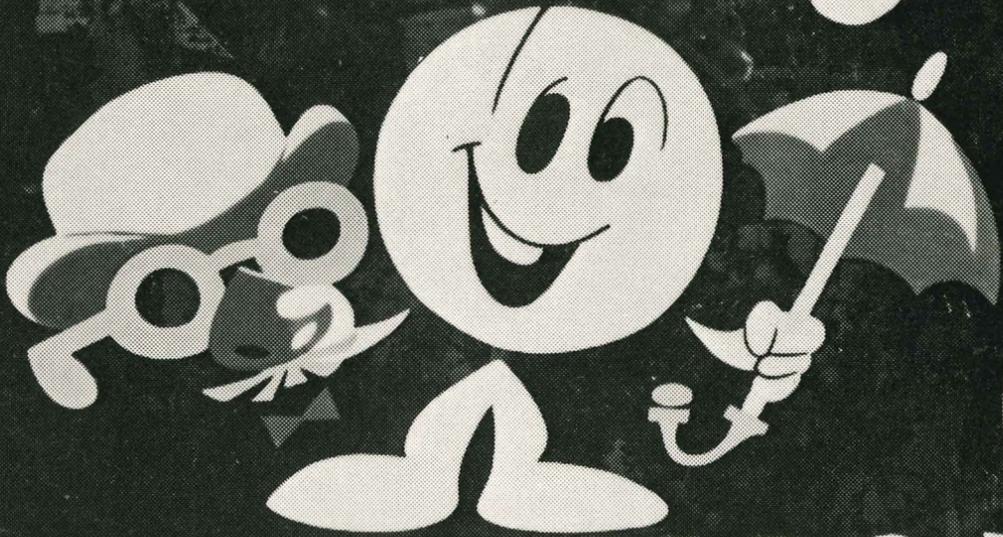


  
**WESTERN RECORDER**  
MAY 8, 1969

# Dot



on  
**ABC-TV  
SPECIAL**



THE ILLINOIS BAPTIST, weekly publication of the Illinois Baptist State Association, recently passed the 50,000 mark in circulation, an increase of 22,000 during the past year. Major reason for the increase was attributed to sending the paper to every Baptist family, financed through the state convention's Cooperative Program budget.

FREEDOM BAPTIST CHURCH, Rockcastle Association, ordained Don Cummins to the gospel ministry Sunday, April 20. Thirteen churches participated in the service. Cummins is currently pastor of the Popular Grove Baptist Church.

CALVARY BAPTIST CHURCH, Lexington, was host to a breakfast for the Fellowship of Christian Athletes, Saturday, April 26. Speaker for the meeting was Sam Ball, offensive tackle for the Baltimore Colts of the National Football League.

ROBERT E. BLATNER, former Baptist Student Union secretary at Southern Illinois University, has been elected state director for student work by the Illinois Baptist State Association.

THE YOUTH CHOIR of Kenwood Baptist Church, Louisville, recently traveled to St. Louis, Missouri, to present three concerts to area Baptist churches. The choir is under the direction of John R. Trueblood.

SOUTHERN BAPTISTS dominated the winner's circle in the annual Creative Communications Awards sponsored by the Religious Public Relations Council. Of the 16 awards presented by the council, six went to Southern Baptists. The three-day convention also was addressed by three Southern Baptists. They were W. C. Fields, public relations secretary of the Southern Baptist Convention, Gomer Lesch, public relations director of the Sunday School Board, and Floyd Craig, public relations director for the Christian Life Commission.

WILLIAM H. PITT, Sr., stewardship secretary of the Tennessee Baptist Convention for the past nine years, has been named director of the endowment and capital giving service of the Southern Baptist Stewardship Commission. He is the former pastor of the Pleasant Grove Baptist Church in Louisville.

J. T. FORD, former pastor of the First Baptist Church of Sturgis, has resigned his current pastorate, First Baptist, Alexandria, Virginia, to enter graduate school at Auburn University and pastor the First Baptist Church of Opelika, Alabama. Ford said that he plans future service in a Baptist college.

BETHANY BAPTIST CHURCH, Louisville, sponsored a Narcotics Clinic for the entire church family Wednesday, April 30. Priest M. Fry of the Louisville Police Department spoke and presented a display of various narcotics.

W. MORGAN PATTERSON, associate professor of church history at Southern Seminary, has been elected chairman of the Historical Commission of the Southern Baptist Convention. Patterson also recently released his first book, Baptist Successionism: A Critical View, published by Judson Press.



Patterson

W. HERMAN MIKELL, associate secretary of the church music department of the Florida Baptist Convention for nine and one-half years, died in Jacksonville, Florida, recently. He had served churches in Louisiana, Maryland and Florida before accepting the state post.

BILL GLASS, evangelist and professional football player with the Cleveland Browns, led an associational evangelistic crusade in North Carolina that resulted in 1,091 decisions for Christ. Of this number 571 were professions of faith.

Revival Reports

Sou'hside Baptist Church, Louisville, reports 17 public decisions with 13 additions to the church. James Sorrell of Hiseville was the evangelist. William L. Weedman is the church's pastor.

Versailles Baptist Church, Versailles, was led in revival effort by Sid Maddox of Hopkinsville. Nine persons made professions of faith. John Kruschwitz is pastor of the church.

New Panther Creek Baptist Church, Ohio County Association, was led in revival by Duncan Smith, pastor of Pleasant Grove Baptist Church in Daviess-McLean Association. Pastor Irlan Snyder reports five decisions.

Farmdale Baptist Church, Louisville, was led in revival by its pastor, Harold D. Tallant. Included in the 68 decisions recorded were 27 professions of faith and two additions by letter.

Firs' Baptist Church, Somerset, was led in revival by John Havlik with Charles Crocker leading the music. Pastor Eldred Taylor reports 17 additions by baptism and five additions by letter.

Beacon Hill Baptist Mission, sponsored by First Baptist, Somerset, had 10 persons unite with the church by baptism and three by letter during its recent revival. Western Recorder has no information about who led the services.

Hartford Baptist Church, Ohio County Association, was led in revival by Harold Purdy of Madisonville. Pastor Wesley Hanson reports four professions of faith and one addition by letter.

East Hartford Baptist Mission was led in revival by former Morganfield pastor Imon Lee Baughn. Pastor Wendell Rains reports five professions by faith and three additions by letter.

Four Planks: A Platform For Denominational Renewal

by Robison B. James

There are many reasons Southern Baptists are losing so many of their ablest and best-educated youth. The single reason upon which I should like to focus is the fact that a majority of our younger pastors and denominational servants are failing to exercise the leadership for which their theological training has prepared them. These promising ministers, instead of demanding that they be heard and instead of seeking vigorously to do their part to transform the denomination by renewing its mind (Rom. 12:2), have been content too often merely to conform—to conform to a denominational program which they know is frequently mediocre.

This constitutes a curious failure of nerve. These younger ministers have been exposed to the best of modern Biblical scholarship. But this honest exposure to the thrust of Scripture, the very thing which should give them purpose, only gives them pause.

