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8-27-1970

### August 27, 1970

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

August 27, 1970

God's call to man

*"There's no sense in going further—it's the edge of cultivation,"  
So they said, and I believed it—broke my land and sowed my crop—  
Built my barns and string my fences in the little border station  
Tucked away below the foothills where the trails run out and stop.*

For a long time this first stanza of a poem I studied back in my high school days has haunted me. Every effort to find it again, until last week, had failed. But last week, while on vacation, I acquired from an old book store a copy of *Literature and Life, Book Three*, by Greenlaw and Miles (published by Scott, Foresman and Company in 1923), and there, on page 154, was my poem—"The Explorer," by Rudyard Kipling.

One of the enthralling features of the poem is the Voice that keeps coming to the explorer, something that will not leave him alone:

*"Something hidden. Go and find it. Go and look behind the Ranges—  
Something lost behind the Ranges. Lost and waiting for you. Go!"*

The explorer leaves the security of his established place and dares to battle single-handedly mountains, deserts and elements. Still there comes that Whisper: "Something lost behind the Ranges. Over yonder. Go you there!"

After an almost interminable nightmare, during which he lost everything he had and barely held on to his sanity, he broke through one day to find "White man's country past disputing—Rolling grass and open timber . . ." (This racist note will keep an otherwise great poem out of textbooks, present and future!)

He had made the trail. Others, never knowing who had done it, would follow the trail and establish townships and cities. But the explorer felt richly repaid in the fact that when God was ready to open the new country, it was to him, the explorer, he had come.

*Anybody might have found it, but—  
His Whisper came to Me!*

*Erwin L. McDonald*

A LITTLE ROCK pastor gives his impressions of the situation in the Holy Lands from his trip this summer. See page 12 for this assessment by W. O. Vaught.

\* \* \*

WHAT IF THE PREACHER failed to show up to preach without making other arrangements? An article by Gaines S. Dobbins relates this story and offers some thoughts on obligations. See page 14.

\* \* \*

A PROPOSED LAW on rights for women could have an effect on Baptist churches and agencies. A Baptist Press article on page 15 tells why and how.

\* \* \*

A BAPTIST SEMINARY professor tells a conference that the church needs to help heal those in the drug culture. He also gave parents tips on what to do if their child becomes involved with drugs. See page 17 for these articles.

\* \* \*

VIEWPOLL, a Baptist opinion survey, shows that support for President Nixon by Baptists increased immediately following the "Cambodia invasion." See page 7.

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THE SUNDAY SCHOOL BOARD has taken action on the Broadman Commentary and withdrawn a Sunday School quarterly. See a report on this on the back page.

**Arkansas Baptist**  
*newsmagazine*

August 27, 1970  
Volume 69, No. 34

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

## Executive Board report

The Executive Board, in its Aug. 18 semi-annual meeting, approved a budget of \$2,752,178, the largest in its history, for recommendation to the annual convention meeting with Immanuel Church, Little Rock, Nov. 17-19. The operating budget was listed as \$2,414,667, with capital needs of \$337,511. While the budget is the largest ever recommended it represents a one percent reduction from last year in the departmental structure of the Baptist Building in the interest of economy.

In further action, the board approved a ten-year projected program of advance as outlined by the executive secretary.

In significant action the Executive Board commended the Sunday School Board of the Southern Baptist Convention for its recent efforts to bring its literature in line with the Statement of the Baptist Faith and Message. Notation was made of many changes put into force recently which earned the warm approval of the Executive Board.

The Executive Board also authorized the executive secretary to convey to the Southern Baptist Convention agencies the reaction received on certain programs which have caused unrest among Arkansas Baptists and to maintain close counsel regarding these matters in the interest of better Cooperative Program giving and the forming of more realistic budgets.

I believe the Baptists of Arkansas should be very pleased over the efforts of the Executive Board to represent their highest concerns. Arkansas Baptists have thus been assured that all suggestions have been properly registered as well as graciously received. Our boards and agencies are making earnest efforts to serve the best interests of the churches. We should now give ourselves more than ever to reaching people for our Lord.—Charles H. Ashcraft, Executive Secretary, Arkansas Baptist State Convention

## Longest on the job

With the August issues of the *Arkansas Baptist Newsmagazine* under his belt, the present editor now holds the unenviable record of having the longest tenure of service as editor of the official organ of the Arkansas Baptist State Convention. The only other editor to serve nearly so long was Editor E. J. A. (Eat June Apples) McKinney, who was editor for 13 years and five months.

The present editor has been on the job now 13 years and six months. So, congratulations are in order from all who have appreciated his feeble efforts. All others will please hold their fire for another two years and four months, allowing the editor to get to be 65 and thus come to compulsory senility.

## Dangers from within

"Christian brothers, you were chosen to be free. Be careful that you do not please your old selves by sinning because you are free. Live this free life by loving and helping others. You obey the whole Jewish Law when you do this one thing, 'Love your neighbor as you love yourself' (Lev. 19:18). But if you hurt and make it very hard for each other, watch out or you may be destroyed by each other.

"I say this to you: Let the Holy Spirit lead you in each step. Then you will not please your sinful old selves. The things our old selves want to do are against what the Holy Spirit wants. The Holy Spirit does not agree with what our sinful old selves want" (Gal. 5:13-17, *The New Life Testament*).

*Clabe Hankins sez:*

## Art of conversin'

"It wouldn't be much of a ball game if one player got th' ball an' kep' it fer th' whole game," mused Clabe Hankins.

Clabe and Sal had just come from a neighborhood visit with the Si Millsapps, and, as usual, Si's wife, Jill, had done all the talking.

"I declare, that woman never stops to get her breath," 'lowed Clabe. "With a tongue like her'n, she don't need no ears!"

No doubt Clabe would agree that the biggest bore is the fellow who talks when you are wanting to.

For us old timers that can still recollect when th 15-cent cans of grub offered at Shrigg Eggleston's store was allus "two fer a quarter," th ups an downs of th stock market ain't th only business thermometer.

You can tell a lot about th state of th nation by countin th number of worms you get in a 60-cent can of bait—an comparin it with last year.

## The church and her location

The church is not the building but the people of God who occupy it. However, the location of the building is important



DR. ASHCRAFT

if it is to reach people. People are the medium and common denominator around and in which the church operates. The location of some churches poses no problem. In a small town with only one Baptist church a good location is not hard to come by and there is no reason to move.

In a great city, however, with many churches of all kinds the matter of location is strategic. Some of the great downtown churches have moved to the more relaxed suburban areas while others feel the witness is as equally needed in the extremely crowded downtown area. The church must be where the people are.

The question is fairly simple—either move out or settle to the heartaches of a crowded, downtown heterogenous population. It is a simple matter maybe to decide but it is not a simple matter to minister under the existing circumstances.

The location of that church has much to do with the turn its ministry takes. A church is planted by the Holy Spirit to reach the people in its area. While many members now living in outlying areas elect to serve in the grand old church in which their parents served in another generation any church which elects to stay in the highly congested downtown situation will quickly confront the problem of race.

People are people regardless of where they live. People are needed to staff churches and as the medium of their highest redemptive efforts. We will reach people or we will die.

God's people have been right on too many things to be wrong on the race problem. Wrongness in one ministry may impair the effectiveness of other ministries. We will have to be all the way right to have some of the unique favors of God. The Holy Spirit does not give any human being the prerogative of the preselection of candidates for God's grace. If we favor one home over another and open our hearts and doors to them we have actually preselected them as candidates for God's grace while at the same moment consigning the unvisited homes to eternal darkness.

There is another problem the downtown church will encounter. It must answer quickly the question, "Can the major moral and spiritual problems be solved on the religious level or shall we assign this kind of problem to the state and a secular world."

The decision, "to stay or not to stay," which any group of God's people may make does not lessen our charge to take the gospel to every person. If we can't stand the heat, we had better stay out of the kitchen.

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

### Beacon lights of Baptist history

## Incentive\*

By **BERNES K. SELPH, Th. D.**  
Pastor, First Church, Benton

When Ezekiel Gilman Robinson was 16 years old he had received very little education or preparation for such. He wanted to be a farmer and thought little of going to college. But he was so easily poisoned by wild plants that his mother was anxious that he follow a life's calling that would keep him away from such physical vexations.

Provisions were made for him to attend a school in New Hampton, N. H. where his sister had received good training preparatory to entering college. After a long weary stagecoach trip from South Attleboro, Mass., he arrived at New Hampton "The most forlorn and disheartened boy that ever dropped among merry school-fellows." He was more interested in the surrounding country than in school. He disliked his room-mate, his subject (Latin grammar), and his teacher. He thought the latter stupid.

Then one day, a young man came from Maine, who had prepared for college several years before, but failed to enter because of some family problem. He was a zealous Christian, had resolved to fit himself for the ministry, and had returned to review his studies preparatory to college. He became interested in young Robinson, won his confidence, and urged him to continue his education. Having the natural instincts of a teacher he kindled the first spark of enthusiasm his younger friend ever had for learning.

He soon had Ezekiel aglow, so zealous that he was arising at four in the morning to study Latin. Until the older man, Moses Curtis, left for college his young friend was in his room daily seeking guidance. Moses died two years later, shortly after Ezekiel entered college as a freshman.

But Curtis had opened a door for Robinson that would never close. He developed a voracious appetite for learning. He became a foremost educator among Baptists. Many think he was the most independent thinker among them during the last half of the 19th century.

After a short pastorate in Virginia and Kentucky he became professor and president of Rochester Theological Seminary, 1853-72; President of Brown University, 1872-89; and climaxed his educational career in the University of Chicago. He died of cancer, June 13, 1894.

J. M. Pendleton, *Reminiscences of a Long Life* (Press Baptist Book Concern, Louisville, Kentucky, 1891) pp. 134-5.

## About people

Four professors at Southwestern Baptist Theological Seminary here will be on sabbatic leave during the 1970-71 school year, three of them studying or teaching in Europe.

**D. David Garland**, professor of Old Testament, will teach at the Rushchlikon Baptist Theological Seminary near Zurich, Switzerland.

**John H. Kiwiatt**, professor of historical theology, will study Dutch theology at the University of Leiden and the Royal Dutch Library of the Hague on an American Association of Theological Schools (A. A. T. S.) study grant.

**James D. Williams**, associate professor of adult education, will do research on patterns of adult education in Great Britain at the University of London, also on an A. A. T. S. study grant.

**Virtus E. Gideon**, professor of New Testament, plans to study at Texas Christian University here, and will revise the Jamieson, Fausset and Brown Complete Bible Commentary, and work with another seminary professor, Curtis Vaughn, on a Greek grammar manual scheduled for later publication.



**CONCERN**  
COOPERATIVE  
PROGRAM '70

## Clear Creek Notes

Record enrollment  
at association camp

By PAUL E. WILHELM  
Missionary

Glen Jent has resigned the pastorate of the Dutch Mills Church to become pastor of the Webb City Church at Ozark. Mr. Jent, a native of Missouri, was at Dutch Mills two years. He has also pastored in Ohio. His college includes two years at Ouachita University. He is now working on his masters degree at the University of Arkansas. He is married, and he and Mrs. Jent have one son, 22 months old. They expect to move to the Webb City Church field about the middle of September.

The East Mt. Zion Church, north of Clarksville, recently installed carpet in the entire auditorium and on the rostrum. Julian Rowton is pastor.

First Church, Ozark, has received 107 additions by baptism and letter so far this year. They voted recently to establish a kindergarten beginning Aug. 31. Superintendent and teacher will be Mrs. Brenda Mann, a member of the church. Garland Morrison is pastor.

Bill Powell, pastor of the Rudy Church near Alma since the first of September, resigned recently to again become pastor of the Shibley Church near Van Buren. He was pastor of the Shibley Church from May, 1968, until September, 1969.

