian witness through the hospital ministry, that ALL of the Staff may be saved and serving."²

H. A. Tupper, *The Foreign Missions of the Southern Baptist Convention*, (Philadelphia, American Baptist Publication Society) 1880.

(2) Mrs. August Lovegren, *Christmas Letter*, 1967

A World History, by William H. McNeill, Oxford, 1967, \$9.75

In less than 500 pages, Professor McNeill, who is chairman of the Department of History at the University of Chicago, puts the history of the West into the context of world history as a whole.

He begins with the premise that in any given age balance among cultures is likely to be disturbed by forces emanating from one or more centers where men have created unusually attractive or powerful civilizations. Neighboring cultures—and their neighbors in turn—he points out, are then tempted or forced to change their traditional ways of life.

The author surveys the epochs of world history by studying first the center or centers of primary disturbance in successive ages and then considering how the peoples of other parts of the earth reacted to the innovations from these primary centers. Geographical settings and lines of communication between different civilizations thus become basic to the telling of man's story.

The Story of Great Music from the Renaissance, an album of four long-playing records, with beautifully illustrated book and guide, **Time-Life Records**, Time & Life Building, Chicago, Ill. 60611, \$10.95, for regular high fidelity; \$12.95 for stereo

The reading of the accompanying book and the following of a listener's guide that comes with the album will greatly enhance the understanding and appreciation of the music.

Composers represented include Buxtehude, Byrd, Frescobaldi, Andrea Gabrieli, Giovanni Gabrieli, Gesualdo, Lassus, Lully, Monteverdi, Palestrina, Schutz, and Tallis.

World Christian Handbook, edited by H. Wakelin Coxill and Sir Kenneth Grubb, Abingdon, 1967, \$7.50

Featured are: Ceremonial Music of Venice; Elizabethan Songs and Dances; Unique Organ Sound, Roles for a Dancing King; Greatness in Devotion; Krumphorns for Dancing, and Songs about Love; Three Masters of Liturgical Song; "Arise, Joseph, Arise. . ."; An Opera with Love Duet for All Time.

The Handbook comprises three main sections: articles by leading writers on the various branches and aspects of the Christian Church throughout the world; detailed statistical information; and a directory giving alphabetically and by countries the addresses of all known Christian organizations of importance.

Have Bible—will travel

By M/Sgt. ERNEST C. BRADLEY



WORSHIP IN THE FIELD—An Khe, Vietnam, 1st Air Cav. Div. 10—Capt. Curtis G. Smith, Ottumwa, Ia., conducts worship service for new arrivals of the 1st Air Cavalry Division.—(Photo by M/Sgt. Ernest C. Bradley)

COLUMBUS, Miss.—An Air Force sergeant who is leaving his six motherless children behind to go to Vietnam said here that he didn't realize there were so many good-hearted people in this world until telephone calls by the hundreds came offering to care for his children.

S. Sgt. John L. Wolfe is leaving the three oldest children in the Spring Meadow Children's Home, Middletown, Ky., an institution of the Kentucky Convention, while he spends a year in Vietnam.

Since the death of Mrs. Wolfe in 1966, the Air Force sergeant has washed and cooked for five of the six children, ages four through ten.

Sgt. Wolfe said that he had received hundreds of calls from concerned individuals since the nation's press reported he was having to leave the children behind to go to Vietnam.

In California, the editor of the California Southern Baptist sent a telegram to President Lyndon Johnson urging him as Commander in Chief of the armed forces to countermand the orders sending Sgt. Wolfe to Vietnam.

"I beg you in the name of human compassion to keep this man at home," said Editor J. Terry Young in the telegram to President Johnson.

Sgt. Wolfe must report to Phu Cat, Vietnam, on Feb. 25. Since his wife's death of a brain hemorrhage 22 months ago, he has been eligible for a hardship discharge from the service, but Wolfe has decided he wants to make a career of military service and does not want the discharge. He has been in the service for 13 years.

An ordained Baptist minister, Wolfe served until about a year ago as pastor of a small rural church near the Columbus Air Force Base where he is stationed, the Mt. Carmel Church

A supervisor for the sentry dog handlers used for guard duty at the Columbus Air Force Base here, Wolfe made an appeal to Mississippi congressmen to change his orders to go to Vietnam so he would not have to leave his children.

Sen. John C. Stennis and Sen. James O. Eastland intervened on Sgt. Wolfe's behalf, but the Air Force position was that there are so many other servicemen with similar situations, it would be unfair to them to change Sgt. Wolfe's orders.