The trouble, it seems to me, is that Southern Baptists have a thoroughly uneasy conscience about "Biblical Criticism" (which is simply the honest examination of Scripture by objective methods of study). We who are the people of the Book are aware that we, least of all, can afford to be blind to the facts about the Book. So we embrace Biblical Criticism. But we also have not found out how to bring Critical study and its range of facts into the inner sanctum of our living, breathing faith. The result is that our learning sometimes confuses our religion, and those of us who are informed are quickly shouted down or shunted aside by others who are "not confused by the facts."

To help rectify this situation, and to help untangle our uneasy conscience with regard to Biblical Criticism, I should like to propose four points. I shall call these four points "planks" because I envision them as parts of a larger platform for renewing the mind of our denomination. It is my hope that others will see fit to propose other planks.

1. My first plank is the observation that the Biblical Critic can have, and often does have, more respect and reverence for Scripture than the man who only knows how to speak loudly of the Bible's literal infallibility.

Many of us are accustomed to hear the Critical scholar excoriated for his highhanded arrogance with the Bible, while the verbal infallibilist is praised because he is always humble and reverent.

Robison B. James is Professor of Bible at the University of Richmond, Richmond, Virginia.

But I am one teacher of the Bible whose blood begins to boil when such a monstrous misrepresentation is allowed to masquerade as fact. If there is anyone who has taken a dogmatic system of human conceptions and imposed it upon the Bible, it surely is the typical Biblical literalist! With an almost total disregard for the special circumstances, specific aims, and differing emphases of the Biblical books, these writings are stretched ruthlessly on a Procrustean bed of literal infallibility and forced to fit the preconceived scheme of some group's orthodoxy.

By splendid contrast it is the Biblical Critic who comes to the Bible with a patient program of painstaking study. He respects the individualities of the

"Much of our Southern Baptist leadership is based upon . . . fear . . . pointing backward, . . . back towards . . . literalistic infallibilism . . ."

different human authors. He honors their differing cultural situations and tries diligently to comprehend them. He never interrupts the Biblical writings to tell them what they really meant to say, but he rather lets these writings mean what they mean and say what they say. It is this respectful and indeed reverential attitude which is at the heart of the Critical approach to the Bible, and which is Biblical Criticism.

2. My second plank is the insistence that Critical Biblical studies have not closed off our access to the Biblical message, but rather have opened the Bible up to us in a way that permits a new and possibly dramatic encounter with the Scriptural Word.

Contemporary Biblical scholarship is making the Bible accessible in new ways to new groups. As happened when printed translations performed a similar function, old encrusted ways of understanding the Bible are being broken up. Sanctified traditions, including even Baptist traditions, are cracking under the force of a fresh encounter with the divine Word. It may not be too much to hope that, underneath these cracks and splits, God's living Word is beginning to move anew, like a great river in a springtime thaw.

But when I call upon our Convention to embrace such Biblical studies as a new opportunity for God's Word, there may be some of my brethren who are convinced that I am reading the signs of the times wrongly. They may agree that it is futile to try to combat Biblical Criticism—as futile as past efforts of the church to sweep back the tide of scientific progress. But these same brethren will likely wish to be as quiet as possible about Biblical Criticism. Would it not unsettle and confuse the faithful?

Would it not unsettle and confuse the faithful?

Much of our Southern Baptist leadership is based upon just such an attitude of fear as I have described. The men who should be filling Moses' role amongst us stand in fear, pointing backward, frantically waving us back towards the "flesh pots" of Egypt (Exod. 16:3), back towards the literalistic infallibilism in which we got our start some centuries ago. Surely this is not the leadership we need!

3. As a third plank I should like to propose that we use more paid theologically educated teachers in our church education classrooms, and that we work up to a policy, in a few years, of demanding of many of our volunteer

teachers some college-level, Critically-grounded courses in the Bible. I further propose that we facilitate such studies on their part in at least two ways: (a) by setting up such things as three-week summer lay institutes on college campuses, and (b) by paying all of our prospective teachers' expenses for participating in such concentrated "crash" programs of study.

We are going to have to get over the idea—an idea which doubtless had its day—that anyone who is a Christian and is willing is qualified to teach the Bible in our Sunday Schools. There are ways to teach the Bible which will mesh with the youthful minds of today. But so long as our Moses figures are pointing us in the wrong direction, this kind of teaching will more and more pass from the churches to the universities.

4. For my fourth plank I offer the belief that the rich variety of faith within the New Testament means that we cannot be New Testament Christians, and therefore cannot be Biblical, without permitting and perhaps encouraging a wide range of doctrinal positions within the one Brotherhood in Christ.

In the New Testament there is indeed one basic faith which relates all Christians to one Lord and Savior, Jesus Christ, in their one life together in the Spirit, and there is one Father over all and within all. But this wondrously unifying faith is set forth in the Pauline, Lucan, Johannine and other literatures of the New Testament in a splendid and sometimes exuberant variety of forms. Only a small-hearted, squint-eyed obscurantism would try to tame our vibrant New Testament witnesses and make them toe one doctrinal line.

(Continued on page 15)

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

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## Baptist Debate Will Turn To Bible Interpretation

In the past Southern Baptists have debated such issues as baptism and the Lord's Supper. Today the hottest discussion of Baptists centers on the use of public funds by Baptist institutions. Tomorrow these and other issues which have dominated Baptist's discussion may take a back seat to another issue on the Baptist horizon. This is the use of the historical-critical approach to interpreting the Bible.

This method in Bible study is not new. It's been around since before the beginning of this century. It centered at first in German universities and other schools on the continent but has also been widespread in England and America for many years now.

Southern Baptists, who are relatively newcomers to the field of theological and Biblical studies, did not take quickly to the critical approach to the Bible. We were strongly conservative and the new approach was often identified with liberalism.

But it was inevitable Southern Baptists would encounter Biblical criticism. Emphasis upon an educated ministry and freedom of inquiry brought Baptist students in touch with all the Biblical scholars of the world. By now many bright young Baptist preachers and teachers have sat under or studied the views of all the leading theologians and Bible scholars in America and abroad. The result is the modification of many traditional Baptist viewpoints on Scriptural interpretation.

Today the historical-critical method of Bible study is used in varying degrees by Bible teachers in most Baptist colleges and in all Southern Baptist seminaries. Most students coming through Baptist seminaries in the last twenty to thirty years have been introduced to the critical approach to Biblical interpretation.

On the other hand most Baptist laymen and many Baptist preachers not having seminary training have not been introduced to this approach. They naturally fear it because it is different and because they have been told by some who reject it that it leads to the destruction of the Bible as the authoritative Word of God.

This is unfair and untrue. For while some radical scholars have used critical study to discredit the Bible and reject its basic teachings, others have used critical study to make the Bible far more meaningful.

This is the case with many dedicated teachers in Baptist colleges and seminaries.

The critical study of the Bible is merely another method or tool which, like any tool, can be used for good or for bad. To pass a wholesale condemnation upon it and to suggest those who use it be excluded from Baptist teaching is most foolish. There is always need for the use of traditional methods and nontraditional methods. This is how we arrive at deeper understanding of the Bible and the Lord pity us when we think we have learned all there is to know about the meaning of Scripture. This was the predicament of the scribes of Jesus' day who helped crucify Him because He suggested different interpretations from theirs.

For an example of what a sizeable number of young Baptists are thinking, read the article on page three of this issue by Professor Robison B. James. Not all readers will agree with his suggestions for denominational renewal, but similar suggestions will be heard more and more in the future.