The regular encampment at Baptist Vista, Aug. 3-8, was the largest in the history of the camp. The 606 enrollment was 49 more than the 557 enrollment in 1968 and the 524 enrolled in 1969. Twilla King, of First Church, Mulberry, and Terry Nichols, of the Lamar Church, were elected "honor campers" for this year. "Runners up" were Carolyn Wilson of Alma, First, and Buddy Lloyd of the Oak Grove Church.

Edward L. Smith, pastor of First Church, Alma, was camp pastor. Bob Denton, pastor of the Lamar Church, was the morning devotional speaker.

New buildings in use this year included a new 4 unit cooks and guest building, a new children's building, a new administration building with space for office, book store, and a new filter plant.

There were 40 professions of faith; 32 rededications and one surrender to special service.



## Observe golden anniversary

Mr. and Mrs. Fred E. Reed, members of Caudle Avenue Church, Springdale, were honored Aug. 13 at a reception in observance of their 50th wedding anniversary. The reception was held at First Church, Springdale. They were married in 1920 in the home of H. H. Burton, then pastor of First Church, Springdale. Mrs. Reed is a registered nurse graduate of Sparks Memorial Hospital of Ft. Smith, Arkansas. Mr. Reed attended the University of Arkansas, taught school, was a postal employee, and was a banker. There have been ten children, twenty-eight grandchildren and twelve great grandchildren. Mr. Reed has served as a deacon since 1925 and taught Sunday School much of that time. Mrs. Reed has served in various positions in church work throughout the years. Among the children there are three deacons and three ministers.

## Minister to deaf

Robert Edward Parrish received the diploma in theology from New Orleans Seminary in commencement exercises July 24. Parrish, who has accepted a position as minister to the deaf at First Church, Little Rock, is the son of Mrs. Walter Parrish, Winston-Salem, N.C. A native of Asheboro, N. C., he is a graduate of Asheboro High School. A long-time resident of Greensboro, N. C., he is married to the former Nancy Bennett of Greensboro. They have a son and a daughter.



MR. PARRISH

While attending Seminary, Parrish has been minister to the deaf at First Church, New Orleans.

Ft. Smith man attends  
writers workshop

NASHVILLE—John W. Mayner of Ft. Smith, was one of 34 persons who attended a writers workshop at the Southern Baptist Sunday School Board Aug. 3-7.

Directed by Howard P. Colson, editorial secretary of the board, the workshop featured practical training in article and curriculum writing for church-related publications.

Benton R. Patterson, managing editor of "Guideposts" magazine, served as the main lecturer and consultant for the section on article writing. Lectures on curriculum writing were given by Colson and members of the board's editorial staff.

## Ayers in Texas

Walter Ayers, formerly staff evangelist of First Church, Little Rock, writes that he is now evangelist with the Orchard Hills Church, Garland, Tex., and is booking revivals for 1971 and 1972.



**CONCERN**  
COOPERATIVE  
PROGRAM '70



## Woman's viewpoint

BY IRIS O'NEAL BOWEN

### Windows are for opening!

The last of June I attended a poetry convention in New Orleans, and the editor of a poetry magazine brought out the fact that as writers we should make good use of "window words" in our writing. What are window words? According to our speaker, they are, naturally, words that open windows.

I would not want the good man to know it, but I immediately got lost in my own thoughts, considering how we, as Christians, must open windows, if we are to be of any use in God's kingdom.

We must, I thought, open the windows of our inner selves to the will of God, looking to him to guide us and strengthen us in doing his will. "I will look unto the hills, from whence cometh my strength," David said. . .and God is in those hills today, as he was in David's time.

We must open the windows of our minds to be more aware of the needs of the world about us. It is too easy to get so wrapped up in our own family and friends that we neglect or ignore the needs of those on the fringes of our lives. Have we done our share for missions, for instance, if we contribute to the Lottie Moon offering?

No, we must open the windows of our hearts to take the awareness of the needs of the whole world and do something solid about them! There are so many different ways that one can serve. . .telling others of the needs. . .contributing in a financial way. . .going in person when possible to take the message of God to them. . .that no Christian is justified in doing nothing!

Then, since windows are for letting in as well as seeing out, let us open the windows of our daily lives that God may come in and keep our lives clean!

Cleansing in our lives should be an every-day affair, starting with a little prayer before arising that God will help us start the day with a clean heart and keep it that way all day long!

Surely then he will "open the windows of Heaven" and pour out blessings!

Aren't you glad that God has windows, too?

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

### Revivals ————— On Ridgcrest staff

**First, Hunter, Aug. 10-16;** Garland Faw, evangelist, Archie Butts, pastor, song leader; 24 professions of faith, eight rededications.

**Clarendon, First, Aug. 2-9;** Billy Walker, evangelist, Herbert "Red" Johnson, song leader; 16 for baptism, four by letter. Harold Presley is pastor.

**Rock Springs, Berryville, Aug. 7-9;** Craig Mullins, evangelist, John King, song leader; one profession of faith, 15 rededications. Dean Smith is pastor.

**Trinity Church, Twin Falls, Idaho, July 26-Aug. 1;** Dean Smith of Rock Springs Church, evangelist; two professions of faith, 19 rededications.

**Mt. Pleasant, July 26-Aug. 2;** Homer Shirley, evangelist; four professions of faith, one rededication. G. M. Roberts is pastor.

Arkansas young people serving as staff members at Ridgcrest Baptist Assembly, Ridgcrest, N. C., this summer included, in addition to those previously reported: Kay Whillis, Hot Springs; and Greg Slaughter and Harold Tucker, both of West Helena.

Miss Whillis served the first session and Slaughter and Tucker served the first session and half of the second session.

Mr. Slaughter will be a freshman this fall at Phillips County Junior College, Helena, and Mr. Tucker will be a freshman at Ouachita University, Arkadelphia.



### The cover



—Photo by Orville Andrews

### Fishin' time

*Summertime is fishin' time.*

*And there is no generation gap in this timeless, thrilling passtime.*

*The young man with the rig, on this week's cover, might be you, your son, or your grandson, depending on your status in years. And the place of action might be nearly anywhere in Arkansas—or in any one of the other states, for that matter.*

*Sir Isaac Walton, patron saint of fishermen, spoke for generations when he declared:*

*"God never did make a more calm, quiet, innocent recreation than angling."—ELM*

### Jess Dickinson to Gravel Ridge



MR. DICKINSON

Jess Dickinson has accepted a call as music and youth director to First Church, Gravel Ridge, North Little Rock. He is a senior at UALR and is married to the former Janet Bryan. Billy G. Kimbrough is serving as pastor of the church.

# Professor claims rock music popularizes drug culture

GLORIETA, N.M. (BP)—A Christian ethics professor charged here that much of the drug culture language in America has been popularized by rock musicians, and that young people tend to make such musicians as models of behavior.

Henlec L. Barnette, who led a Southern Baptist conference on "The Drug Crisis in the Church" at Glorieta Baptist Assembly here, said that rock band names often reflect the language of the drug culture.

Among these, said the professor at Southern Baptist Theological Seminary, Louisville, are "The Loving Spoonful," which is a reference to the spoon in which heroin is cooked, and "The Jefferson Airplane," which is an instrument for holding a marijuana cigarette when it is burned short.

Such rock songs are filled with references to drugs, Barnette told the participants at the conference sponsored by the Southern Baptist Christian Life Commission.

As an example, Barnette cited The

Beatles' song, "I Get High with a Little Help from My Friends," or the "Crystal Ship," recorded by The Doors, which refers to drugs supplied in white crystals such as methedrine.

Whether or not these and other songs laden with references to drugs encourages their usage is debatable, Barnette observed.

"However, these songs are replete with psychedelic terminology and young people do tend to identify with such performers and the message of the experience of psycho-active drugs comes through loud and clear," he suggested.

Speaking on the "Dynamics of Drug Abuse," Barnette explained that one of the many reasons why young people become drug abusers is that they want to escape from reality.

Other motivations for using drugs he cited included curiosity, low self-image, desire for recreation, search for self-identity, meaninglessness, a search for a direct religious experience and rebellion.

"Beyond the problems of adolescence, revolutionary changes have created an identity crisis for many young people," he said.

"Confronted with the tragic war, poverty racism, adult hypocrisy, and computerized culture, many of the young people have broken step with the 'establishment' to pause and query, 'Who am I?', and 'What am I to do?'," observed Barnette.

"They often feel the system cannot be changed to conform to their ideals, so some seek to escape through drugs," he added.

"Failing to discover self-identity in the outer world, they seek it in the inner sanctuary of the self, hoping to find a 'cool place' to put their head," he observed.

Among the sociological forces contributing to the drug epidemic, Barnette listed such factors as inadequate family relations, peer group pressures, mass media, rock music, and an oppressive society.

# Nixon's support by Baptists increases after invasion

NASHVILLE (BP)—The number of Baptist leaders approving of President Richard M. Nixon's handling of the Vietnam war has increased noticeably since the invasion of Cambodia, the latest Baptist VIEWpoll has revealed.

A survey of a representative panel of pastors and Sunday School teachers in the Southern Baptist Convention last October disclosed that 80.7 per cent of the pastors and 70.7 per cent of the Sunday School teachers polled approved of Nixon's handling of the war at that time.

A second poll of the same panel taken after the Cambodian invasion revealed that 87.7 per cent of the pastors and 85 per cent of the teachers approved of President Nixon's handling of the situation in Vietnam.

Thus Nixon's support in the Vietnam war effort increased 7 percentage points among pastors and 14 percentage points among Sunday School teachers polled. The panel is selected to give a cross-section of public opinion within the Southern Baptist Convention.

On the other hand, Baptist pastors who disapproved of the President's handling of Vietnam remained about the same in the two polls, taken eight months apart, while opposition among the laymen dropped considerably.

The October poll revealed that 11.6 per cent of the pastors disapproved of the President's handling of Vietnam, and this position had decreased only 0.5 per cent to 11.1 per cent in the later poll.

Analysis of the data reveals that the President's increased support among pastors came from the undecided element in the October poll, which dropped from 7.7 per cent to 1.2 per cent in the later poll, plus a few who disapproved of his handling in October, 1969.

The change of attitude among Sunday School teachers toward the President's handling of Vietnam between the two polls was more dramatic than among the pastors.

Between the two polls, opposition among the teachers to the President's

policy dropped from 17.5 per cent to 10.6 per cent. And, the undecided vote dropped from 11.8 per cent to 4.4 per cent.

It would appear that the President's decision to invade Cambodia not only won for him the undecided vote of several among the teachers and pastors, but it also won over the major portion of his previous opposition. It should be mentioned, however, the Cambodian invasion did cause him to lose some of his earlier support.

In comparing the reaction of Baptist leaders to the Cambodian invasion with the national trend, the Gallup Poll disclosed that the same thing occurred among the American people in general.

In comparing polls taken immediately before and after the invasion, Gallup learned that the President's support on Vietnam increased 7 percentage points and his opposition decreased 4 percentage points. Also, the undecided vote dropped 3 percentage points.

The VIEWpoll findings are based on 92 per cent response of the panel members.



## BSU summer missionaries report

### Arkansas

Danny Jackson of University of Arkansas and Peggy Stedman of Arkansas A&M are working at the Baptist Children Home in Monticello. Danny writes:



MR. JACKSON

"I keep the gym open quite a bit and am teaching tennis. When the dorm mother of the senior boys was on vacation, I was in charge part of the time. We have had camping and fishing experiences also. I am trying to be the friend that many of them need. Pray for Peggy and me."

Peggy Stedman of Arkansas A&M

writes: "I've enjoyed working with the children here. I try to put myself on the same level with them and listen to them—not listening to give advise but to hear them. This is a wonderful place for children and I love it very much. Pray for Danny and me as we work for Christ."