They said, however, a hardship discharge would probably be granted if requested. Sgt. Wolfe, in reply, said that he was willing to serve in Vietnam, but felt an obligation to care for his children at home if there was some way to get his orders changed.

He said that his three oldest children, Wanda, 10, David, 9, and Johnathan, 7 have already gone to the Kentucky Baptist children's home in Middletown.

His mother lives in Valley Station, Ky., only about 15 miles from the children's home near Louisville, and she will keep George, 5, and Ralph, 4, while Wolfe is in Vietnam. (BP)

AN KHE, VIETNAM, 1st Air Cav Div 10—Replacement personnel coming to the 1st Air Cavalry Division are all given refresher training in the basic principles of combat and operational concepts of air mobility. The classes are conducted by the division training center located at the base of Hong Kong Mountain in the central highlands of Vietnam.

Most important during this four-day period is the chaplain's visit. Worship services are available to all who choose to attend. Chaplains of the division may be seen in any remote section where the men are fighting.

Helicopters in the division are as common as horses were back in 1920 when the division was activated at Ft. Bliss, Texas. It is not uncommon for a platoon on an ambush patrol to look up and see a chopper approaching, bringing a chaplain, along with his organist, song books, altar and other "tools" of his profession for a call to worship.

The division training center is no exception. Each time a new cycle of trainees go through the four-day course, the chaplain is there to render services.

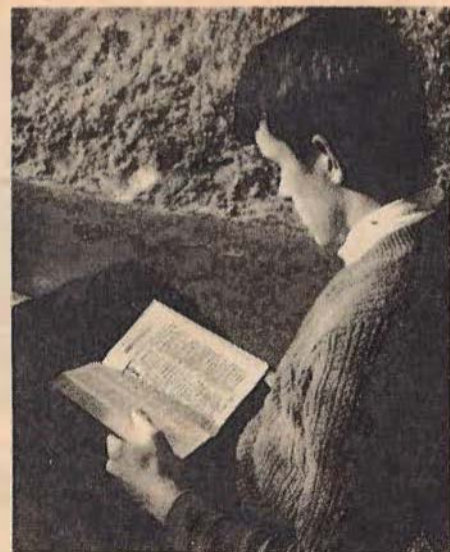
During this period of training, the students witness a demonstration of the support weapons, both air and ground, which are organic to the division.

Highlighted are the division field operations. The recruits are taught the planning and execution of an air assault operation. All phases of the operation, including preparatory fires, extraction of troops and security of the landing zone are carefully executed. The students see the concept of operations as it develops through carefully coordinated demonstrations.

Before graduation, the students are given practical exercises in the principles of night patrolling, ambush techniques and how to establish a perimeter of defense. Armed with their M-16 rifles, grenade launchers and or mines, they are formed into teams and go into the jungle on a simulated operation.

On the final day they receive specialized training in separate groups. In a seminar atmosphere they are given the opportunity to ask questions of a specific nature in regard to particular branches of service, such as infantry, artillery, support command, aviation and cavalry.

When the student graduates and heads for his unit of assignment, a comforting realization is to know that wherever he goes, the chaplain will be there to administer to his spiritual needs.



Plan that fishing trip now!

Ideal fishing weather is still at least two months away, but it isn't too early to be giving serious thought to Arkansas' popular piscatorial pursuit. (Each year there are more than a half-million anglers on the states' lakes and



streams.) Contemplation and planning a trip are some of the important elements in the fishing experience. Most anglers spend a great deal of time just thinking about and planning an up-coming excursion. Among the many other factors that make fishing enjoyable are—the trip to the fishing spot (here the anticipation reaches a real peak)—the trip home (tired but happy regardless of the catch) and finally the recall of the entire outing.

Strangely the most memorable part of a fishing trip may not be the catch. Memory may emphasize some outstanding visual experience, the sharing of a day with a good companion or even the big one that got away.

Every fishing trip can be truly a *re-creational* experience for those who plan it that way.

New subscribers

New subscribers to Arkansas Baptist Newsmagazine		
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Baptist College, Seminary, and Schools Sunday will be observed in Baptist churches on Feb. 18, marking the beginning of the 15th year of emphasis on Christian education and Baptist schools sponsored by the Education Commission of the Southern Baptist Convention.

The Commission prepares suitable literature for a church emphasis on the colleges, seminaries, and schools.

In connection with this year's emphasis, Ouachita University is having the chapter on "Analysis and Interpretation" from the "Baptist Education Study Task Report" mailed to all pastors and ministers of education in Arkansas. The chapter summarizes the findings of the two-year study sponsored by the Education Commission and will convey much helpful information to those who did not participate directly in the study.