Difference of viewpoint and debate are an important part of the Baptist genius. Let us always listen to each other and respect each other. This is only Christian.

## A Clarification

John E. Carter, pastor of the Okolona Baptist Church, Louisville, has expressed concern that a recent *Western Recorder* editorial might have classified him, and others working with him for a wholesome sex education program in Jefferson County Schools, with opponents to sex education in public schools. This is an understandable concern since Mr. Carter is not opposed to sex education as such and is not connected with any of the organizations opposing any kind of sex education for public schools. He is pleading with school officials to consider some changes in the present program which would make it more desirable. After discussing it with him, this editor feels Mr. Carter has suggestions worth serious consideration by school officials.

## A Threat To American Higher Education

A few years ago it would have been said it couldn't happen and anyone predicting it would have been scoffed at. But today it is a reality and it is still difficult to believe.

This almost unbelievable and shocking development is the disruption of American colleges and universities by a small number of extremists. It poses a serious threat to American higher education.

There is need for change and reform in almost every structure, and American higher education is due for critical examination and readjustment to meet the needs of modern society. Furthermore peaceful protest and even orderly demonstration are in keeping with the American right of dissent and these have a place as valid tools in calling attention to needed changes.

But what we have today on some campuses is far from peaceful and orderly. It is disorderly, violent and unlawful. The seizing and occupying of buildings, the destruction of property and the denial to others the right to attend classes is criminal action which should be dealt with as such. To allow a small group of radical, militant extremists to disrupt a great university program is folly.

It is to be admitted it is easier for bystanders to say how to handle the problem than it is actually to do it when involved. The college administrator has many factors to consider which are known only to one sitting in his chair. When good and able men

give up and resign as several university presidents have recently, the situation has to be rough.

It would be better if the schools could handle their own situations, but help from outside might be necessary to save some institutions. Steps should be taken immediately to determine if professional agitators are behind campus disorder. Have the advocates of disruption and destruction moved from the cities and the ghettos to the college campuses? Are students who are idealists and easily influenced being exploited by cold, calculating professional revolutionists?

We need to face it. What we have today on several college campuses is revolution, even to the point of armed rebels. They are being encouraged in some instances by vacillating administrators and sympathizing faculty members.

Force needs to be met with force. Expulsions from school and punishment appropriate for the laws violated should be the response rather than the accession to unreasonable demands and the granting of amnesty from criminal offenses.

Our schools and colleges are one of America's greatest assets. Their part in America's world leadership cannot be measured and their contribution to the "good life" enjoyed by Americans is inestimable. These institutions have been built and maintained at a great cost in money and dedication by thousands through the years. Will we allow a minority of unthinking extremists to destroy in a day what it required centuries to build?

## BAPTIST FORUM



### OLD FASHION WAY

Dear Editor:

It's time the Southern Baptists unite and demand the removal of the modernist from our association. It's time we go back to being an "old fashioned square," and stop condoning some of the things that are happening within our colleges. Just because time changes, we don't have to go along with the changes.

All churches should withhold money from the Cooperative Program that support these colleges allowing smoking and dancing on campus. We are teaching our children it is wrong to do these things, but turn our money over

to the support of them. How sad our Lord must be to see such turning away from his teachings. So let's get back into the old fashioned way, and feel proud in the Lord when we're called a "square".

Middlesboro, Ky Mrs. Norman Diseker

### SEX EDUCATION

Dear Editor:

It was most alarming to read your editorial, "Sex Education Is Needed In Our Public Schools" (*Western Recorder*, April 24).

Are you not aware that there is and has been for some time an adequate

sex education program in our public schools?

What our children need is not more sex information but a lesson in chastity. If the parents have failed their children, it is in this area. Also, our ministers are so busy preaching the "social" doctrine they have forgotten to provide the spiritual guidance that our young people need and yearn for.

You state "The opponents to sex education seem sincere but misinformed." I challenge that statement. They have made it their business to become informed. This is a heartening sign. Too long the parents have relied upon the "experts" to make decisions for them. Let us turn to the greatest Teacher of all time, Jesus Christ, to guide us in all our decisions.

It is my humble opinion, Mr. Editor, when you study this new sex education program, you cannot in good faith endorse it.

Louisville, Ky.

Bernie Yarbro

# Boddie Declines New Orleans Professorship

Charles E. Boddie, president of the American Baptist Theological Seminary (ABTS) here, has turned down a post as professor at the New Orleans Baptist Theological Seminary to remain with the Negro institution in Nashville.

Boddie's decision was officially announced by Phale D. Hale, chairman of the board, American Baptist Theological Seminary.

Earlier this year Boddie was named professor of social ethics at the New Orleans seminary. In accepting the post he would have been the first Negro faculty member at any of the six Southern Baptist seminaries.

In making the announcement in February, New Orleans Seminary President H. Leo Eddleman called Boddie "a recognized leader among American Negroes and a man of national and inter-

national reputation in religion circles."

Boddie's decision to stay in Nashville came after the ABTS board took official action urging him to stay on as president of the predominantly Negro seminary. Board chairman Hale praised Boddie for his contributions in upgrading the seminary staff and the work toward accreditation.

"He has developed a tremendous amount of rapport with other schools and is rendering a great service as the seminary seeks to provide ministers equipped with new dynamics, to black churches of the nation," Hale said. (BP)

## Northern Kentucky Home Administrator Leo Drake Resigns

Leo Drake, administrator of the Baptist Home of Northern Kentucky Baptist Association since January, 1959, has retired effective the last of March.



Drake

Under his direction value of the Home property grew from \$300,000 to \$1,500,000. Facilities for patients were expanded from 47 to the present capacity of 165. The Home staff increased from 25 to the current 140.

Prior to assuming the administrator post, Drake was pastor of the Trinity Baptist Church in Newport for 19 years. He has also served the Hebron Baptist Church of Northern Kentucky Association.

Until a new administrator is found, the Home is under the direction of a special administration committee.

## Kentucky Holds Music Awards Lead, Hopkinsville, First, Tops State List

More people are earning Church Music Awards in Kentucky than anywhere else in the Southern Baptist Convention; and more Kentuckians are earning music awards in Christian County and in the First Baptist Church of Hopkinsville than anywhere else in Kentucky. The evidences are shown below:

State	Awards Earned
Kentucky	1,345
Georgia	867
Florida	566
Texas	559
Alabama	433

Kentucky Assoc.	Awards Earned
Christian County	246
Long Run	215
Elkhorn	150
Severns Valley	134
Upper Cumberland	110

Kentucky Church	Awards Earned
Hopkinsville, First	246
Elizabethtown, Severns Valley	100
Louisville, Buechel Park	52
Versailles, Versailles	50
Louisville, Eastern Parkway	46

Congratulations to these growing musical Christians! May their tribe continue to increase!



SEMINARY EXTENSION—Pictured above is the seminary extension class meeting at Calvary Baptist Church in Lexington. A total of 68 persons were enrolled. The three men seated on the first row are, left to right, O. W. Yates, director, Joe O. Lewis, teacher, and Donald White, modera-

tor. Other seminary extension classes were held at Radcliff, Berea, Princeton, Versailles, Greensburg, and Henderson. According to John Ross, associate director of the extension program, this was the largest number ever held in Kentucky.