MISS STEDMAN

### Little Rock

Dianne Ferrell of Southern State College has worked at Youth Home, a home for emotionally disturbed adolescents. She writes:

"Working here at Youth Home this summer has changed me. Had I remained as I was at the beginning of the summer, I would never have made it. God knew this and helped me. I feel I have grown mentally and spiritually. I've become more aware of

my feelings, of myself. I see those around me in a different way, and I feel that now I can return home and really get to know the people I've known all my life. Most important of all, I've found God in a new and clearer light. I've found a new happiness—and I am now positive that God wants me to follow Him in my life vocation."

### Washington-Oregon

Ken Brown of Ouachita Baptist University, serving in Washington and Oregon writes: "I am one of 36 college

students from 11 different states and 17 different colleges holding revivals in the Northwest. We have already had 500 professions of faith and 500 other decisions. In the past 5 days the Lord has personally allowed me to lead 4 young men to Christ. Pray that the Lord will continue to use us."



MR. BROWN

Winn East of Henderson State College is working in GA Camps in Washington and Oregon. Winn writes: "I've just



MISS EAST

finished another great two weeks. The first of the two weeks was spent at Fouchet Valley Baptist Camp near the Idaho border. All of those who indicated they were not Christian when camp began made their profession of faith before the week was over. This past week at Mt. Baker Ed Seabough has been our evening speaker. This summer has really helped me grow as a Christian. I've increased my Bible study and have found a closer relationship to God through prayer."

### St. Louis, Missouri

Kenneth Wade of Ouachita Baptist University is serving in a ghetto area of St. Louis. He writes: "I am working

at La Salle Baptist Church, which is just across from six high rise apartments. Our work is handicapped because of lack of money and materials to work with. We have had our Vacation Bible School. I work everyday with the boys. We have a good group in a baseball team. The area is very rough here. The young ladies I work with can not go across the street unless I or some other man goes with them. So I ask that you pray for us to do what God wants us to do."



MR. WADE

### Chicago, Illinois

Patricia Davis of State College of Arkansas writes: "I have been working at Rogers Park Baptist Chapel in Chicago



MISS DAVIS

all summer. The pastor of the chapel, Manuel Alonzo, has been in the hospital. Rev. Anthony, pastor of Crawford Avenue Church, helped us in the pastor's absence. Crawford Avenue is the mother church of Rogers Park. Rogers Park Baptist Chapel is a very small mission located in a former bar. The area around is predominantly Catholic. There are many Negroes, Cubans, Americans and college students living in the area. Pray for our Baptist witness in Chicago."

### Buffalo, New York

Hugh Blackmon of Ouachita Baptist University is serving in Buffalo, New York. From Camp Hugh writes: "The

boys I had were willing and wanted to learn all they could about God's word and how they could let him rule their life. I would take time out to talk to some of the boys personally about how easy it was to accept the word of God. I think that I gained some personal experience from the boys as well as they from me. On some nights I would take my boys on a hike late at night when the stars were out. Then I would show them the sky, and tell them how God made it for them. They really loved to go on these hikes and to listen to how God made things just for a world like the one that we live in."



MR. BLACKMON

We are grateful for each of the 32 Arkansas BSU summer missionaries service to God—Don Logue, Director, Student Department

### "Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

# A Bible interpretation principle for the 70's

The following lines are for Sunday School workers starting a new decade of work in the 70's. With meekness and humility we should approach the high honor of teaching Bible lessons week after week.

Whole volumes have been written on the principles of Bible interpretation. To reduce the subject to one short article borders on presumption. However, to simplify an issue may help workers understand the basic problem and give direction to an answer.

Perhaps the largest single problem in interpreting the Bible relates to the interpretation of miracles. In this age of intellectual advance, some Bible scholars have trouble with Bible miracles. An example of miracle-denying interpretation is seen in the naturalistic explanation of Jesus walking on water. This interpretation says that Jesus only seemed to walk on water. Interpreters suggest Jesus may have walked on slightly submerged stones, or was really just on the edge of the beach and viewed by disci-

ples from a boat only seemed to walk on water. This interpretation was recorded in Europe during the last century and appears in modern life in the novel, *The Robe*. It is held by some today who want to accept the Bible stripped of the supernatural. Such an interpretation is mere speculation in natural theory and is firmly rejected by individuals who believe the Bible and that God can do vastly more than walk on water.

Actually the one basic question to face is the resurrection of Christ. In the light of the resurrection, all other miracles stand or fall.

Why insist on some theory or method of creation other than the Bible account if one accepts the bigness of God to raise the dead? God created the world, gave his son through the virgin birth, raised him from the dead, and some day the son will come again in the same miraculous manner of his ascension.

The Sunday School teacher who has in humble faith accepted the resurrected Christ as Saviour, and Lord stands on

solid ground to teach the Bible week after week. It is indeed a high honor, another miracle, that God has entrusted his word to be taught by redeemed men to other men.—Lawson Hatfield, state Sunday School Secretary

## About people

Gordon Clinard, Texas pastor and immediate past president of the Baptist General Convention of Texas, has been elected to the endowed professorship of evangelism named for Evangelist Billy Graham at Southern Seminary.

Clinard, pastor of First Church, San Angelo, Tex., will join the seminary's faculty effective Oct. 1, filling the "Billy Graham Chair of Evangelism" with the rank of full professor, with tenure. He was elected by the seminary's board of trustees.

Clinard succeeds Kenneth L. Chafin, who resigned early this year to become director of the evangelism division for the Southern Baptist Home Mission Board in Atlanta.

## Here's your answer 1970-71 WMU Leaders

September 17, 1970  
10 AM-3 PM

IMMANUEL BAPTIST CHURCH  
10th and Bishop Streets  
Little Rock, Arkansas

### SPECIAL CONFERENCES FOR...

- .... WMU Directors, Assistant Directors, Secretaries
- .... Age-Level Directors
  - .... Baptist Women Presidents
  - .... Baptist Young Women Presidents
- .... Mission Study Chairmen for Baptist Women and Baptist Young Women
- .... Mission Action Chairmen for Baptist Women and Baptist Young Women
- .... Mission Support Chairmen for Baptist Women and Baptist Young Women
  - .... Prayer Group Leaders
  - .... Mission Action Group Leaders
- .... Mission Study Group Leaders
- .... Acteens Leaders
- .... Girls-in-Action Leaders
- .... Mission Friends Leaders

There's a Place for Every WMU Leader!

Nursery for pre-schoolers

Bring sack lunch (Coffee and Tea Served)

# Area conferences on evangelism

Second Baptist, El Dorado, September 13, 2:30 p.m.

Jesse Reed and Dr. Charles Ashcraft



Mr. Clayton



Dr. Vaught



Dr. Langley

September 14, First Blytheville  
September 15, First Brinkley  
September 16, First DeQueen  
September 17, Windsor Park, Fort Smith  
September 18, First Mountain Home  
7:30 p.m.

Ural Clayton

W. O. Vaught, Jr., and Ralph Langley  
weeknight leaders

Nurseries Will Be Open

**Fellowship - singing - praying - preaching**

## Missionary education for men and boys

Time is growing short for the election of Brotherhood officers for the coming year. Brotherhood directors, Baptist Men's officers, and Royal Ambassador workers need time to plan their work.

The Brotherhood director is the key officer in a properly projected program of missionary education for men and boys. He works through the Baptist Men's officers and Royal Ambassador Leader. The Brotherhood director needs ample time to search out and enlist officers and workers well before Oct. 1, when they begin their work.

Missionary education and involvement in mission action is a vital part of the educational program of the church. To adequately provide missionary education for men and boys a church needs both units of Brotherhood work—Baptist Men and Royal Ambassadors.

Baptist Men is the church missionary

education unit for the male membership 18 years of age and up. The key officer for the unit is the president. The president, working with the other officers and the Brotherhood director, plans and promotes the program of work. This involves study about missions and involvement in mission action projects.

Royal Ambassadors is the church missionary education unit for the male membership six through 17 years of age. The Royal Ambassador leader is the key man in promoting Royal Ambassador work. Working with his committee and the Brotherhood director he plans for Royal Ambassador chapters. He plans enough chapters to take care of Crusader and Pioneer age boys.

Material to assist the Brotherhood director, Baptist Men's officers, and Royal Ambassador workers in this program is available from the Brotherhood Department. This material is free.

Call on us if we may be of service to you.— C. H. Seaton

## Problems of the Christian life Deacon retirement

By T. B. MASTON

Retired Professor of Christian Ethics  
Southwestern Baptist Theological Seminary

Although I am a deacon in my church and although I would be in the first group retired, I have an increasing conviction that many churches should adopt some plan for the retirement of deacons. There are several possible reasons for such a program.

Pastors usually retire from active service by the time they are 65 years of age. For some years previous to that they find it difficult to change pastorates. Why should deacons, who next to pastors possibly influence the programs and policies of most churches more than any other members, continue indefinitely to serve in an active capacity?

Some older deacons are unable any longer to serve effectively. In most churches they "hang on" or gradually drop out of active participation in the work of the deacons. A deacon retirement program could provide a dignified way of caring for these men.

It is not unusual for a few older deacons to retard the progress of a church. They may represent the dead hand of the past. Sometimes a church simply has to wait until Brother \_\_\_\_\_ dies before the church can do what needs to be done. That hand of the past will be unusually heavy if the brother is wealthy, has a large family, or has been unusually influential in the church and community. A deacon retirement program might not solve such a problem, but it could reduce its seriousness.

Furthermore, a deacon retirement

program might cause younger deacons and younger men of the church in general to accept more of the responsibility for the work of the church. In turn, the acceptance of responsibility would contribute to the maturing of the younger men in the church.

The retirement of older deacons would enable many churches to ordain more young men and, hence, inject new life into the deacons and the church. Some churches are "old and tired" simply because too much of their leadership is in the hands of older people.

The retirement of older deacons will not mean that they are put on the shelf. Those who are still physically active and mentally and spiritually alert can find many outlets of service in the church and in the community. For example, some can function as associate pastors, assisting the pastor in his visitation program, particularly the visitation of the old and the infirm.

Each church will need to decide for itself whether or not to adopt some type of deacon retirement. It would be good if the initiative could come from the older deacons themselves. A recommendation from the deacons to the church that a standing committee or a special committee be asked to study the matter would set it in motion. Certainly any program finally adopted should include some type of special recognition for retiring deacons. There should be a dignified designation for them such as "Deacon Emeritus" or "Senior Deacon."

## For adults only

Some adult departments in Training Union may decide to form three training groups on the basis of interest, using the three periodicals—Source, Skill and Now. Let me encourage you not to use this method.

1. Most adult training groups (unions) prefer to keep their present organization. Each group can decide which periodical(s) it wants to use each quarter. Such a group would not need to get "re-organized" after a study for a quarter.

2. Some adult departments consist of older adults. Skill for October-December contains units on marital difficulties and parent-child relationships which would not appeal to older adult groups.

3. Now will more likely appeal to younger adult groups who are on the college level.

4. Adults need to remain in the same group for a longer period of time to become a "group." This is impossible if they re-form groups each quarter according to interest.

5. Please do not disrupt your present adult organization. Let each group (unions) decide the first of each quarter which periodical it will use the next quarter.—Ralph W. Davis

## Missionary notes

Miss Charlotte Paris, Southern Baptist missionary journeyman on emergency leave from Taiwan, may now be addressed c/o Miss Abbie L. Green, 1141 N. Robinson, Oklahoma City, Okla. Miss Paris, of Hot Springs, Ark., was employed by the Foreign Mission Board in 1969.

Rev. and Mrs. Alex F. Garner, Southern Baptist missionaries, were scheduled to leave Argentina on Aug. 15 for furlough in the States (address: 8945 NE 51st St., Spencer, Okla. 73084). Both Mr. and Mrs. Garner are natives of Arkansas, he of Ft. Smith, and she, the former Charleta Beindorf, of Pope County. They were appointed by the Foreign Mission Board in 1952.