Among the materials which will be useful to the intermediates and young people as they prepare for the remainder of their high school years and for college, are: an analysis of courses offered at Baptist schools, a map of the location of the schools, "Why Choose a Christian College," "Planning for College," "Financial Aid for College Students," "Design for Your Tomorrow," "The Priceless Plus of the Christian College," "Set Your Course for College," "Never Too Early," and "My Vocation— a Career for Christ."

For the observance of the Christian Education Sunday the churches invite speakers and choral groups from nearby Baptist schools to hold one of the services, or the pastor speaks on Christian education. The church's committee on Christian education or some designated person in each church is urged to schedule a college planning program for the young people in Sunday School or Training Union. The Education Commission will help with suggestions.—Rabun L. Brantley

Late again

BY RON WAGNER



Bobby Lincoln bit his lip and looked up at his mother. "Yes, Mother," he said sadly, "I was late again this morning."

Mrs. Lincoln shook her head from side to side and frowned.

"You would not be late for school," she said, "if you would pay attention to getting there on time. You can't stop to play or watch animals. The teacher is not going to like it if you're always late."

"Yes, I know," said Bobby. "But I keep forgetting. How can I remember to go straight to school?"

"Try to remember, Bobby," said his mother. "It's up to you to get to school on time each morning."

Bobby went to his room and changed from his school clothes to his play clothes. As he changed, he thought about getting to school on time.

"Maybe if I make up a poem and keep saying it, I'll remember to go straight to school," he said.

As soon as he had changed clothes, Bobby went outside to play. He got on his skate board and rode along the sidewalk. As he played, he thought of a rhyme to help him remember not to play on the way to school.

"I think I have it," he smiled sometime later. "Go it straight; never be late."

"Go it straight; never be late," Bobby chanted as he rode his skate board.

The rest of the afternoon, as he played, Bobby thought of his remembering rhyme. He could hardly wait until the next morning, when he could put it to practice on his way to school.

Early the next morning, Bobby rose and got ready for school. Mother was already fixing a nice breakfast of orange juice, oatmeal, milk, and toast. But Bobby was not thinking of breakfast. As he ate, he kept saying the remembering rhyme in his mind.

Go it straight; never be late.

When it was time to start for school, Bobby kissed his mother good-bye.

"Go straight to school, Bobby," she said.

"I will," smiled Bobby. "I won't be late anymore."

Bobby walked down the sidewalk toward school. He had not gone far when he saw a rabbit sitting on the lawn.

Bobby stopped to look at the rabbit. It was fun to watch its nose wiggling as the rabbit ate some clover.

Then Bobby remembered his rhyme.

"Go it straight; never be late," he said. He turned away from the rabbit and started toward school again.

A little way from the rabbit, Bobby saw two birds searching for worms. Bobby stopped to watch the birds. They would cock their heads to one side. Then they would peck at the ground and catch a worm.

Then Bobby remembered his rhyme again.

"Go it straight; never be late," he said. He turned away from the birds and started toward school again.

In the next block Bobby saw a dog chasing a squirrel. The squirrel ran behind a house and the dog followed. Bobby started to follow the dog. He wanted to see if the dog would catch the squirrel.

Then Bobby remembered his rhyme again.

"Go it straight; never be late," he said. He turned away from the dog and squirrel and started toward school again.

Soon he was in the school playground. All the children were lining up to go inside. Bobby ran to join them.

"Here is Bobby," cried one of the boys.

"He isn't late this morning," said one of the girls.

Miss McMahan, Bobby's teacher, came to the door. She smiled at Bobby.

"I'm glad you're on time this morning, Bobby," she said.

Bobby felt good.

"I will never be late again," he said aloud. To himself he said, Go it straight; never be late.

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SOUTHERN BAPTIST CONVENTION

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Houston, Texas — June 3-7, 1968