### Mother's Day Offering

Mother's Day is our annual opportunity to take a special offering for charity healing in our Baptist hospitals. Every person in every church should make some offering and the church should send it to the Kentucky Baptist Convention, designated for "Hospital Charity". Hundreds of sick persons come to our Baptist hospitals needing Christian healing—our gifts will make it possible. So help heal humanity's hurt in Christ's name—through your hospitals at Paducah, Lexington, and Louisville. Remember, on Mother's Day Sunday.

### Why not be a nurse?

Are there young ladies in your church or family who should consider becoming a nurse? The Baptist Hospital School of Nursing, 810 Barret Ave., Louisville, Kentucky, is enrolling now. Could there be a finer Christian vocation than this for the high school girl graduate? Get your training. When you are through, a good job awaits you, at very high pay. Write today.

### "God used me"

During one of the Crusades in which I was privileged to preach, I met a beautiful Christian girl who, though physically handicapped, had a warm smile which reminded me of Jesus. She was an inspiration to me. One night she rededicated herself; whereupon another girl was inspired to give her life to Jesus. This thrill is expressed in a poem written by this beautiful Christian girl of sixteen:

A miracle took place at revival one night.  
God used me to bring another to the Light.

I came forth on Saturday night,  
I came forth to rededicate my life.  
On Sunday morning Rhonda came up  
To be baptized—for she believed.  
The pastor told the congregation  
What she'd said to him: "Rhonda said,  
'When Sandy came up Jesus came up  
To my heart, and Jesus came in.'"  
God also used me and my little smile  
To inspire others and give them hope.  
Don't think God can't use you  
Because He really can.  
He can use the least talented—  
Those who don't think they can.

Harold G. Sanders

## JOT Stars In ABC Special

JOT, star of the Southern Baptist television cartoon of the same name, plays a leading role in an American Broadcasting Company TV special to be telecast nationally May 11.

The subject of the show, children's programming for television, will be introduced by Paul M. Stevens, executive director of the Radio and Television Commission. The Commission produces the 4½-minute JOT color cartoons.

Pointing out that the average child between three and five years of age watches TV thirty hours a week, Dr. Stevens says that TV could be a positive medium for strengthening human values. To make it be this, he says, producers of children's programs must first see children as they really are and try to speak to them in their language.

Mrs. Ruth Byers, writer/producer of JOT, explains how the Commission's study of "children as they are" led to the birth of the JOT cartoon and the animated circle who plays the title role.

Footage from several of the thirteen JOT episodes is shown to illustrate how JOT communicates with children. Some examples of how children communicate with JOT also are presented through excerpts and drawings from the more than 150,000 letters JOT has received from tots across the nation in the year he has been on the air.

Network release time for the program will be 1:00 p.m. Eastern Time. Check ABC affiliated station logs for correct local time.

## Baptist Men's Congress Names Dozen Speakers, Kentuckian Among Them

A dozen major speakers have been named to speak on the program for the Baptist Men's Congress on Evangelism and Lay Involvement slated in Nashville, July 3-5, according to Owen Cooper of Yazoo City, Mississippi, president of the sponsoring organization.

Included in the roster of speakers will be the president of the world's largest Negro Baptist convention, the president of Holiday Inns of America, a Baptist missionary to Venezuela, a South Carolina legislator, plus two top leaders of the Crusade of the Americas.

The list of speakers now includes:  
—Joseph H. Jackson, president of the National Baptist Convention, USA, Inc.,

and Negro Baptist pastor in Chicago;

—Wallace E. Johnson, president of Holiday Inns of American and Baptist laymen from Memphis, Tennessee;

—Roy Lyon, Southern Baptist missionary in Venezuela;

—S. E. Grinstead, director of public relations for the National Baptist Convention, USA, Inc., with offices in Nashville, Tennessee;

—Preston H. Callison, state legislator and attorney from Columbia, South Carolina;

—Kelly Miller Smith, pastor of the First Baptist Church of Capitol Hill, a Negro Baptist church in Nashville, Tennessee;

—H. G. (Jerry) Clower, sales manager for Mississippi Chemical Corp., in Yazoo City, Mississippi; and

—Gerhard G. Panke, general manager and secretary of the Baptist Life Association, an agency of the North American Baptist General Conference, with offices in Buffalo, New York.

Previously, four other speakers had been announced for the meeting. They were: Pastor Rubens Lopes of Sao Paulo, Brazil, president of the hemisphere-wide Crusade of the Americas evangelistic campaign; Wayne Dehoney, pastor from Louisville, and North American coordinator for the Crusade of the Americas; Robert A. Hingson, developer of the famed "peace gun" which inoculates masses against disease; and Lambert Mims, mayor of Mobile, Alabama.

The speakers have been enlisted by Cooper and by a steering committee which includes members from 10 Baptist conventions in the United States with a combined membership of 20 million people. (BP)



FOR 45 YEARS—Mrs. Rosie McGoldrick was honored recently by the Pinckard Baptist Church of Elkhorn Association for 45 years as a Sunday School teacher and for providing flowers for the church every Sunday for the last 45 years. Presenting the award is Pastor William Brumley.

## Southern Seminary Presents "Redemption" Tuesday, May 13

The Southern Seminary oratorio chorus and orchestra will combine their talents Tuesday, May 13, to present the oratorio "Redemption" in Alumni Chapel on the seminary campus at 8:00 p.m.

Composer Phillip Landgrave will conduct the performance. He is a professor in the school of church music at Southern Seminary.

Landgrave said "Redemption" is different from his other two currently popular works, the folk musical "Purpose" and "Christ in You, the Hope."

"The modern language is tied to the dynamics of the salvation experience as revealed in selected portions of scripture," Landgrave said. The result is a rather academic expression of the plan of salvation.

The oratorio is divided into five sections, man's lost state, God's provision for reconciliation, the sinner's confession, the gift of God and the price and the prize.

Twice the oratorio has been done at state encampments in Alabama. Over 90 decisions were recorded during the invitational periods. Also, the work has been done as part of a revival with overwhelming results.

The public is invited to the performance. A freewill offering will be taken to help defray expenses.

## Covington GA Wins Contest

A 10-year-old girl from the Oak Ridge Baptist Church in Covington has won the 10-year-old division of a creative writing contest sponsored by *Tell Magazine*, a missionary publication for Girls' Auxiliary.

Miss Paula Mallory received the honor for her poem entitled "I Love My God" it was announced in Birmingham, Alabama.

The poem will appear in the June issue of *Tell Magazine*. "I want to see it," Paula said, "because I have forgotten what I wrote." She related that she kept a copy of the poem but it had been misplaced.

When asked how long it took to write the poem, the Junior GA responded, "About five minutes. I was looking through my *Tell* and I read about the contest and decided to enter. I wrote down some things I felt and sent it in."



Paula Mallory



**AWARD WINNERS**—William A. Smith of Danville, standing at left, was honored at Southwestern Seminary for exceptional abilities in religious education during Awards Presentation Day, April 10. Others receiving awards were: (left to right) Mike Manes, Texas, for church music; Bob Tucker, Texas, religious education; Ronald Joe Mabry, Texas, church music; Steve O'Kelly, Georgia, theology; and Gary Galeotti, Oklahoma, theology. Seated are: (left to right) Southwestern Professor A. Donald Bell who delivered the challenge; Leslie Eugene Seibert, Florida, theology; Mrs. Owen Overton, Arkansas, religious education; Lloyd Mann, Washington, theology, and William David Kirkpatrick, Texas, theology.