Rev. and Mrs. Graydon B. Hardister, Southern Baptist missionaries, were scheduled to leave Jordan on Aug. 16 for furlough in the States (address: Box 14, Bauxite, Ark. 72011). Both Mr. and Mrs. Hardister are Arkansans. He was born near Reydell and, also lived in Pine Bluff. She is the former Betty Williams of Bauxite. They were appointed by the Foreign Mission Board in 1965.



**OVERLOOKING JERUSALEM**—First row, left to right—Ernest Bailey, Mrs. Ernest Bailey, Gene McRoberts, Bob Gladden, W. O. Vaught, Simon, the Arab guide. Second row—W. F. Gunn, Mrs. Gene McRoberts, Mrs. W. O. Vaught, Mrs. Lee Cullum, Mrs. W. H. Sutton, Mrs. Doyle Burkett, Miss Beth Gladden, Miss Gay Gladden, Mrs. Lora Reagon, Miss Mildred Glover. Third row—Lee Franklin, Mrs. Marvin Bass,

Lee Cullum, Miss Lola Mae Whelchel, Mrs. W. B. Carder, Mrs. Donnie Gulley, Mrs. John Wright, Mrs. Harold Henson, Harold Henson. Fourth row—W. H. Sutton, Mrs. Bob Gladden, Jimmy Karam, Mrs. Evelyn Malone, John Blakeny, Rev. John Wright. Not pictured are Mrs. Jimmy Karam and Mrs. Bess Blakeny.

## The Holy Land, summer 1970

BY W. O. VAUGHT  
PASTOR, IMMANUEL BAPTIST CHURCH,  
LITTLE ROCK

I recently returned (Aug. 3) from the most interesting and productive trip to the Holy Land I have ever made. Having a party of 32 people with me for this journey, with 24 of them members of my own congregation, made the trip even more thrilling.

Jet travel is so wonderful these days that far-off places like Europe and the Near East are now just a few hours away. This journey included visits in Rome; Cairo, Egypt; Beirut and Baalbek in Lebanon; six glorious days covering the Holy Land, with two days on the return trip in Athens and Corinth.

While in the Holy Land the group visited Jerusalem, Jericho, the Jordan River, the

Dead Sea, the caves of the Dead Sea Scrolls, Bethlehem, Hebron, Beersheba, Samaria, Nazareth, Tiberias, Capernaum, the Sea of Galilee, Mt. Carmal, Caesarea, and Tel Aviv.

The first Sunday morning service was in the Garden Tomb, led by Rev. John Wright, Joplin, Mo. Being near the spots where our Lord was crucified and buried gave a perfect setting for this unforgettable spiritual experience.

The second Sunday morning we worshipped on Mars Hill, in Athens, and read Acts 17: 16-34 and relived with Paul this mountain-top experience.

One of the most delightful experiences

on this journey was the opportunity to open the Bible and read the Scripture account of the event which took place on the spots where we stood.

Standing early one morning in the cave or crypt where Christ was born (most of the Christian world agrees that this is the very spot of Christ's birth) we read Luke's account of his birth and the Christmas songs.

This was my fifth trip to the Holy Land, but I never tire of visiting again these scenes so vitally related to our Lord's earthly ministry. Let me list the main impressions which came to me on this journey to the Holy Land, which is in such a state of unrest at this present time.

First, Israel is now a strong and stable nation.

Having visited Palestine first back in 1937, I recall how much of that land was a vast waste of dried fields and dust. At that time it was an Arab land, with a small Jewish population. From 1919 to 1933 the Jewish population grew from 65,000 to only 214,000. Then came the Jewish persecution from Hitler's Germany, and between 1933 and 1936 Palestine's Jewish population grew 166,000 more.

Greater numbers of Jews came each year, moving out to the land and bringing vast agricultural improvement. Following the war with the Arab States, Israel declared herself a nation May 15, 1948.

During these 22 years which have elapsed since then this little nation has moved forward in an unbelievable way, and today Israel is booming industrially and agriculturally.

We saw the large pumping station at the north end of the Sea of Galilee and were told that from the Jordan River they were able to pump water to irrigate those vast valleys all the way from Mt. Carmel to Beersheba.

We saw the vast sprinklers spreading the water over the cotton, the Olive Groves, the vast fruit orchards including oranges, grapefruit, dates, figs, etc. It is indeed a land flowing with milk and honey and the amazing prosperity of that land is going to increase with every passing year.

Second, there is no immediate solution to the Arab-Israel conflict.

The Arab world makes a semi-circle around the State of Israel and more than a million Arab refugees still live in refugee camps. The bitter hatreds between these groups is handed down from father to son and I believe these animosities which began with Isaac and Ishmael will continue to the end of time. The hundreds of thousands who were driven out of Israel at the time of the war in 1948 have never returned to their homes. It is my conviction that they will never return.

Third, Israel cannot afford to relinquish the territory gained in the six-day war.

In June, 1967, there was a six-day-war and Israel won every battle during those days. As a result she pushed her western border back to the Jordan River, took in the Sea of Galilee and the Dead Sea and took vast lands to the far south.

Israel did not require the Arab population of these areas to move from their homes and they are living in comparative peace within the State of Israel. The birth rate of the Arabs far surpasses the Jews and some of the Jewish leaders fear that in time the Arab population of the State of Israel may surpass the Jewish population.

The Israel army keeps a close surveillance on their borders, and in all these

## Collision with Baptists saves man bent on suicide

RATON, N.M. (BP)—A bizarre accident that nearly claimed the life of a Texas Baptist leader near Raton apparently saved the life of another man.

locations we saw the soldiers on top of the buildings with mounted machine-guns surrounded with sand-bag barriers. It is an uneasy peace that now prevails and I cannot believe that any lasting peace will come from the cease fire period in which these states have now entered.

Fourth, the Holy Land may be our most difficult mission field.

Indeed, it is still true that a prophet is not without honor save in his own country. It is exceedingly difficult to promote effective mission work in this land. Mission work for Southern Baptists began in this land in 1911 with Shukri Musa, a young Arab baptized by Dr. George W. Truett, who returned to Israel sponsored by Illinois Baptists. Work was opened in Jerusalem in 1925 and in Nazareth in 1928.

Our largest Baptist school is in Nazareth, with an enrollment of 600. Work was opened in the new Jewish city of Tel Aviv in 1963, also work was begun in Haifa in 1963. Southern Baptists' veteran missionary is Robert Lindsey. Dr. Lindsey is not producing a Hebrew translation of the Gospel of Mark.

Fifth, a visit to the holy land greatly strengthens one's faith.

As one walks over the familiar trails in this sacred land there is an atmosphere which makes one think of our Lord. The rivers and mountains are still there. The Sea of Galilee lends itself to the glorious ministry of our Lord where so much of his public ministry centered.

Every time I visit this land I am a little more sure that the Bible is an infallible book. Every evidence we have been able to dig from the soil of Palestine vindicates the claims of the Word of God. No single piece of evidence has ever been uncovered in Palestine which contradicts a claim made by Scripture.

As we read chapter after chapter at the very spot where the event transpired so many centuries ago, we were stirred in our hearts and were deeply confirmed in our faith.

In June of 1971 a Prophetic Conference is to be held in Jerusalem. This meeting will afford a great opportunity for the serious Bible student to learn more of this glorious land and the teaching of Scripture concerning future events and the Holy Land. It is my plan to attend this meeting and learn as much as I can from the gifted speakers who will be heard on this program in Jerusalem, June 15-18.

R. H. Dilday, director of the Texas Baptist Church Services Division, was waiting out a rainstorm with his wife at a reststop. The couple was returning to Dallas from a week at Glorieta Baptist Assembly, Glorieta, N.M.

Dilday has fallen asleep in the couple's camper trailer when an automobile collided with it, embedding itself to within about 12 inches of one interior wall. The mattress on which Dilday was sleeping was jammed between the front of the car and the wall, but the Baptist worker was thrown clear.

"The Lord just knocked me out of the bed and clear of the car," Dilday said. "I received a minor cut on the head."

The driver of the car, a Raton father of two young children, was uninjured but seemed intoxicated, Dilday said.

At the hospital, however, he learned that the man had become depressed after losing his job and taken a bottle of sleeping pills.

"He told us that he meant to drive off a cliff, but hit our trailer first."

The man's physician at first refused flatly to let the Dildays visit his patient. But when they suggested that his patient needed spiritual help more than medical help, the doctor said, "you are right and if you have any trouble getting into his room, let me know."

At the hospital, the Dildays talked to the man about his relationship with Christ.

When they prayed for him, he wept: "I don't understand you all. Here I go out and wreck your trailer, and you're down here praying for me."

The Dildays left the man's name and story with a Baptist church in Raton.

"The Lord let that man run into us to save his life," Dilday said. "There were other cars and trailers in that reststop, but the Lord picked ours."

### Missionary notes

Miss Margaret Mitchell, Southern Baptist missionary journeyman, will serve two years as an elementary English teacher in a Baptist good will center in Argentina (address: Bolanos 141, Buenos Aires, Argentina). A native of Pine Bluff, Ark., Miss Mitchell was graduated from Henderson State College, Arkadelphia, Ark. Employed by the Foreign Mission Board in April, she recently completed journeyman training at Meredith College, Raleigh, N. C.

All I know is that I read it in the paper. I wasn't there. So, I'll fill in the probabilities and draw some disturbing conclusions.

According to the report, the preacher's wife's sister, her husband and children, drove up unexpectedly. The two families had not seen each other for a long time. After the howdying and hugging and kissing, it was decided to run out to the lake for a picnic dinner and more relaxed and uninterrupted visiting. A good time was had by all.

Late that evening they returned to the preacher's home, tired but happy. Suddenly it occurred to the preacher that the next day was Sunday. He didn't have a text, much less a sermon, for the rapidly approaching Sunday service. Hastily he telephoned the chairman of deacons, who was responsible for supplies when the preacher was absent, to find someone to preach. This was usually easy, since there were several retired ministers in the community who were always ready to preach on a moment's notice. The deacon was not at home, so the message was left with his son. The children went to a nearby movie while the spouses settled down for more talk.

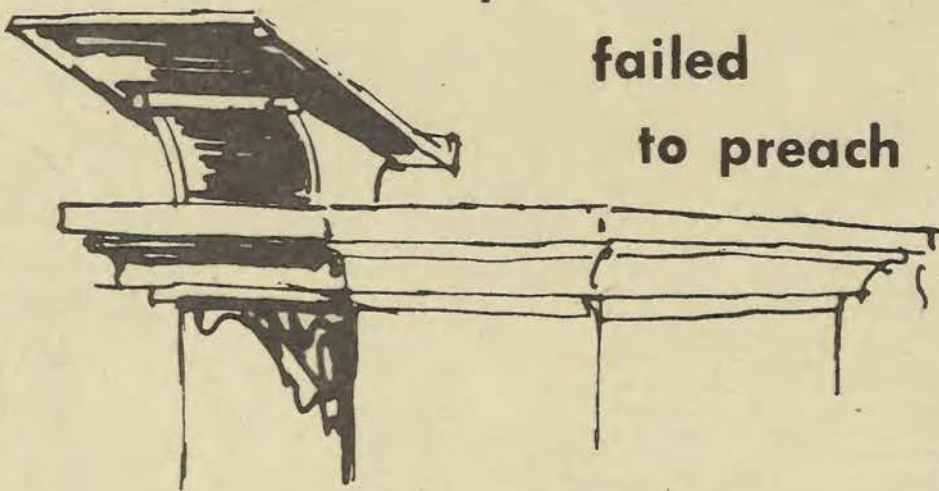
Next morning they overslept and by the time breakfast was eaten and the dishes washed it was too late for Sunday School. The preacher felt a twinge of conscience when eleven o'clock came, but comforted himself with the assurance that the service would be in good hands and he wouldn't be greatly missed. The visitors left after a late dinner, and again the preacher rested in the assurance that the evening service (meagerly attended anyhow) would be cared for.