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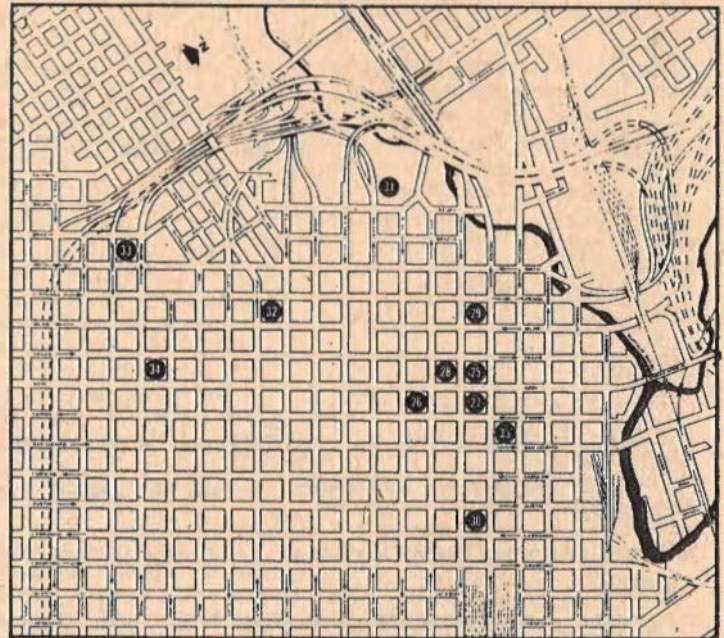
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 4th Choice _____
 (Check One)
 Single _____ Double _____
 Twin _____ Parlor Bedroom Suite _____
 ARRIVAL DATE _____ Time: _____
 DEPARTURE DATE _____

NAMES AND ADDRESSES OF ALL OCCUPANTS:
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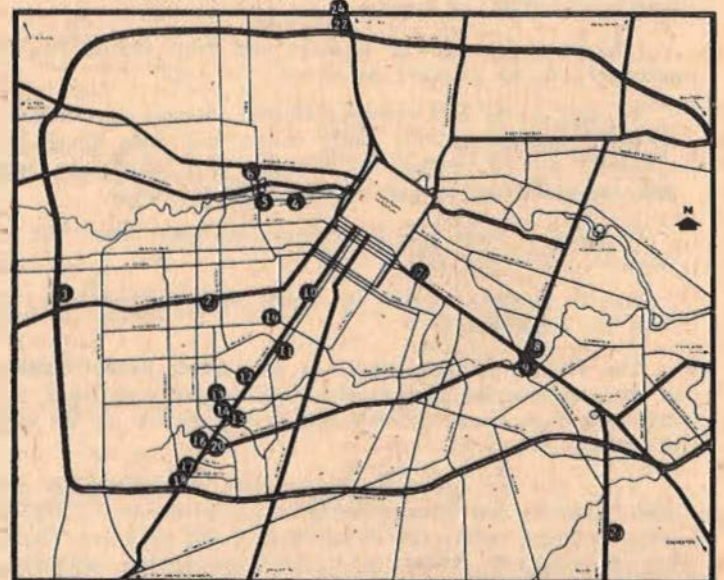


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FACILITY	SINGLE	DOUBLE	TWIN	SUITES
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3. Holiday Inn S.W. 610	10.00-	14.00-	18.00-	
4. Ramada Inn Parkway	10.00-	13.00-	14.00-	
5. Town House Motor Hotel	9.00-	12.00-	12.00-	
6. Coronada Motor Hotel	8.00-	10.00-	10.50-12.50	
7. Ramada Inn Gulf Freeway	11.50-	15.50-	17.50-	
8. Holiday Inn Midtown	10.00-	13.00-	16.00-	
9. Helena Motel	10.00-12.00	13.00-18.00	15.00-19.00	
10. Holiday Inn Central	10.00-	14.00-	17.00-	
11. Warwick Hotel	15.00-	19.00-	22.00-	
12. Tidelands Motor Hotel	12.00-14.00	16.00-20.00	16.00-20.00	
13. Towers Motor Hotel	10.00-16.00	14.00-18.00	16.00-22.00	
14. Shamrock Hilton Hotel	11.00-21.00	15.00-25.00	15.00-25.00	35.00-125.00
15. Sheriton Oaks Motor Hotel	10.00-	12.00-	14.00-	
16. Ramada Inn Main	11.50-	14.50-	14.50-20.50	27.00- 47.50
17. White House Motor Hotel	10.50-16.00	14.00-18.00	16.00-20.00	
18. Las Vegas Motor Hotel	10.00-	13.00-	16.50-	
19. Hotel Plaza	9.00-12.00	12.00-14.00	14.00-16.00	30.00- 45.00
20. Grant Hotel	7.50-	9.00-	10.50-12.50	
22. Vagabond Motor Hotel	10.00-	10.00-	14.00-	
23. Skylane Inn	10.00-	14.00-	14.00-	
24. Field Inn No. 1	9.00-10.00	11.00-18.00	16.00-20.00	16.00- 20.00
25. Rice Hotel—(Headquarters)	8.50-16.50	14.50-20.50	16.50-21.50	30.00-Up
26. Texas State Hotel	8.50-14.50	11.50-16.50	13.50-18.50	
27. Downtowner Motor Inn	11.00-	14.00-	17.00-	
28. Milby Hotel	7.50-	9.00-	10.00-	
29. Auditorium Hotel	6.00-	8.00-	9.00-10.00	
30. William Penn Hotel	6.00-	8.00-	10.00-	
31. COLISEUM				
32. Sheraton Lincoln Hotel	12.50-18.00		18.50-22.00	35.00- 65.00
33. Hotel America	12.00-15.00	22.70-23.75	21.00-23.75	50.00- 80.00
34. Savoy Field Hotel	10.00-17.00	12.00-19.00	18.00-17.00	28.00- 30.00
35. Sam Houston Hotel	6.00- 8.00	8.00- 9.00	10.00-12.00	