## Seminary News Roundup

### GOLDEN GATE

The board of trustees for Golden Gate Baptist Theological Seminary approved fund-raising projects for a \$1 million Learning Resource Center and the endowment of a \$300,000 chair of mis-

sions and evangelism, in addition to adopting a record budget and granting a cost-of-living increase to faculty and staff.

Meeting in connection with the seminary's 25th anniversary celebration, the trustees approved a budget of \$790,355, an increase of \$71,250 over the current budget.

Elected associate professor of New Testament was Wayne H. Peterson, professor at Louisiana College, Pineville, Louisiana. He is a graduate of the University of Corpus Christi, and Southwestern Baptist Theological Seminary, Fort Worth, and has studied at the University of Switzerland under both Karl Barth and Emill Brunner.

The 25th anniversary celebration week began with a special address to the students, faculty, staff, trustees and development council by W. A. Carleton, vice president of the seminary. (BP)

### MIDWESTERN

The board of trustees for Midwestern Baptist Theological Seminary meeting here adopted a record budget, authorized construction of a new apartment project, and elected new officers.

The operating budget for the school year 1969-70 was set at \$575,970 by the board.

Elected to serve as visiting professor during the 1969-70 sessions was Charles L. Culpepper, Jr., missionary on furlough from Taiwan where he has been professor of theology at Taiwan Baptist Seminary, Taipei. (BP)

## Honorary Doctorates Go To Three Kentuckians

Georgetown College will award three honorary Doctor of Laws Degrees at its 40th anniversary commencement exercises Saturday, May 17, at 10:00 a.m.

The honors will go to Mr. Clarence F. Manning, retired vice president of Reynolds Metals Company; Mr. Lee E. Cralle, Louisville businessman and civic leader; and Dr. Luther Ray Richardson, retired chemist and nutritionist.

### Missionary News

#### To the field

**Mr. and Mrs. Bradley D. Brown**, Liberia, may now be addressed at P. O. Box 1778, Monrovia, Liberia. At the time of their appointment, Brown was pastor of the Union Baptist Church, Defoe. His wife was a school teacher in that community.

**R. Carrol Bruce**, Japan, may now be addressed at 8-143 Takinoue, Naka-ku, Yokohama, Japan. He is a native of Bremen. Mrs. Bruce, the former Frances Kirkpatrick, is scheduled to return to Japan May 19. She is a native of Petersburg, Kentucky.

**Mr. and Mrs. A. Clark Scanlon**, missionaries to Guatemala for 15 years, may now be addressed at Apartado 880, Santo Domingo, D. N., Dominican Republic. He is the new field representative for the Caribbean. Mrs. Scanlon, the former Sarah Martin, was born in Hazard and lived in several Kentucky towns.

**Mr. and Mrs. E. Price Mathieson**, Japan, may now be addressed at 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan. At the time of their appointment, he was athletic director and chairman of the physical education department of Campbellsville College.

**Mr. and Mrs. David Mein**, Brazil, may now be addressed at Caixa 221, Recife, Pernambuco, Brazil. The Meins, a popular Kentucky family, have been serving with the Foreign Mission Board since 1944.

#### On furlough

**James and Jean Leeper** may now be addressed c/o 618 Fifth Avenue, Dayton, Kentucky. James is a native of Dayton and a graduate of Southern Seminary.

#### Other news

**Dr. Benjamin Parker**, a New Orleans psychiatrist who has worked with the Foreign Mission Board in examining missionary candidates and helping missionaries for the past 15 years died recently. His death was termed "a loss to the whole foreign mission enterprise."

All of the honorees are native Kentuckians. Manning and Cralle were born in Louisville. Richardson is a son of Kenton, Kentucky.

The three degree recipients share one common major interest. All of them have held a lifelong interest in youth and their education.

Manning has served on two Kentucky school boards. He was a trustee at Georgetown College from 1953-57 and a member of the board of trustees of Southern Baptist Theological Seminary in Louisville.

An active churchman, he is a deacon of the First Baptist Church, Richmond, Virginia.

Cralle attended Georgetown College from 1914-16 and joined his father in business following college. He was for many years a director of Commonwealth Life Insurance Company and is President of the Lee E. Cralle Funeral Home in Louisville.

In 1963 he and Mrs. Cralle gave Georgetown College the Student Center which honors the memory of Mr.

Cralle's father. The benefaction is the largest ever made to the College.

Richardson is a 1923 alumnus of Georgetown. He was awarded the Masters Degree in 1928 and the Ph.D. in 1932 by the University of Missouri.

He is one of the school's most productive scientists. He wrote or collaborated in the writing of more than 90 scientific articles published in various professional journals. He is regarded as one of the country's leading authorities on the subjects of vitamins, amino acids, and nutritional properties of irradiated foods.

Dr. Richardson joined the faculty of Texas A. and M. University in 1946 after teaching assignments at the University of Missouri and Southwest Missouri Baptist College. He was named head of the Agricultural Analytical Services at Texas A. and M. in 1961. He retired in 1966.

The Richardsons returned to their native Kentucky following his retirement. They are currently living in Florence, Kentucky.

## "Book Of Job" Opens Eleventh Season At Pineville June 26

The religious drama, "The Book of Job", is scheduled for the eleventh annual opening on June 26th at Pine Mountain State Park Amphitheatre in Pineville, Kentucky. The opening of the drama this year will be highlighted by a dinner and a reception in honor of an organization known as "Friends of Job".

According to General Manager, Preston Slusher, these "Friends of Job", through their foresight, interest, faith, devotion and friendship, have helped "The Book of Job" to appear at two World's Fairs, to enjoy two New York

runs, two national tours, and two international tours. This group consists of 26 people representing three continents.

The drama continues to perform to larger audiences year after year at Pine Mountain State Park Amphitheatre, according to Slusher. The drama was first produced by Orlin and Irene Corey at Georgetown College when the Coreys were teachers at Georgetown.

The drama will be presented nightly, except Sundays, through July and August.

## Former Teacher, Mrs. Manning, Remembered At Special Dinner

The late Mrs. Ethel Peyton Manning was honored by the Loyal Daughters Bible Class of Walnut Street Baptist Church in Louisville, at the anniversary dinner of the class on April 15. Mrs. Manning was teacher of the class for 31 years before she died on April 9, 1968.

Mrs. Manning was described as an active and consecrated Christian with

great influence. She was an ardent student of the Bible and was dedicated to daily Bible study. She had read the Bible through each year for 40 years.

Members of Mrs. Manning's family were special guests for the occasion. These included her husband, James H. Manning, and two daughters, Mrs. Edith M. Eastes and Mrs. Gladys M. Ownbey.

## Burned Out Church Rebuilds

"Preacher, your church is on fire." These were the words that awoke Woodland Baptist Church pastor Billy Hicks March 29, 1966, when a passing truck driver noticed the fire and summoned Hicks from the parsonage next door to the church.