The preacher hadn't counted on the uproar his absence created. Monday night the deacons met and summoned the truant to appear and give account of himself. He tried to explain but his story made matters worse. To the deacons, his dereliction of duty was inexcusable. Contritely he accepted the rebuke and promised that it would not happen again.

As the preacher prepared the church bulletin and his morning sermon for next Sunday, his defense mechanism went into gear. How was he to know that the deacon's son forgot to give his father the message? How could he foresee that the music director had suddenly decided to go on an unannounced vacation? How could he tell that the organist would take the Sunday off without notifying him? He was truly sorry, he wrote for the bulletin, that the morning service had to be dismissed and the evening service called off, but really was he altogether to blame?

Then memory went to work on his behalf. He recalled that the indignant chairman of deacons had more than once been absent from the monthly deacons' meeting without excuse. Indeed, of the fourteen deacons, average attendance was about eight. The superintendent of the Sunday School apparently thought nothing of an occasional absence, with no one prepared to take his place. The same

# The day the preacher failed to preach



BY GAINES S. DOBBINS

went for the Training Union director and the Missionary Society president. Regularly there were just about the same number of members of the Sunday School absent as present and it was not unusual for a Sunday School teacher to go AWOL with no one to take his or her place. He counted it fortunate if ten per cent of the resident church members attended the mid-week prayer service. It would be astonishing if, at a regular Sunday morning service, more than half the members were present; and a near-miracle if even half the members attended the Sunday evening service.

"But," we can well imagine the deacons, officers and teachers and church members saying, "that's different. We pay you for being present and preaching. It's your job. We don't get paid and what we do is voluntary and optional. We have a right to expect more of you than you have of us." The preacher painfully pondered this rebuttal. Would it stand the New Testament test?

The facts, with some embellishment, end here. I'm frankly imagining the sequel.

The preacher begins to research the New Testament to define his office. He discovers that Jesus "ordained" or appointed twelve men "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils (Mark 3:14, 15). These men were called "apostles" or missionaries. Later others were chosen for much the same purposes and were generally called "disciples," that is, learners, followers. The "apostles" constituted an inner circle, but they were also called "disciples." No clear distinction is made between "apostles" and "disciples," between "clergy" and "laity." There were no "orders of the ministry," no duties or privileges that

were not shared in common. At Pentecost, men and women witnessed publicly, then Peter preached. Seven "helpers" were selected by the Jerusalem church to assist the apostles, but two of them became powerful preachers. The preacher found that there were two kinds of "ordination" practiced: one, the setting apart of certain men for special service; the other, the ceremony of baptists by which all who were baptized into Christ's death entered a new life of service. Paul listed as the risen Christ's gifts to the churches "apostles... prophets... evangelists... pastors... teachers." "He did this in order to prepare all God's people for Christian service, to build up the body of Christ" (Ephesians 4:11, 12 TEV.) a prize office was that of *episcopos*, supervisor, administrator, not boss but servant. (1 Timothy 3:1).

The preacher found that a church after the New Testament pattern was a beloved fellowship, a *koinonia*. He also read that this members constituted "the chosen race, God's own people; chosen to proclaim the wonderful acts of God..." 2 Peter 2:9 (TEV).

"The priesthood of believers! Every Christian a priest! We profess to believe the doctrine but we surely don't act like it!" mused the preacher. "Am I the only member of this church with priestly responsibility?" he asked himself. "What would happen if I came into the pulpit next Sunday dressed in priestly vestments and conducted a liturgical ritual? I know! I'd be fired! I'm the elected leader, but just first among equals. We're all priests, serving as mediators between God and one another."

"Have I more responsibility than other members?" he meditated. "Yes," he

admitted, "because of my call, my preparation, my election by the church. In primitive Christianity, is in Judaism, headship came with age, hence the church leader was the 'elder,' the *presbuteros*, from which comes the shortened English word *priest*. After awhile, not age but call and fitness led to the church's selection of its leader. Corruption came when the 'priest' or leader was vested with divine authority by ordination and sharp separation was made between him and the congregation or laity. Baptists and other evangelicals revolted against this distinction and reverted to the New Testament ideal of the God-called and church-elected leader who remained a member of the congregation, a man among men. And so gladly I am!" he exclaimed.

"Then why am I paid a 'salary,' he inquired. "Not as other employed and professional men, on a competitive and value-received basis. I am provided a living and facilities so that I can give my full time to the exacting duties of preaching and pastoral care—not as a busybody but as keeping the body (the church) busy! I serve best when I instruct and inspire other members to do what I would have to do if they didn't. What a revolution would take place in this church if I could get the members to believe and practice the New Testament concept!"

The preacher's face brightened. "I've got it!" he exclaimed. "This hassle over my absence gives me my sermon for Sunday and for many Sundays ahead. With the Holy Spirit's power and guidance, I'm going to 'preach a crusade,' a 'New Reformation' that will get this church back on the right track, a church that is for real, a 'priesthood of believers!' Maybe as we do our thing other churches of the Association will get with it, and the fire will spread until all the churches of the Convention begin to burn! Now I've got something to preach and teach and lead and pray for!"

"Lord, I thank you for letting me fail to preach last Sunday! Now I've got a fresh illustration of Romans 8:28!"

## New Broadman book topics announced

NASHVILLE—Two recently-published Broadman Press books, one on Christian living and the other on new Bible teaching techniques, are available in Baptist and general book stores across the country.

"Christ in Your Shoes" by Buckner Fanning, pastor of Trinity Baptist Church, San Antonio, is a testimony of how Christ is being served today as he lives in the shoes of his present disciples.

Robert E. Bingham, minister of education for Wieuca Road Baptist Church, Atlanta, is the author of "New Ways of Teaching the Old Story." Designed for use by educational leaders in local churches, the text deals with new techniques for church teaching, the roles of learners and teachers and new media for teaching.

# Proposed rights amendment may affect churches and agencies

By BETH HAYWORTH

WASHINGTON (BP)—The House of Representatives, in its approval of an amendment to the Constitution to grant equal rights to men and women, has unleashed a force for legal changes which eventually and inevitably will affect Baptist institutions and all church organizations.

In an historic action, the House voted overwhelmingly to amend the Constitution of the United States to read: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

The vote was 350 to 15.

The measure is now in the Senate where it has been placed on the calendar for an early vote. After affirmative action in the Senate (which is expected) it will need to be ratified by three-fourths of the states before it becomes law.

Since the House has been the bottleneck for this addition to the Constitution for almost 50 years, the tide now seems to be moving in favor of this amendment.

The effects of the amendment would be liberating and right, say the proponents, and uncertain to say the least, according to those who oppose it.

The overall purpose of the amendment is to wipe out legal discriminations that have restricted women to certain jobs, paid them less than their male counterparts, and limited their rights relating to marriage, dependents, property, business ownership, etc.

The aim of the amendment is to restrict only governmental action, and would not apply to purely private action. Even so, the effect on churches and church institutions is bound to be felt, and may even be considerable.

If the amendment is ratified, it raises questions whether women employees in various structures of the denomination will seek the strength of the law to receive equal access to jobs and assignments, equal pay for equal work and the same privileges as their male counterparts concerning ministerial retirement benefits and tax deductions.

How much effect will the law have on local church practices concerning ordination of ministers? If a woman asks for ordination and is refused because of her sex, will the law have a right to overrule the decision of the local church governing body?

Already churches and denominational institutions are subject to the law concerning Social Security, employment practices and conditions, deduction of income taxes, to mention only a few of the more obvious ones.

Since most churches are incorporated, will this tie with legal structures make them vulnerable to certain other requirements of the law?

One change foreseen by both proponents and enemies of the amendment will be that women would become equally subject to military service.

The prime mover on the bill in the House, Rep. Martha W. Griffiths (D., Mich.) explained that this should be no handicap since "women would not be required to serve—in the armed forces—where they are not fitted any more than men are required to so serve."

The Republican leader in the House of Representatives, Rep. Gerald R. Ford, also from Michigan, said the amendment should really be unnecessary.

"But it clearly is mandatory," Ford said, "because women today do not have equal rights."

"This amendment will give them those most valued of rights—the rights to a job, to a promotion, to a pension, to equal Social Security benefits, to all the fringe benefits of any job. There is no denying that these rights are different for women than for a man," the Republican leader declared.

## Missionary notes

Rev. and Mrs. Carl G. Lee, Southern Baptist missionaries to Indonesia, may now be addressed at Djl. Kesatrian 26, Purworedjo (Kedu), Djuteng, Indonesia. Lee was born in Maverick, Tex., and lived in Ballinger, Tex., and Hobbs, N. M., while growing up. Mrs. Lee, the former Twila Turner, was born in Texarkana, Ark., and lived in Illinois, Texas and Mississippi while growing up. They were appointed by the Foreign Mission

Rev. and Mrs. Van Gladen, Southern Baptist missionaries on furlough from Mexico, may now be addressed at 4014 Iva Lane, Fairfax, Va. 22030. He is a native of Jack County, Tex. The former Alma Ruth Franks, she was born in Lepanto, Ark., and also lived in Rector and Helena, Ark., and Hayti and Springfield, Mo., while growing up. They were appointed by the Foreign Mission Board in 1956.



# Relation of anti-social acts to obscenity denied in report

WASHINGTON (BP)—Exposure to pornographic materials does not alter conduct or attitudes relative to sexual morality or crime, the President's Commission on Obscenity and Pornography has concluded.

In a report due to be released soon, the commission will recommend that laws be repealed which restrict the availability of such materials for adults.

Laws protecting the young from obscene materials should be kept, according to a draft of the commission's final report. The recommendations, however, are reportedly not unanimous.

The copy of the commission's findings and recommendations, which was leaked to the press, reportedly has been approved by the commission. The report has been received here amid criticism of the commission itself, the staff preparing the report, the methodology of its research as well as some of its conclusions.

President Nixon, through his press secretary, Ronald Ziegler, has washed his hands of any responsibility for the report. Ziegler, in a regular press briefing here, said the commission's recommendations "are not those of this administration."

Last spring President Nixon sent Congress a message asking for curbs on unsolicited smut sent through the mails. The President also declared that the ultimate answer for the problems of obscenity "lies not with the government but with the people."

Nixon, according to Ziegler "believes that pornography and obscenity relate to adverse social conduct." Nixon has called for a Citizens' Crusade against Pornography.

The commission members agreed that a citizens' crusade is needed. They urged in the report that "citizens should organize" at the local and national levels to fight the floods of smut that are available.

But, the commission warned in its recommendations, "it is exceedingly unwise for government to attempt to legislate individual moral values and standards especially by restrictions upon consensual communications."

"Sound moral values are of the greatest importance," the report reads, "but they must be based upon deep personal commitment flowing from values instilled in the home, in education, in religious training and through individual resolutions of personal confrontations with human experience."

In an earlier testimony before the com-

mission, a Southern Baptist Christian Life Commission staff member, Harry N. Hollis Jr., of Nashville, urged a co-ordinated effort by the home, school and church to provide a "positive" education program as the best way to oppose obscenity.

"In the long run the most effective way to check pornography will be for churches and synagogues to teach a wholesome appreciation of sexuality as a good gift of God, for schools to offer correct information about sexuality, for businesses to reject erotic exploitation in advertising, and for citizens to use pocketbook power to oppose the obscene," Hollis declared.

The Baptist leader also asked that the commission consider "common sense arguments" in reaching conclusions about the problem, and appealed for more stringent obscenity laws which would not abridge freedom but provide a stable moral climate in which freedom can be enjoyed.

Hollis observed that the ultimate solutions to the problems of pornography "will be found not in laws but in people." The best way to handle this is "through the home, the schools and the churches," Hollis urged.

He told the commission that though it is difficult to provide documentation of a causal relation between pornography and anti-social behavior, he personally believed that "pornography can serve as a trigger to set off acts in troubled individuals."