An unchangable priesthood

By C. W. BROCKWELL JR.

Life and work

February 18, 1968

Hebrews 7:14-28

We live in an easy day. People speak about the authority of Jesus as casually as they do the weather. We have heard the name Jesus so much that we can sit through an entire worship service and think about everything but Jesus. No one threatens us if we attend church. No one gets fired because he is a Christian. Twentieth Century Christianity seems quite harmless indeed.

But this was not true in other days and other lands. Many still pay a dear price just to profess Christianity, much less live it. Such is the way it was when Hebrews was written. It was not at all popular to be a Christian. In fact, it was downright dangerous. One could have all the adventure he wanted just by being a disciple of Jesus Christ.

However, in spite of all this external pressure, many were failing to live up to their vows of dedication to the Master. They needed a closer look at their Master in order to motivate them to fulfill his purpose in their lives. Do we not need the same today?

Hebrews 7 presents a rather complicated argument with a simple conclusion. It was important to the early Jewish Christians and it is so with us because it deals with worship forms and practices. More on that later.

Everyone knows that Abraham is the father and founder of the Hebrew nation. God chose one man (Abraham) to produce many men (Israel) out of which another man (Jesus) would come to save the people from their sins.

Now whatever Abraham did, it affected all his descendants, since he was the great patriarchal father. Thus the incident about Melchisedec related in Genesis 14 cannot be treated lightly. Abraham recognized the authority and separateness of this King of Salem. He was a priest of the most high God and he just appeared on the scene of history, never to be heard from again. The Psalmist did drop his name in 110:4, but that is all we know.

Later, one of Abraham's descendants (Levi) became the tribe from which all other priests were taken. God set it up so that the tribe of Levi would supply all the priests for Israel. In return, they received no inheritance in Canaan and depended on the other tribes and their tithes. Pastors still do this as very few own property where

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they pastor.

Thus the Levitical priesthood became quite important. But note the important reference in verses 9-10. Levi, being as it were in grandfather Abraham's loins, actually laid tithes to Melchisedec. This makes the priesthood of Melchisedec superior to that of Levi, for you don't find the lesser blessing the greater but the greater blessing the lesser (vv. 6-7). Whoever, therefore, became a priest after the order of Levi (by inheritance) must give allegiance to whoever became a priest after the order of Melchisedec. Jesus is that person. He takes precedence over all the law and the priests who follow the law (v. 18). Jesus became the law. It was fulfilled or brought to its logical conclusion in him.

Who gave Jesus the authority to be our great high priest? God did! He appointed Jesus from the non-priestly tribe of Judah to be at the head of the line of even the Levitical priests. And he did it after the order of Melchisedec, King of righteousness and King of peace, "after the power of an endless life." Furthermore, God even took an oath on it. This means that this act of making Jesus our great high priest is "so utterly unchangeable that it is woven into the very fibre of the universe and must remain for ever."

At this point the Hebrews' author can hardly contain himself as truth pops out from every word. Note a few of his amazing conclusions.

1. The priesthood of Jesus completely wiped out all the sacrificial and ceremonial paraphernalia connected with the law. The law just couldn't make man good, it could only teach man the good.

2. Jesus gives us true access to God. The priests tried through sacrifice and ceremony but this was only temporary and preparatory to Jesus. He opened the door to the throne room for he is the Son!

3. This new relationship with God is better than the old because Jesus guarantees it. He staked his life on it and God honored his sacrifice of himself by raising him from the dead.

4. Jesus now intercedes for all who

come to him. He is ready, willing, and able to completely save a person. Sin and death, the twin enemies of all men, were conquered by Jesus Christ. All his followers will overcome them also. Just when all seemed hopeless because of the cross and the tomb, God raised up Jesus. This ought to teach us something about daily circumstances in life. Just when there seems to be no way out, God opens a gate leading to service.