Flames already engulfed the back of the church and were spreading to the auditorium. Only a few chairs and the pastor's books were salvaged before the building was totally destroyed.

The 74-resident member Bethel Association church began immediately to make plans for a new building. With donations from the Kentucky Baptist Convention and the surrounding churches and businesses, along with the church's insurance, a start was made toward a new building constructed on top of the charred ruins.

While the new building went up, the church met in a Methodist church in Olmstead, about 10 miles away. The Methodist only had preaching on the fourth Sundays so the Baptist congregation had free run the other Sundays

of the month. On the fourth Sundays, the Methodist preacher alternated with the Woodland pastor in leading the services. The Methodists also attended the Baptist Sunday School since they had none of their own.

On October 16, 1966, the new church was dedicated. The building cost was almost \$22,000. Equipment cost was in excess of \$5,500.

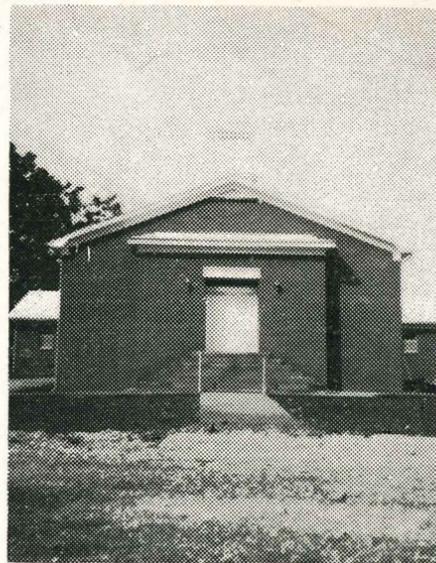
The following March, Pastor Hicks resigned and the church called its current pastor, David A. Hale.

Woodland had been forced to borrow several thousand dollars to complete its new building. For a church running in the 60's in Sunday School, paying back the loan seemed a great task.

A spokesman for the church said a number of good tithers helped the church greatly.

On February 5, 1969, the church voted its final payment and its well equipped modern building is now debt free.

"We thank God," said one of the members. "This has been a good experience for us."



Woodland Baptist Church

## Staff Changes

**Gilbert Larimore** has resigned the pastorate of the South Greensburg Baptist Mission in Russell Creek Association. He is now pastor of the Mt. Washington Baptist Church in East Lynn Association.

**Garnett Lawson**, former pastor of Highland Baptist Church in Warren Association, is now pastor of Sylvania Baptist Church in Long Run Association.

**George Lay** resigned the pastorate of the Good Hope Baptist Church in Pulaski Association to become pastor of Mt. Calvary Baptist Church in Casey Association.

The new pastor of Cold Springs Baptist Church in Northern Kentucky Association is **R. Gene Livingood**. He resigned the pastorate of Pleasant Ridge Baptist Church in Crittenden Association to accept the Cold Springs Church.

**Frank Manning** recently became pastor of Callahan Baptist Church in Lynn Camp Association. He resigned the pastorate of Watsons Chapel in Mt. Zion Association.

**Larry Martin**, former pastor of Sherman Baptist Church in Ohio River Association, is now pastor of Cave Springs Baptist Church in Ohio River Association.

The new pastor of Riverview Baptist Church in Crittenden Association is **Tom Powell**, a student at Georgetown College.

Georgetown College student, **Tom Raiser**, is the new pastor of Pleasant Green Baptist Church in Crittenden Association.

**Carl Stanifer** recently resigned the pastorate of the Pleasant Ridge Baptist Church in Lynn Association.

## "Crisis" Edition Of Review And Expositor Available

Articles by Kyle Haselden, late editor of the *Christian Century*, and Nathan Wright, noted authority in Black studies, will highlight a special May 10, issue of *The Review and Expositor*, the theological journal of the Southern Baptist Theological Seminary.

Published in conjunction with the 1968 Southern Baptist Convention "statement concerning the crisis in our nation," the special edition is entitled "The Serving Church in a Time of Crisis." Haselden's article, "The Peril and the Promise in Race Relations," is being printed for the first time. Originally given as an address for "People to People Week," an event sponsored by the Christian Life Commission in Florence, South Carolina, in 1968, it is one of the last works written by the famous Christian journalist.

Wright, who is director of the department of urban work in Newark, New Jersey, has written three books dealing with the national black crisis: *Let's Work Together*, *Black Power and Urban Unrest: Creative Possibilities*, and *Ready to Riot*.

His article, "Facing the New Black Mood," is also being printed for the first time. It is a discussion of black militancy and the role of the serving church in facing this phenomenon.

## Mercer Trustees Told To Prepare Report For Georgia Convention

Trustees of Mercer University have been mildly chided for voting to seek three federal construction grants, and were advised to "be prepared to report" to the Georgia Baptist Convention in November on the historic action.

The decisions on the Mercer federal grants issue were made by the Georgia Baptist Convention Executive Committee, in session at the Georgia Baptist Assembly here.

Mercer trustees had voted on February 7 to seek three federal grants, totaling \$570,000, to aid in construction of an infirmary, a fine arts auditorium and a swimming pool.

The action was taken despite convention votes in 1965, 1966 and 1968 forbidding Georgia Baptist institutions from seeking or accepting government tax monies.

The Executive Committee vote was made in the form of a lengthy "position paper" and recommendations from the convention's administration committee, which had been reviewing the matter since the Mercer action. (BP)

The special issue will function as a resource tool for two Home Mission Board conferences on "The Serving Church" to be held on the Southern Seminary campus this summer.

It is edited by G. Willis Bennett, associate professor of Christian ethics and social work at the seminary.

The special issue is not included in

the regular subscription rate. It can be ordered for \$1.00 by using a special order blank that has been inserted in the regular spring issue of *The Review and Expositor*, released in April. Persons interested in receiving the special issue who are not subscribers may write to The Review and Expositor, SBTS, 2825 Lexington Road, Louisville, 40206.

## S. S. Board Files Suit Seeking Removal Of Glorieta From Tax Role

The Southern Baptist Sunday School Board has filed a complaint against the tax assessor, the Board of Commissions and the treasurer of Santa Fe County, following the placement of Glorieta Baptist Assembly on the county assessment list at a value of ten million dollars.

The complaint, filed in the district court in Santa Fe County, calls for a judgment acknowledging that the assembly property and all its buildings are Southern Baptist church property used for religious, charitable and educational purposes and thus exempt from taxation under the New Mexico Constitution.

The board is also asking for an injunction against the collection of any tax on the Glorieta property or the listing of the property on the Santa Fe County

tax rolls pending the final outcome of the litigation.

Further, a permanent injunction is requested restraining the County from assessing the property or collecting or attempting to collect any real property tax as long as the property is owned and possessed by the Sunday School Board, and continues to be used for religious, charitable and educational purposes.

The assessment is termed "discriminatory" because similar educational and religious institutionally owned and used property within the state of New Mexico and within the County of Santa Fe is not subject to taxation and said taxation and assessment for taxation is contrary not only to laws, Constitution of the State of New Mexico, but also the Constitution of the United States. (BP)

## Baptist VIEWpoll Finds Opposition To Vatican Ambassador, Israeli Support

by Martin B. Bradley

Southern Baptist pastors and Sunday School teachers oppose the President appointing an official representative to the Vatican, according to the first Baptist VIEWpoll report.