In its report the commission calls for an extensive program of sex education that will require the joint efforts of parents, churches and schools.

"A pivotal finding," the report stated, is "widespread voluntary covert exposure to explicit sexual materials, especially among young people."

The commission blamed some of this on "the conspiracy of silence about sex" on the part of adults. It also maintained that such curiosity about sexual materials "is a usual part of the process of growing up in our society."

In denying a relationship between pornography and anti-social behavior, the report stated that, according to studies, "sex offenders are generally less experienced and less interested in erotic materials during both adolescence and adulthood."

"There is no evidence," the report continued, "that exposure to sexual stimuli operates as a cause of misconduct in either youth or adults." Such exposure "has no detrimental impact upon

moral character, sexual orientation or attitudes about sexuality among youth," it concluded.

Actually, the report noted, continued or repeated exposure to erotic stimuli results in a "satiation of sexual arousal and interest" in such materials. A study made on a group of college students at the University of North Carolina in Chapel Hill was cited as a part of the data leading to this conclusion.

One of the recommendations of the commission asks for continued open discussion of the issues surrounding the availability of explicit pornographic materials. This discussion should be "based on facts rather than on fears," the commission said. In the past, such discussion has been "in an almost total vacuum of information," it declared.



WASHINGTON—The Federal Bureau of Investigation has reported that every American's risk of becoming the victim of a serious crime has more than doubled in the last ten years. In its annual crime report, the FBI said nearly 5 million known crimes were committed in 1969 (or 2,471 per 100,000 people). And President Nixon's commission on the causes and prevention of violence estimated that only about 5 percent of all crimes are reported to the authorities. The Uniform Crime Report said there was a 12 percent increase in 1969 over 1968 offenses. "The violent crimes as a group made up 13 percent of the Crime Index total and rose 11 percent, with murder up 7 percent, forcible rape 17 percent, robbery 14 percent, and aggravated assault 9 percent. Each of the voluminous property crimes recorded an increase, which contributed to the 12 percent rise in this group of offenses representing 87 percent of the Crime Index total. Individually, burglary was up 7 percent, larceny \$50 and over in value increased 19 percent, and auto theft was up 12 percent. Since 1960, the violent crimes as a group have increased 130 percent, property crimes 151 percent, and the combined Crime Index 148 percent in volume. . . . Crime increases were noted in each crime classification in each geographic region with the volume of Crime

Central States, 14 percent in the Western States, 13 percent in the Southern States, and 5 percent in the Northeastern States." (Crime in the United States—Uniform Crime Reports—1969, U. S. Department of Justice)

# Church has adopted 'rear view' approach to drugs, speaker says

GLORIETA, N. M. (BP)—The Church has been more of a "tail light" rather than a "head light" in the whole area of use and abuse of drugs, and has adopted a "rear view mirror" approach to its ministry to the drug culture, a Baptist seminary professor charged here.

Speaking at a Southern Baptist conference on the "Drug Crisis in the Church" at Glorieta Assembly, Henlee H. Barnette of Louisville, said that all too often the church stands in the midst of the drug revolution, confused and concerned.

"There is a prevalent kind of church leadership that tends to indoctrinate church members with a cocaine-type religion that makes them insensitive to the problem of drugs, or war, racism, poverty and political corruption," said Barnette, professor of Christian ethics at Southern Seminary.

"The church must kick its own addiction," he observed, "to class consciousness," and to a kind of religion "that promises 'pie in the sky when you die', and to its obsession with self-encouragement."

He added that the church must also cease its emphasis on constructing bigger buildings, enlarging the budget, increasing the membership for "its own self glory." "Rather," he continued, "to minister effectively today, the Church must take the form of a servant.

"Until the church offers a viable alternative to drug induced religion, the proponent of the psychedelic cult asserts that the church should not knock the psychedelic scene," Barnette said.

He told the conference, sponsored by the Southern Baptist Christian Life Commission, that the church has done little to develop a theological understanding and stance toward the use of drugs, and the church has never considered the issue a major one.

"Now the church is left theologically unprepared and without a practical strategy in the midst of a drug crisis," he observed.

"If it is to speak relevantly to the problem and develop effective programs of ministry to drug abusers, the church needs a theology of involvement for engagement in the drug culture."

"The church has no real choice except to minister to these type people if the church is to be what Christ intended it to be," he stated. "Wherever men stand in need of help and healing, this is where the church is to be."

He suggested that any church desiring to start ministries to the drug abuser must have the full backing and support

of the pastor who should initiate such ministries.

Giving specific tips to pastors considering such ministries, Barnette said he must be knowledgeable about the problems, must know the techniques of counseling, and must have a conviction that many people can be released from the

## Ethics professor gives tips to parents of kids on drugs

GLORIETA, N. M. (BP)—"Don't turn a youngster on drugs over to the police," a Baptist seminary ethics professor warned participants at a conference on drugs here. "This could be one of the most damaging things a parent can do."

This strong advice was given by Henlee H. Barnette, professor of Christian ethics at The Southern Seminary, Louisville, during a conference on the "Drug Crisis in the Church" sponsored by the Southern Baptist Christian Life Commission.

Speaking at Glorieta Baptist Assembly near Santa Fe, Barnette stressed that if a parent suspected, or discovered, that his child is taking drugs, it is important "to keep your cool and don't panic."

"Remember that one of the reasons the youth is on drugs may be to get his parents 'up tight,'" suggested the professor. "Don't go into a blind rage and beat the offspring or order him out of the house," he warned.

"Rather than calling the police, call a physician and seek his advice and help," he proposed. "Usually he will be sympathetic and know what further steps to take."

Barnette warned that turning a youngster over to the police may turn the youth permanently against his parents. Among other things, it could mean expulsion from school and even imprisonment "where he could get a post-graduate course in real crime."

Recognizing the difficult problem faced by the parent if the youngster is a pusher and will not voluntarily seek help, Barnette observed that in this case the authorities may have to be notified.

"If he is a junky, and will not seek help, about the only thing parents can do is to kick him out," Barnette said. He quickly added that before such drastic action is taken, every effort should be made to get the drug pusher into a hospital or rehabilitation program.

To continue to support a drug pusher would feed his habit, which would only

bondage of addiction "only by the power of God."

He warned that pastors must not attempt to impress an addict with his knowledge of drugs, and said that rather his task "is to help the addicted person to find alternate non-drug ways of handling hangups, anxiety, guilt and boredom."

It is also essential for churches to cooperate with other community agencies, because no agency or institution can handle the problem alone, Barnette said.

get bigger, Barnette warned. This would "keep him an infant, a baby, and this is what he wants. He must give up drugs, or leave," he stated.

Barnette urged parents not to intentionally try to frighten children off drugs. This will cause them to "turn a deaf ear" to parents or anyone else who tries this approach, he said.

"Scare tactics will not work because those on drugs usually know more about their nature and effects than parents do," Barnette observed. "The result will be further alienation."

Giving advice to parents on handling the situation, Barnette said that one of the first things parents should do is to talk openly with their son or daughter. "Communication is essential in coping with the young drug abuser," he said.

"During this time, parents must demonstrate the fine art of listening as well as giving advice," he suggested. "The victim of drugs needs to be heard rather than harrassed and harrassed."

Listing some preventive measures, Barnette advised that:

—Family relationships should be so structured as to make it possible for children to feel that they will be heard in a spirit of understanding.

—Outside counseling from a physician, minister or trusted friend may be helpful in getting the drug abuser to kick his habit.

—Establishing a good parental example with which the child can easily identify is essential.

Pointing out that a child needs models to follow, and that the drug abuser usually has unhealthy models, Barnette observed that if parents set good examples, their children will have a better chance of resisting drugs.

"They will have a moral reserve and the image of personal integrity which they can never completely forget," he said.

## Population, pollution and parenthood

Though I would never blow cigarette smoke into the already polluted air nor drop even so much as a gum wrapper, I have done more than my share eventually to despoil the beautiful world God made.

I have had seven children.

It is easy for those of us with large families to rationalize our guilt. Did not sociologists constantly warn our generation that educated and intelligent people were failing to reproduce themselves? Was not a large family fashionable barely 10 or 15 years ago? Until recently, did not many babies "just happen" because archaic laws discouraged family planning?

Primarily, we had seven children because we wanted them and felt we could provide for their physical and spiritual needs. So here they are all deeply loved and appreciated, but, nonetheless, adding to the population explosion. What is more, they enjoy each other so much that someday they might each want a large family, too, thus compounding the problem.

Fortunately, there is a partial solution to the problem of overpopulation. The bright, aware young marrieds of today have found a way to have as many children as they want without further burdening our already crowded world—by increasing their families to the desired size through adoption.

And, more wonderful, many of them are not adopting infants who are matched to the parents like peas in a pod or who are guaranteed free of physical or mental defects, but they are accepting and even demanding children who are chronically ill, crippled, or mentally retarded. They are making homes for increasing numbers of normal children, too, who were nonetheless called "unadoptable" because of their age or race.

These dedicated parents realize that each time a family gives up having a natural child to adopt one instead, they are reducing our swollen population by two. They have used love as a mighty weapon against destruction by over-reproduction, enriching their own lives in the process.

—Nancy W. Olson

## The bookshelf

**Please Touch**, by Jane Howard, McGraw-Hill, 1970, \$6.95

This is a "guided tour of the human potential movement."

It is a study of the new ways individuals and groups go about understanding themselves and others. Miss Howard, a staff writer for *Life* magazine, travelled nearly 20,000 miles, visiting every bastion she could find of the movement, and interviewed hundreds of people, in collecting notes and materials for the book.

**The Broadman Bible Commentary, Vol. 2, Leviticus-Ruth**, Broadman Press, 1970, \$7.50

Writers for this volume include: Ronald E. Clements, *Leviticus*; John Joseph Owens, *Numbers*; John D. W. Watts, *Deuteronomy*; William H. Morton, *Joshua*; Edward R. Dalglish, *Judges*; and J. Hardee Kennedy, *Ruth*.

The *Broadman Commentary* has as its mission helping "men know the truth of God as it is revealed in his Word, that they may feel the heartbeat of his message in their lives in the modern-day world."

**The Broadman Bible Commentary, Vol. 9, Luke-John**, Broadman Press, 1970, \$7.50

Malcolm O. Tolbert is the writer of the commentary on *Luke*, and William E. Hull, on *John*.

The aim of this volume, as of each volume of the *Commentary*, is to express the dynamic relation between redemptive truth and living persons.

**Carbine & Lance**, by Col. W. S. Nye, The University of Oklahoma Press, 1969, \$6.50

This is the story of Fort Sill, established in 1869 in the heart of the old Kiowa-Comanche Indian country in southwestern Oklahoma.

Today this army post is the U. S. Army Field Artillery Center. Thousands of men were trained here during two world wars, and many more passed through its reception center before being assigned permanently to various units.

Said the *Christian Science Monitor* of this book: "No novel ever contained more of the beauty and grandeur of the plains, or of the romance, pathos, hero-

## Doctor of Ministries studied by seminary

LOUISVILLE (BP)—Southern Seminary here will soon begin investigating the possibility of shifting to the Doctor of Ministries (D. Min.) degree as its basic professional-level degree offered by the seminary's School of Theology.

The study will be conducted by the seminary's newly-appointed professional studies committee, headed by Hugo Culpepper, professor of Christian missions and world religions and former Missions Division Director for the Southern Baptist Home Mission Board, Atlanta.

Seminary officials said the decision to consider the change came after a June meeting of the American Association of Theological Schools in Claremont, Calif., which voted to recognize the right of member schools it accredits to move to a professional doctorate "provided that their academic and other educational resources warrant such a development."

William E. Hull, dean of the seminary's School of Theology, noted that the provisional guidelines set by the accrediting body envision a new degree program quite different from the present three-year Master of Divinity degree program.