We must pause now and examine how all this truth relates to us. Let us look at it in the light of our worship experiences, both public and private. All the form, ritual, and objects we use are supposed to aid us in communicating with God. However, it is too easy to wear the outer garments of worship and not be changed within. We must learn to discard and change that which blocks our way to God. If anything we do prevents or hinders us from having fellowship with Jesus Christ, we don't need it.

Remember this: life is dull and, meaningless without access to God and Jesus is the only way (John 14:6). He is unchangeable. May God help us always to be changing until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

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The light of life

International

February 18, 1968

John 7-9

By VESTER W. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The lesson planners chose to skip over chapters seven and eight and concentrate on chapter nine. His brothers pressed him to go up to Jerusalem and declare himself openly to the religious crowds who attended the Feast of Tabernacles commemorating the wilderness wanderings of the Children of Israel. But Jesus never responded to human pressure, and in this instance he refused to go up in open declaration of his Messiahship. He did, however, go up quietly and there found various individuals and groups to express different opinions of him.

On the last day of the feast—perhaps in connection with the ritual of pouring from a pitcher of water—he invited men to drink of him and promised that from such a believer would come rivers of living water.

He was probably alluding to the ritual of lighting the four golden lamps in the temple court when he said "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life" (8:12). In giving light to blind eyes (9:1-7) the Lord made additional preparation for his discussion of spiritual sight and spiritual darkness (89-41).

The miracle of sight (9:1-7)

As Jesus and his disciples passed along a Jerusalem street, they saw a beggar who had been blind since birth.

1. The situation stimulated theological discussions (9:1-4). The disciples assumed that his blindness had resulted from his sin or that of his parents, but Jesus refuted that ancient assumption that all suffering is directly related to sin. He saw in the situation an opportunity to do God's work and function as the light of the world.

2. Jesus instructed the man; and when he obeyed, he was healed (5-7). In

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anointing his eyes with clay Jesus employed a commonly used treatment, and in sending him to wash he called for an expression of faith.

3. The miracle generated excitement in the neighborhood (8-12). They recognized him as the blind beggar who was well known in the neighborhood, but some doubted that he was the same man until he stated that he was one and the same. His answer brought forth two additional questions: (a) "How were your eyes opened?" and (b) "Where is he who opened them?" He answered the first question by telling them what happened, but he could not answer the second because he had not seen Jesus.

A formal investigation (13-34)

Unable to explain the strange events, the neighbors brought the blind man to the religious leaders—the Pharisees who conducted a thorough inquiry.

1. They questioned the patient (13-17). They wanted to know how he had received his sight; and when told, they wanted to know what he thought of Jesus. While meditating upon his marvelous experience and in retelling the happy events, his faith and insight had grown; he answered that Jesus was a prophet.

2. They questioned the parents (18-23). Three questions were directed at them: (a) Is this your son? (b) Was he born blind? and (c) How do you explain his sight? They answered the first two questions: yes, he's our son; yes, he was born blind; but as to how he got his sight, he's twenty-one: ask him. They chose the "fifth amendment" lest they incriminate themselves with the Jewish leaders who had settled on a

severe penalty for confessing Jesus to be the Christ. The penalty was expulsion from the synagogue. Numerous pressures have prevented men from making a firm stand for Christ and the Christian faith, but the most common one is fear. Equally guilty are men who assassinate character because of hatred and those who remain silent regarding issues because of fear.

3. They questioned the patient again (24-34). This time the man who had received his sight began to show that he had also received spiritual sight. The pharisees challenged him to change his testimony, but he could not be shaken from his developing faith. When they said that Jesus was a sinner, he said: "You may be right, but I can see." When they asked him to retell the experience, he balked but appealed to them to become Christ's disciples "also." They denounced him and accused him of being Jesus' disciple while affirming that they were disciples of Moses. Moses, they said, brought a message from God, but they did not know where Jesus came from.

His final word to them was that Jesus must be from God, otherwise he could not perform such a miracle. They cast him out of the synagogue.

Faith as an issue (9:35-41)

Jesus found the man and challenged him to believe on the Son of Man. Since he had not seen the Lord before, he failed to recognize him until Jesus identified himself. He believed, and Jesus responded to his faith saying that he (Jesus) in coming into the world had become an issue. (a) Those common people who sat in darkness with little religious privilege were given insight through faith in Jesus, and (b) those religious leaders who sat in the light of religious privilege lost their spiritual insight through rejection of more light in Christ.