This is a key finding from a nationwide survey conducted among 575 panel members of the Baptist VIEWpoll.

Another key finding of the first report is that over two-thirds of the pastors and Sunday School teachers surveyed indicated sympathies to be far more on the side of the Israelis than with the Arab states.

The first question for the VIEWpoll panel was, "Do you feel it would be appropriate for the President to appoint an official representative to the Vatican?"

Based on 92% response by mail, only 1.7% of the pastors and 3.7% of the Sunday School teachers answered "yes, as an ambassador."

Answering, "Yes, as liaison representative for communication purposes only" were 11.6% of the pastors and 18.2% of the Sunday School teachers.

"No" was the response of 84.6% of the pastors, 70.3% of the Sunday School teachers.

Persons in the survey (99.2%) who

said they had heard of the troubles between Israel and Arab states were asked, "In this trouble are your sympathies more with Israel or more with Arab states?"

The pastors reported 71.8% with Israel, 3.0% with Arab states, and 25.2% neither or undecided. The Sunday School teachers reported 69.3% with Israel, 1.7% with Arab states, and 29% neither or undecided.

When a comparison of responses of pastors and Sunday School teachers is made with those obtained in nationwide surveys of the U. S. adult population by the Gallup Poll, it appears that pastors and Sunday School teachers are more pro-Israel.

The Gallup Poll of January, 1967 reported 55% with Israel, 4% with Arab states and 41% neither or undecided. In the Gallup Poll of January, 1969, 50% were with Israel in sympathy, 5% with Arab states, and 45% undecided or neither.

Other items in the Baptist VIEWpoll to be released in the near future: Do you approve or disapprove of the way Nixon is handling his job as President? Are you in favor of the death penalty for persons convicted of murder? Do you now think integration will be pushed faster, or not so fast? (BP)

## Field Workers Available For Church Music Programs, Summer Conferences

Phil D. Perrin and Miss Phyllis Mattingly are two of the several field workers who are now accepting engagements for music schools and conferences during the summer of 1969, as field workers for the Music Department of the Kentucky Baptist Convention. Churches may schedule a Music Field Worker through the Church Music Department, Kentucky Baptist Building, Middletown, 40243.



Perrin



Mattingly

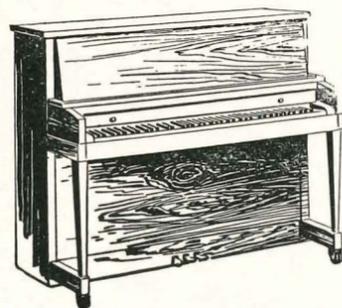
music as a faculty member of the Hazard Community College and is director of music of the First Baptist Church of Hazard. He is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, and he is an ordained minister.

Miss Mattingly is a recent graduate of Georgetown College and teaches music in the public schools of Springfield, Kentucky.

When the schedules of these two field workers are full other workers have been secured to stand by to take engagements as churches request them.

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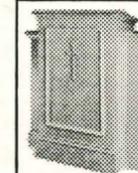
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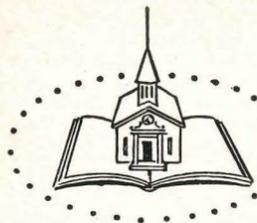
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# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 18, 1969)

LIFE AND WORK SERIES

## Remember Who You Are

Repeatedly John called the attention of his readers to the unparalleled, unmerited, unsolicited, unchanging, and unending love of God. He taught that God is love, that those who abide in God will exemplify love, and that believers prove their Christian sonship by their love for others.

Some frequently confuse sonship and fellowship. Apparently they do not understand that one may be a child of God without always enjoying good fellowship with Him, just as children may be out of fellowship with their earthly parents through disobedience, yet they are still members of the family.

**I John 1:8-10**

Sin is such a universal fact in the lives of Christians that God's Word plainly states that anyone who declares that he is without sin both deceives himself and proves by his actions before God and his fellows that he is a liar. One who has God's truth, or His revelation in Christ, dwelling in him, knows his own spiritual condition so well that he would not dare to claim that he is without sin. Rather than attempting to make God a liar by claiming sinlessness, every Christian must confess his sins to God and ask Him for His loving forgiveness and cleansing. Instead of denying that he has committed sins, or trying to conceal them, one should be honest enough to confess them in penitence to God Who can and will forgive and cleanse them.

**I John 2:1-11**

When he wrote this epistle John was an old man. In this second chapter he referred to his readers, for whom he had a most tender and warm affection, as "my little children." After using this affectionate designation, John informed them of the purpose for which he was writing these words—that they might not sin against God. His message was written to Christians. He certainly would not have charged the unsaved to refrain from sinning, because that would have been an utter impossibility for them.

In the expression, "if any man sin," John admits the possibility of sinning. There is in every Christian a tendency to evil, and sometimes we yield to the temptations which assail us both from

within and without. What then? Are we to despair! Not at all. No allowance is made for sin, but, in case we do sin, there is a divine provision for us. "We have an advocate with the Father, Jesus Christ the righteous."

But, this does not excuse sin, any more than you should set fire to a building which has a fire escape in order that you might have a chance to use the escape.

An advocate is one who pleads the cause of another. Some advocates are successful, whereas others are not. Our Advocate, Jesus Christ the righteous, is always successful. Not only is sin dealt with at the beginning of the Christian life, but day by day we may enjoy the cleansing power of the blood of our Divine Advocate.

John also spoke of the tests whereby one may know that he is a child of God. One of these is obedience to His commandments. It is always right and best for Christians to use Christ as the

INTERNATIONAL SERIES

## Keys To Bible Understanding

There is a clear distinction between reading and studying the Bible. A careful, serious, thoughtful, prayerful, and purposeful study of the Bible by the Christian will result in his growth in knowledge and in the deepening of his spiritual life. This lesson directs our attention to three keys to the understanding of the Bible.

**The illumination of the Holy Spirit  
John 16:12-15**

After forewarning His disciples of their future persecution of the world, the Lord told them that He was going to leave them. Even though His departure was for their benefit, they were overwhelmed with sorrow. For the encouragement of the distressed disciples, Christ announced the good news of the coming of the Holy Spirit, whose presence would be a great blessing to them.

pattern for their lives. Living in obedience to and imitation of Christ gives one a blessed assurance which is invaluable, and proves to observers that one is truly a Christian.

Love is a test of fellowship with God. The commandment to love one another was old in the sense that John's readers had heard it previously, and doubtless had read it in the Old Testament, but it was new in the sense that in Christ love had reached a standard hitherto unseen, and it was by that standard that they were to be governed. Christ refused to allow hatred to enter His heart and life.

If love for one's brother, whether a brother by creation only or by regeneration, is lacking, such a person is disobedient to God and walking in darkness. If one has hatred in his heart rather than love, one cannot prove to others that he is a child of God. When hatred dominates anyone, his energies will be directed in the wrong channels.

Christ told His disciples that when the Holy Spirit should come He would illuminate their understanding, make things clear to them, and lead them in the way in which they should go. He assured them that the Holy Spirit would be the One Who would interpret the truth and guide them into it. Whereas human wisdom gives us knowledge about God's Word, the Holy Spirit, as interpreter of the Word, gives us knowledge of the Word itself.