If approved by the seven-member faculty committee, Southern Seminary could possibly move from offering the Master of Divinity degree as its basic study program, to the Doctor of Ministries degree.

Though the Doctor of Ministries degree might be built upon many of the same courses as the Master of Divinity, Hull said that the concept for the professional doctorate would focus on the needs of the ministry rather than simply on the coverage of traditional theological disciplines.

Such a distinctive new approach to theological education at Southern Seminary would require at least a year of study by the faculty before any implementation is attempted, Hull said.

He predicted that the seminary could not move into the Doctor of Ministries program before the 1971-72 academic year, pending approval of both the School of Theology faculty and the seminary's board of trustees.

ism, and tragedy of the Indian's story."

**Man's Responsibility**, by William Osborne, Philosophical Library, 1968, \$6

Dr. Osborne, professor of theology at Johnson C. Smith University, deals in the main with the question, What is Christian vocation? Secondary questions include: What is the origin of the Christian's vocation or responsibility? To what specific task is he called? Is there a discernible, general trend in the ecumenical meetings' affirmations about Christian vocation?

## Useful Mona Lisa

BY ELZENA A. SCOTT

Mona Lisa was discouraged and unhappy. She hid her face in a dark corner of the garage, but she couldn't hide her bashed in motor.

Mona Lisa was a Volkswagen station wagon. Yesterday her motor had run perfectly. She had driven through Santiago traffic, minding her own business, and had carefully stopped before a red light at a busy intersection.

Then some slow-thinking motorist from behind had slammed on his brakes too late, and poor Mona Lisa's motor had been wrecked. How ashamed she had felt when she had been towed to the garage. Now, through no fault of her own, her days of usefulness were over. For hadn't she heard the mechanic clearly tell her master, "Might as well trade her in. A new motor would cost more than she's worth."

Mona Lisa knew that he spoke the truth. At home in Germany a new Volkswagen motor wouldn't cost much, but she was far from home. She lived in Chile, South America.

All week Mona Lisa gathered dust in the dark corner of the garage. Everyone left her completely alone. How lonesome she felt! She missed dodging in and out of the heavy city traffic, but most of all she missed being useful. If only she could find herself a new motor, then she would be as good as new.

One afternoon a tall young man and a boy entered the garage.

"I'm looking for a used car," Mona Lisa heard the man tell one of the mechanics.

"The only one we have right now is a Volkswagen station wagon," answered the mechanic. "We'll let it go cheap, because it needs a new motor."

"Let me see it," said the man.

He and the boy stopped beside Mona Lisa. They looked her over carefully.

"It's a good little car," said the mechanic. "Just put in a new motor and she'll be as good as new."

"What do you think of it, Daddy?" asked the boy.

"Looks pretty good, Tommy," answered his father. He turned to the mechanic. "I have a friend who'll sell me a motor cheap," he said. "Ask your boss how much he wants for the car, and find out how much he'll charge to install a new motor."

After the mechanic had gone, the man said, "I think the Lord led us here, Tommy. We need a car in our missionary work, but we've never had money enough to buy a new one. I have a feeling that this is our car."

"A station wagon will really

help us a lot, won't it?" said Tommy.

"Yes," answered his father. "We can haul plaster, cement, and even lumber for the new church we're building. We'll have room enough to take a car-load of young people with us when we preach in the villages during the week. Why, we can even fill it with boys and girls on Sunday mornings and take them to Sunday School."

"When someone's sick and you need to visit them, you can get there quickly," added Tommy.

"Yes, this car will really be useful," agreed the missionary. "We'll be able to reach more people with the gospel when we have a car."

Tommy jumped up and down. "Let's buy it quick, Daddy," he said. "Will you teach me to drive it?"


His father laughed. "You'll have to wait a few more years," he said.

Mona Lisa, in her dark little corner, didn't say a word, but her paint job seemed to shine brighter. Soon she would have a new motor. She could get out into the sunshine again. Best of all, she would be useful. She would be doing something worthwhile, helping the missionary carry the gospel to others.

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"Address and mail post cards at home. You can make over \$50 a week." "\$100 monthly for doing assembly work at home." We pay up to \$5 a dozen for initials or monograms, varying according to styles of initials worked on. You should easily finish 30 dozen a week."

The BBB of Arkansas receives many calls each day from housewives, shut-ins, elderly persons, widows and others who responded to such statement as the above. Though some of these offers are honest, many are not. The advertisements make the money-making opportunity sound very appealing causing many people to be "bitten" by these "homework schemes." Upon answering the ads, many people find that the advertiser had no real employment to offer, that the advertiser is seeking to sell something to the would-be homemaker, and that all-in-all the claim for money-making opportunities is false and fraudulent. Frequently the advertiser's primary interest is the sale of goods, literature, instructions, or services to the prospective home worker at a big profit.

Would-be homeworkers are urged to determine, before investing, whether the specific proposition in which they are interested offers genuine employment or is a scheme to sell something. Consideration of the following factors is suggested:

1. Will you be a salaried employee of the firm? If so, what is the salary offered?
2. If no salary is offered, what will be the source of claimed "earnings" stated in the offer?
3. Will you have to establish your own market?
4. Will you be buying instructions which, through your own resources and by your own energy you put to use in your own community?
5. What demand exists for the products or services?

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6. What provision will be made to assure that you will receive promised commissions?

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Ask the firm making the offer to provide you with the names of other persons who have bought its kit of instructions or sales manual, so that you may contact such individuals for the benefit of their experience. Have they made an amount of money claimed in the literature?

If you invest and encounter fraud, report all facts to your Better Business Bureau. The toll-free WATS line is available for your use to check on unknown companies and to report complaints for assistance: 1-800-482-8448.



## About people

Hubert B. Smothers, director of the Service Division for the Southern Baptist Sunday School Board, Nashville, has been named president of Harrison-Chilhowee Baptist Academy, Seymour, Tenn., effective Sept. 1.

Smothers succeeds Charles C. Lemons, president of the academy for 10 years, who requested that his status as president be changed to some other position with the school.

A native of Trenton, Tenn., Smothers is a second-generation graduate of the academy.

He said his association with the academy, which had a 1969-70 enrollment of 215, began in 1933 when his father "felt the call to preach at age 33 and took the family to the academy where he enrolled as a ministerial student."



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Coast to Coast

*We make friends by helping.*

## Compromising with evil

By VESTER WOLBER, Th.D.  
Religion Department, Ouachita University

Is compromise evil? It is when one compromises with evil. But there are situations in which two or more people are in dispute over conflicting claims of rights and privileges when the only fair solution to the problem is found through compromise.

Today, Israel and her Arab neighbors are involved in dispute over property rights. Israel wants to end the strife and gain recognition as a legitimate nation whose borders will be respected, but does not want to give up the territory which she conquered from her neighbors during the 1967 war.

Arab states, on the other side, want to regain their territories but do not wish to recognize Israel as a legitimate nation.

Obviously no agreement short of war could ever give either side all its demands. Compromise has to be the answer, because the science of politics is the art of compromise.

Thus the spirit of compromise which develops out of a disposition of sweet reasonableness and a willingness to make personal concessions in order to promote peace—that sort of compromising spirit is good. But when compromise involves moral principles and calls for one to concede his moral and spiritual convictions, then compromise is bad. In this lesson we have an example of each type.

### The compromise of Abraham (13: 8-13)

Some of the same territory which is involved in the modern dispute between Israel and the Arabs was the subject of an ancient dispute between the herdsmen of Abram and those of Lot. The contention between them grew out of their prosperity and expansion until they had so many flocks and herds that the region could not support them without allocation of grazing rights.

Abram surveyed the territory and discovered two distinct geographical regions: the hill country west of the Jordan Valley and the flat lands at the south end of that valley. He laid it out before Lot and gave him the privilege of choosing which of the two he desired.

Lot chose the lush grazing lands despite the fact that he would be thrown into close proximity with the extremely wicked citizens of Sodom.

There is a valuable lesson to be learned from the example of Abraham who, in a

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burst of magnanimity, permitted Lot to choose his territory. In his desire to find a solution to the problem of strife, he was willing to go more than half-way.

Two people in a serious dispute may not be able to reach a compromise, even though each is willing to meet the others half-way, because there is an honest difference of opinion regarding the location of that mid-way point. Unless one of them has a magnanimous spirit which enables him to go more than half-way, the dispute will linger and may grow larger.

There is another valuable lesson to be learned, this one from the bad example of Lot who committed two wrongs: he did wrong by taking advantage of his uncle's liberality in choosing the best for himself, and he made a bad choice in casting his lot with the wicked men of the valley. Abraham, with his strong moral and religious convictions, would probably have survived without moral compromise in the plains of Sodom.

### Infancy of Sodom and Gomorrah (18: 20-22)

There are difficulties in understanding the conversation between Abraham and God as recorded in the 18th chapter. The scene records a theophany in which God appeared as men and talked face to face with Abraham. God said that he had come to investigate the situation in these wicked cities and was set to destroy them if they were as bad as indicated. Abraham pleaded their case and was assured that if ten righteous people could be found in them the cities would be spared.

### Lot's compromise (19: 24-29)

As indicated above, Lot had disregarded moral values when he chose his territory; and once he settled in the land he made no effort to elevate the society which he joined. While it is probably true that Lot did not participate in the moral perversions of his community, the record indicates that he accepted its public morality and did not challenge it. When he finally appealed to his daughters' finances they did not think that he was serious. He had compromised too much too long.

International

Aug. 30, 1970

Genesis 13: 8-13;  
18: 20-22  
19: 24-29

The moral evils which are embedded in one's cultural environment, even though he does not participate in them, will tend to loosen his moral fiber—unless he challenges them. It seems to be a law of being that one tends to become like the things he accepts. Moreover the Christian who accepts and does not capacity to influence society. Lot lingered until they would not listen.

In America we have some people trying to revolutionize the "system" who could do some good in trying to improve the cell. If honeybees were to buy some of their destructive criticism they would haul out their honeycomb and try to pile their hives full with disorganized blobs of sweetness.

Most people, instead of trying to restructure the system, would find more encouragement in trying to renovate their cells. Lot probably looked at the whole pattern of society and set about to develop in it a social cell in which the laws of God are kept, he probably would have been successful; and the cell might have multiplied.

All of this is not to say that our systems do not need to be revised. They do, and to that end we have legislatures, executives, and courts. We must try to influence them to improve national and international structures, but while they are working on the systems the rest of us need to be working in the cells; because all the parliaments that ever sat, and all the judges, and all the presidents have never been able to put honey in the cell.

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## Christian conduct in relationships

By L. H. COLEMAN, TH.D., PASTOR  
IMMANUEL CHURCH, PINE BLUFF

Life and Work

Aug. 30, 1970

I Peter 2: 11-3: 12

Last week we studied a basic passage in this quarter's emphasis. We noted that all believers constituted the people of God, the new Israel. In former times Gentiles were a "no people" but had become the people of God by their acceptance of Jesus Christ (see I Peter 2: 10). What God had as his purpose for the nation of Israel in the Old Testament is the express purpose of the church. We are to bear witness of God's grace. We are to be channels of blessings. We are to be light-bearers to those in the darkness of sin.

Today's lesson deals with our conduct as Christians. Peter presents a picture of personal and interpersonal relationships. We are to shoulder our responsibilities toward Christ by living lives that would evidence acknowledgment of the lordship of Christ in our lives.

### The testimony of good works (I Pet. 2: 11, 12)

These verses remind us of the Matthew 5:16 passage. We are to radiate good works in order that our conduct will glorify our father in heaven. Our Christian example will influence others toward Christ.

Note that Peter addressed his readers as "strangers and pilgrims." Christians are sojourners in a pagan, hostile world. We are citizens of two regions. Our citizenship is in heaven, but as Peter reminded his hearers, also in the here and now.