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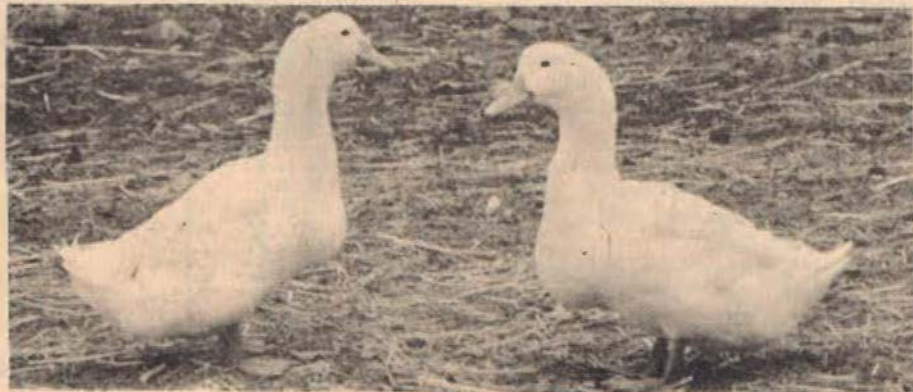
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"Believe me—everytime he starts talking about visitation assignments, I duck out."

—ARK-E-OLOGY by Gene Herrington

A Smile or Two Of the sands of time!

The little boy sat on his grandfather's lap and stared at two red marks on the bridge of the elderly man's nose. "What caused those?" he asked.

"Glasses," the grandfather replied.

"Glasses of what?" the boy asked.

Sign of "the time"

On the first day of school the teacher explained that if anyone had to go to the bathroom he should hold up two fingers. One puzzled little pupil asked plaintively:

"How's that going to help?"

Sheared sheepishly

When a 16-year-old boy showed up at a neighborhood barbershop and ordered his long hair cut down to a flattop, the barber naturally was curious and asked about the change.

"Well, it's like this," the boy explained, "yesterday was my 16th birthday, and Mom and Dad gave me a dress for my present."

How true!

A recession is a period in which you tighten your belt. A depression is a time which you have no belt to tighten. When you have no pants to hold up, it's a panic.

Attendance Report

February 4, 1968		Training	Ch.
Church	Sunday School	Union	Adn.
Alexander First	72	39	1
Berryville Freeman Heights	166	58	
Camden First	535	122	2
Crossett			
First	677	200	2
Mt. Olive	258	139	
Dumas First	290	72	
El Dorado			
Caledonia	58	44	
Ebenezer	162	68	1
First	799	509	4
Victory	57	39	
Eureka Springs Rock Springs			
65		57	
Forrest City First	511	140	2
Fort Smith Towson Avenue	198	101	
Gentry First	175	82	
Greenwood First	137	46	
Greenwood First	310	136	
Gurdon Beech Street	164	73	
Harrison			
Eagle Heights	223	64	
Northvale	120	59	3
Hicks First Ashdown	301	28	
Highfill First	117	55	2
Hope First	499	176	7
Hot Springs Piney	235	103	
Jacksonville			
Bayou Meto	146	101	2
Berea	99	48	
First	492	143	
Marshall Road	332	180	4
Jonesboro			
Central	554	196	1
Nettleton	253	115	2
Little Rock			
Crystal Hill	185	75	5
Gaines Street	445	205	3
Geyer Springs	536	209	22
Life Line	502	141	9
Rosedale	248	115	1
Magnolia Central	738	250	
Manila First	170	71	
South McGehee	185	121	4
Monticello			
First	323	110	1
Second	235	128	
Nashville Ridgeway	101	67	1
North Little Rock			
Baring Cross	669	162	
Southside Chapel	24	9	
Calvary	472	179	4
Forty Seventh Street	231	87	
Harmony	49	21	
Indian Hills	152	60	1
Levy	460	122	3
Park Hill	321	197	6
Sixteenth Street	42	26	
Sylvan Hills	249	94	
Pine Bluff			
Centennial	227	89	
First	310	183	
Green Meadows Mission	103	34	
Second	237	83	1
Springdale			
Berry Street	85	67	3
Brush Creek	57	33	
Elmdale	300	111	3
First	404	102	
Vandervoort First	52	39	
Van Buren			
First	467	205	4
Oak Grove	160	78	1
Second	68	59	40
Walnut Ridge	292	118	
Warren			
First	507	132	2
Southside Mission	106	32	3
Immanuel	257	86	
West Memphis Calvary	332	153	2

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In the world of religion

Russian Baptist leader discusses dissidents

A leading Russian Baptist has visited London and Stockholm to confer with Baptist officials, and has also spent considerable time giving his views about dissident Baptists in Russia.