Christians are to live above the level of fleshly desires and appetites. The lusts of the flesh are of the devil and make battle with the soul. Therefore, in a pagan world Christians are to rise above the crowd, set their affections on things above and glorify God through their good deeds.

### The Christian and government (I Pet. 2: 13-17)

The Christian's relationship to his government is significant. The background of the writing of this epistle would indicate that Nero was Roman emperor at the time of the writing. Should a Christian submit to the authority of such a government? Peter's injunction, along with that of Paul, is quite clear (see Rom. 13: 7).

Christians are to recognize that God has

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ordained human government and civil authority. As far as possible, believers are to obey all laws and submit to civil authority. Without laws life would be utter chaos. Only the strong would survive. Being a responsible, constructive, and productive citizens can bring honor and glory to Christ.

In your class, please discuss the meaning of the word "every," in verse 43.

### The Christian and his employer (I Pet. 2: 18)

A principle can be found in this verse relating to the employer-employee relationship. In this regard there should always be fairness, consideration, respect, and kindness demonstrated by the Christian.

At the time of the writing of the epistle, slavery existed. Slavery was and is an evil institution. Slaves were regarded as property. No individual has the right under God to consider another human being as his property. Man should have certain basic freedom because of his worth and dignity as an individual. Everywhere the gospel has been accepted by a civilization, slavery has been eradicated.

### The ministry of suffering (I Pet. 2: 19-25)

As slaves, some in Peter's day endured unkind treatment. Theirs was the role of suffering. When a person can be Christ-like even in the time of suffering, this becomes a ministry to others. To say the least, many have been an inspiration to others by suffering for Christ's sake.

Peter indicated (verse 21) that Christ was given the ministry of suffering as demonstrated in his death at Calvary. He became our example. In a sense, Christians can share in the sufferings of Christ. Did not Paul want to experience the fellowship of the sufferings of Christ? (cf. Phil. 3: 10).

### The Christian and the home (I Pet. 3: 1-7)

The Christian is to give attention to his relationships in the home, especially the

husband-wife relationship. The home is the foundation and cornerstone of society. What better place can a Christian begin in the living of the Christian life than his own home? Until we live for Christ in this area our influence in other areas will be practically worthless.

In these verses, as in others throughout the Bible, man is designated as the leader in the home. He is to be a Christian and as the spiritual head he is to be an example to the others in the household. The husband should be kind and considerate, treating his wife as the "weaker vessel" (verse 7).

In Christ there is neither male nor female, both being equal before God (Gal. 3: 28). Womanhood was elevated to equality by Christ.

Peter gave more instruction to wives than husbands because their place in society was more complicated. A wife's highest allegiance was to Christ, but she was not to leave her husband because he was a non-Christian. She should be a loyal and submissive wife. Her life should be blameless. Many men have been won Christ because of the Christian love and dedication exemplified by their wives.

### Christian qualities (I Pet. 3: 8-11)

In these verses Peter discusses the qualities of the Christian life. At the top of the list stands Christian unity. Our interpersonal relationships should be at one with our fellowman. All through the New Testament unity is emphasized. Common sense would tell us the significance of this quality.

Also Peter mentions sympathy, brotherly love and compassion. Love, of course, is the most distinguishing characteristic of a believer (cf. John 13: 35). No discussion of Christian qualities would be complete without mentioning humility and forgiveness. Actually, the entire lesson time could be well spent discussing these several Christian qualities.

### Conclusion:

Our conduct is to be based upon our vital personal relationship with Christ. Our commitment basically and essentially is to him. When we are rightly related to him, we can seek his help and guidance in all the other relationships in life.

# THE UNSEAMLY

## A smile or two



© Cartoons - of - the - Month

"One thing I like about a conversation with you, Simpson - you always THINK before you speak!"

### It's speedy

The anxious lady traveler kept bothering the clerk at the information desk in the railroad station with silly questions. Finally, she asked, "Can I get aboard the Super Chief before it starts?"

The clerk answered resignedly, "Madame, you'll have to."

### Spelling champ

The secretary was turning the pages of the dictionary, flipping them back and forth until finally another office worker asked what she was trying to find.

"Bankruptcy," she answered.

"Well, why are you looking in the back of the dictionary?"

"I know how to spell bank," said the girl, "now I'm looking for ruptcy."

### That's better

The diner was annoyed because the waiter had brought him a knife and fork, but no spoon.

"This coffee," he said pointedly, "is going to be pretty hot to stir with my fingers."

The waiter reddened, and beat a hasty retreat to the kitchen. He returned shortly with another cup of coffee.

"This one isn't so hot, sir," he beamed.

When you get something for nothing, remember that somebody else wound up with nothing for something.

### Communication

The little boy was vising his grandmother for the first time in several years. She prepared a bowl of mush for his breakfast, but nothing she could do would entice him to eat it.

"You ate mush the first time you stayed with me," she finally told him. "Why not this time?"

"I know I did," said the little fellow, "but I couldn't talk then."

### Wrong devil

The preacher asked for testimonies at the close of a service. One lady stood up and said, "We are living in a wicked land where sin is all around us. I have had a terrible fight with the old devil all week."

Then her husband was heard to growl, "It's not all my fault either—she's tough to get along with."

Vacation is that period of time when you get too active and too tired on your own time.

## Attendance Report

August 16, 1970

Church	Sunday School	Training Union	Ch. Addns.
Alicia	63	54	
Arkadelphia, Shiloh	18	14	
Banner, Mt. Zion	57		
Berryville			
First	132	50	
Rock Springs	92	65	
Booneville, First	255	220	
Cherokee Village	82	25	
Crossett			
First	477	128	4
Mt. Olive	230	141	4
Dumas, First	198	41	
El Dorado			
Ebenezer	166	67	
Philadelphia	34	29	
Ft. Smith, First	1,141	354	5
Gentry, First	148	58	1
Greenwood, First	268	74	
Hampton, First	109	40	1
Harrison, Eagle Heights	185	47	
Helena, First	233	128	2
Hope, First	396	113	
Hot Springs Piney	160	58	1
Jacksonville			
First	355	82	
Marshall Road	218	112	4
Jonesboro, Central	418	103	3
Little Rock			
Geyer Springs	562	177	3
Life Line	457	138	
South Highland	332	146	8
Luxora, First	70	22	
Magnolia, Central	533	227	
Marked Tree, First	133	42	
Monroe	73	21	
Monticello, Second	195	86	
North Little Rock			
Baring Cross	538	179	3
Southside Chapel	44	25	
Calvary	305	115	2
Central	194	47	5
Gravel Ridge First	138	96	5
Highway	153	61	2
Levy	406	93	1
Sixteenth St.	50	44	
Paragould, East Side	244	136	5
Paris, First	298	76	
Pine Bluff			
First	674	117	1
Green Meadows	48	37	
East Side	179	111	1
Second	162	87	
Springdale			
Berry St.	115	43	
Elmdale	355	81	
First	432	101	2
Texarkana, Beech St.	403	105	1
Van Buren			
First	394	158	10
Jesse Turner Mission	21		
Chapel	27		
Vandervoort, First	63	26	
Walnut Ridge, First	250	74	
Chapel	25		
Warren			
Immanuel	206	72	2
Westside	70	32	

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- College Choir
- Tutorial Program
- Ministries to Arkansas Children's Colony-Arkadelphia

Carl Kluck, Pastor



# Southern Baptist datelines

## Board votes to withdraw, rewrite Commentary, cancel two quarterlies

GLORIETA, N. M. (BP)—The Southern Baptist Sunday School Board, complying with the request of the Southern Baptist Convention last June, called here for the withdrawal of Volume I of the Broadman Bible Commentary and named a committee to make recommendations on rewriting it.

In other major actions during the board's semi-annual meeting at Glorieta Baptist Assembly here, the trustees voted to withhold the first quarter's issue of two periodicals, gave further definitions of instructions to staff members concerning editing of literature, authorized several organizational changes, and took several other actions in compliance with requests made by the Southern Baptist Convention in Denver, June 1-4.

The decision on the commentary gave the board's response to action by the Denver convention which adopted a motion on June 3 saying that the commentary "is out of harmony with the beliefs of the vast majority of Southern Baptist pastors and people."

The convention asked for the withdrawal of the commentary volume on Genesis and Exodus and called for rewriting the commentary "with due consideration of the conservative viewpoint."

Discussion during the two hour board meeting centered mainly around possible options in rewriting the commentary, rather than on whether or not to comply with the convention's request to withdraw and withhold the commentary volume.

Board President Landrum P. Leavell II of Wichita Falls, Tex., named Allen B. Comish of Columbus, Ga., as chairman of a special committee to make recommendations on rewriting it. The special committee will consist of the board's church program and services committee, which Comish heads, and its plans and policies committee.

On the request of leaders of the Sunday School department of the board, distribution of two new quarterlies scheduled for release in October was cancelled because the new publications "were not up to editorial standards of the board."

The two new publications were entitled "Context," and in "The Collegiate Teacher," and would have been available to college-age Sunday School students and their teachers through the board's "Forefront Series" of curriculum dealing with contemporary issues.

In another action, the board responded to a request of the Southern Baptist Convention by asking administrative leaders of the board to consider possible revisions

of the current "church Covenant" published by the board for use in local Baptist churches.

The study, which will include the history, use, content and possible revisions of the covenant, will be submitted to the elected board in January with the view of reporting on the assignment at the SBC in June, 1971, at St. Louis.

In another major action, the board instructed the staff of the board to "edit carefully all literature hereafter published to be sure that interpretations of the Bible, theological positions and all other matters are consistent with the Baptist Faith and Message adopted (by the SBC) in 1963, and with the generally-accepted views of Southern Baptists."

The action further called for clearly indicating and distinguishing other views when presented in Southern Baptist church literature.

A further instruction to the staff from the elected board requested continued preparation of a manual of doctrinal guidelines for editors and writers. The

### Vietnam missionaries need more money

SAIGON (BP)—Southern Baptist missionaries in Vietnam, during the 10th annual business meeting of the Southern Baptist Mission in Vietnam, struggled to comply with instructions from the Southern Baptist Foreign Mission Board to hold the line on last year's budget, according to a report from one of the missionaries, Mr. Rondal D. Merrell.

The meeting came, according to Mrs. Merrell, "at a time when missionaries in Vietnam feel keenly the urgent need to press forward rapidly in training national Christians due to anticipated results of de-Americanization, expect to affect the efforts of 'American' missionaries in the near future."

After "soul-searching and thought-provoking discussions on helping Vietnamese churches develop as indigenous bodies more rapidly," the missionaries decided to emphasize stewardship in Vietnamese churches during the year, she reported.

In addition to budgetary problems, the missionaries "wrestled with fantastic inflation in Vietnam, newly imposed government 'severity' taxes making it almost impossible to purchase automobiles, and exorbitant costs of housing and property rentals or purchases," Mrs. Merrell said.

On the plus side, there were reports of many new conversions to Christianity in

manual, which will be reviewed and endorsed by the board, will serve as criterion for producing literature "in harmony with the 1963 Statement of Baptist Faith and Message."

Also approved were two changes in organization of the board's staff in an effort to "bring about more effective and efficient services for Southern Baptists."

Effective Oct. 1, 1970, the board's Publishing Division will become accountable for earnings of all Broadman products, and all Broadman functions will be assigned to the division. In reorganization, the names of five departments were changed to reflect these assignments.

The board also approved initial plans for a major reorganization effective Oct. 1, 1971, which would provide for five major divisions and three staff offices, rather than four divisions and four staff offices.

A net sales budget of \$43,368,000 was adopted for the fiscal year of Oct. 1, 1970, to Sept. 30, 1971—an increase of \$5.1 million over the 1969-70 budget.

Vietnam, including those in the cities of Cantho and Quinhon where Southern Baptist missionaries began working last year. The Baptist churches in Saigon reported 172 new converts resulting from the 1970 Asian Baptist evangelistic campaigns held this summer.

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