Michael Zhidkov, who made the West-ern visit, is son of the late patriarch of Russian Baptists, Jakov Zhidkov. His father was for many years chairman of the All-Union Council of Evangelical Christians-Baptists, the Baptist group officially recognized by the Russian government.

The younger Zhidkov is himself a leader in the All-Union Council. As president of the European Baptist Federation, Zhidkov met several times with C. Ronald Goulding, federation secretary who maintains his office in London.

Zhidkov, who speaks English, also met with British Baptist officials, and was interviewed by Walter W. Bot-toms, editor of the weekly Baptist Times. The Baptist Times, like other religious papers and general newspapers in the West, carried several articles in 1967 about hardships experienced by Baptists in Russia, including reported mass jailings and police beatings.

The visit by Zhidkov to London and Stockholm almost coincided with the release by the Baptist World Alliance of two documents concerning Russian Baptists. One is a letter from Ilya Ivanov, president, and Alexander Karev, general secretary of Russian Baptist work, describing the dissident Baptist movement in that country.

The other is an appraisal of Russian Baptist life by Adolfs Klauipiks, the BWA's relief coordinator who speaks fluent Russian, has interpreted often for Karev and other Russian Baptists in the West, and is generally considered an authority on Russian Baptists.

In their open letter, Ivanov and Karev give their viewpoints on the purpose of the dissident Baptist movement, known as the "Initsiativnaya Gruppy," or the "initiative group."

The Baptist president and secretary say: "The real object pursued by the 'Initsiativnaya Gruppy' is gradually made clearer and clearer in their constant effort to abuse the workers of the Union of Evangelical Christians—Baptists, namely, to destroy the authority of the Union leaders and take the leadership into their own hands."

The "initiative group" attacks the of-

Rare church trial

IOWA CITY—Dr. and Mrs. Joseph E. Baker were indefinitely suspended from membership rights in the United Presbyterian Church in the U.S.A. following a rare church trial.

The couple had been charged with "disrupting the peace and unity" of First Presbyterian church here in their efforts to persuade other members to oppose the razing and replacement of the congregation's 112-year-old church building.

The verdict of the four ministers and three laymen who heard the case means that Dr. and Mrs. Baker may not take communion, vote, or hold office in any church of the denomination, although they are not barred from attending worship services.

Bible racketeer

ALBUQUERQUE, N. M.—The Better Business Bureau reported here that a 'bunco Bible hustler' was completely unsuccessful.

The hustler mailed an unordered Bible to the Albuquerque mother of a private serving in the Army. In his racket a Bible, when shipped, is accompanied by a bill and a note saying that a son had ordered it for his mother.

The woman in this case called the Better Business Bureau to complain, "I know my son didn't order that Bible. We're Jewish." (EP) of liberties.

"We believe, in the Baptist Union, that it is right to use to the full all the opportunities given to us and to be constantly pressing for larger opportunities." (EBPS)

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official Baptist denomination on two fronts, Ivanov and Karev continue—(1) "for our loyalty to the laws of our country," and (2) "for the association with the World Council of Churches." The "initiatives" consider the Baptist union's loyalty to Soviet religious laws to be "apostasy from God," note Ivanov and Karev.

Terming the reports of trials and repressions of Baptists, "rumors," Ivanov and Karev say they are "spread by the people entirely unacquainted with the actual situation." The letter they write is meant to impart "a right understanding of actual events in the fellowship of Russian Baptists."

"People are not persecuted in our country for their religious convictions," they write, "but to our deep regret some brothers and sisters have been made answerable for non-observance of the laws on religion and for breach of the public order."

Ivanov and Karev report the dissident movement, dating to 1961, has produced "insignificant results."

In his Baptist Times interview, Zhidkov says of the dissidents, "although there are some Pentecostalists among them, they are most Baptists, many of the stricter kind."

The most they ever numbered, he says, is 15,000 or 16,000, and their following is now reduced to 12,000. About 1,000 of them rejoined the official Baptist ranks last year, including several pastors and some leaders, Zhidkov states. (The official Baptist union is generally regarded as having over 500,000 adherents.)

Commenting further on the dissidents, Zhidkov reports, "In the beginning they refused to register with the Ministry of Cults. Later on they sought recognition but on terms which go beyond the present regulations on religion.

"If they hold services when they have rejected registration they are breaking the law and suffer the penalties of their action.

"They have accused the leaders of the Baptist Union and the churches in membership with it of being too subservient to the state regulations.

"Of course," continues Zhidkov, co-pastor of the 5,000-member Moscow Baptist Church and member of the administrative committee of the Russian Baptist union, "if people lived in an ideal world they might claim all kinds