The Holy Spirit glorifies Christ in the experience of the saved by leading them to Him for fresh supplies of grace, peace, wisdom, and strength. He even enables God's children to pass through great sorrows with a peace which the world can neither give nor take away.

**Persistent study  
Acts 17:10-12**

After Paul and Silas had been sub-



jected to cruel treatment at Philippi, they journeyed to Thessalonica, the metropolis of Macedonia, and there they attended the services at the synagogue. When Paul was invited to speak, he declared that the Christ Whom he preached was the Messiah Whom the Jews had been expecting. He tried to prove that Jesus of Nazareth had fulfilled the prophetic scriptures and deserved to be worshiped as the long-expected Messiah and the Saviour of men. Many of his listeners were convinced and believed on Christ, but the majority rejected His preaching. Ere long they gathered a mob of the vilest elements of the citizenry and created an uproar in the city.

After departing at night, because of the imminent danger, they fled to Berea. There they found that the Jews were numerous enough to have a synagogue. As was their custom, they went immediately to the synagogue and there began their work.

There they encountered Jews who were so unprejudiced and noble that they were willing to listen with eager and open minds to the message of Christ's ambassadors. After they had listened attentively, these Jews carefully and daily searched the Scriptures to see if what the missionaries had said was true. Christian growth requires the personal study of the Scriptures with regularity. When the Bereans discovered that the preaching to which they had listened was scriptural, many of them believed on Christ and were saved.

**Willingness to obey  
James 1:22-25**

In his exceedingly practical letter to the Christians of his day James did not mince matters, but plainly stated that Christianity must express itself in conformity to the Word and will of Christ. One's responsibility to the Lord has not been discharged when he has attended church services and listened to the preaching and teaching of God's Word. He must permit the Word and will of Christ to be operative in his life. In the early church were some who thought there was virtue in just hearing the Word, and that it did not matter whether or not one obeyed it. James declared that all such were just deceiving themselves.

James emphasized the important and necessity of obedience to the revealed will of our Lord. It is easy to give mental assent to the things set forth in God's Word, but it is an entirely different matter when it comes to actual obedience to the divine commands. Christians should be good listeners for their protection from error, for their progress in the truth, and for power in their service, but they should also know and experience the great delight of doing the will of Him Whom they love.



# TEEN TEMPO

by  
Donal W. Key

## The Respectables

Have you heard what they're saying? "These kids today have no respect. They don't respect the law; they don't respect their elders; they don't even respect each other."

These statements imply two things which are not true. (1) All teenagers have no respect for anything or anybody; (2) adults have more respect and are more respectable than the teenagers.

As teenagers I'm sure you sometimes wonder about the quality of your generation. But I am equally sure you see right through hypocrisies whether they be teenage or adult.

Recently, I fell into the trap. While standing in one of two short lines outside an ice cream drive-in I heard a rough banging on the big glass window. Then a loud whistle from behind the second counter turned me around. The noise was coming from the teenage boy inside. "Hey you—come ere," he said looking at me. I stepped over and asked, "Are you addressing me?" "Yeah, you. What you want? You been waited on?"

By that time my rather unrighteous indignation was in full bloom.

"No, I haven't been, and I'm not sure I want to be waited on by you until you have a little more respect for your customers."

Well, after a cutting remark like that you know what happened. He slammed the window closed and I got my ice cream from the young lady at the first counter. I was tempted to generalize.

## Four Planks

As one example of the liberating variety of New Testament religion, let me point to the differences between the church at Jerusalem and the church at Antioch. These two churches coordinated a number of their undertakings. Their leaders conferred on occasion, and the two bodies clearly believed themselves to be sister churches united within one Christian movement. Yet these two New Testament churches were divided over the utterly fundamental question whether circumcision, food laws and submission generally to Jewish customs were requirements for full entrance into their fellowships or not.

What this means is that no church or denomination has the right to call itself Biblical unless it can unite within itself as much doctrinal difference as one finds between Antioch and Jerusalem,

But in reality I knew it was not "these teenagers" but "this teenager" who had just stomped across part of my standard of respect. Webster defines respect as holding something or someone in high esteem or having regard for. The expression of both self respect and respect for others is largely regulated by learned standards. The standards may vary somewhat from place to place and from generation to generation. But it is at the point where these standards break down we have our major social problems.

The lack of respectability in the adult world has always been a major factor in whatever shortage there may be in the next generation. In other words—the admonition "respect your elders" has little validity as a standard of respect if the elements of maturity are not present. You see the mature world has always demanded of itself (1) discipline, (2) self-control, and (3) respect for the rights of others. These, consequently, are the elements of respectability.

Every person demands a certain amount of respect just for being a person. Creation gets the ball rolling. As one becomes a responsible person respectability increases. But it is at the level where one begins to respect the rights of others that respectability appears full grown. This kind of person demands respect not only from his peers but from his elders. He is not only a person with respect but he is himself a Respectable.

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and as much doctrinal variation as one finds generally within the New Testament. If we Baptists are serious in thinking of ourselves as the people of the Book, then we must cease using the Scripture as a whiplash to enforce conformity. The New Testament is a charter of Christian liberty. I would like therefore to call upon all segments of our Convention to begin living up to our basic document or else to admit that it is not the Bible but our creeds and traditions with which we are bullying individuals, groups and churches.

These planks are not meant for hitting people over the head. They are meant for building—"for building up the body of Christ, until we all attain the unity of the faith and of the knowledge of the Son of God, to mature manhood." (Eph. 4:12-13, RSV.)

# At last—a way to get today's young people interested in reading the Bible



The mountain where Moses received the Ten Commandments is this one on the Sinai peninsula, according to a late Byzantine Christian tradition.



Israelite idols of pagan gods, made in defiance of God's command. These were found at Samaria and date to the 8th Century B.C.



The tomb of David may be one of those shown here, according to Scriptural indications and other historical evidence.



The cup that Jesus used at the Last Supper was probably not metal as many people believe. Instead, it was very likely glass like the one shown here.



The coin of the tribute shown by Jesus to the Pharisees was undoubtedly a denarius like this one, bearing the image and superscription of Tiberius Caesar.

New Illustrated Family Encyclopedia of **THE LIVING BIBLE** pictures and explains over 2,000 Biblical events, places, and things—many shown as they actually appeared at the time

So many young people today seem to be losing the way. Pot parties, promiscuous sex, vandalism, and rioting are becoming almost a way of life for them.

The lessons of the Bible seem to be losing their influence. Many young people just don't read their Bible with true reverence and understanding the way previous generations did. It no longer seems real or important to them.

But suppose our children, during their formative years, could take a trip to the lands of the Bible as they actually existed.

Suppose they could actually see the city founded by Cain.

...the mountain where Noah's ark is believed to have landed.

...the very spot where the waters of the Red Sea must have parted for Moses and the fleeing Israelites.

...the wall where the Apostle Paul is said to have been lowered in a basket.

...the actual salt pillar that has been known for centuries as Lot's Wife.

...a "coat of many colors" exactly like that worn by Joseph.

...the kind of camel saddle in which Rachel hid her father's household goods.

Wouldn't any child come back from such a trip with a new eagerness to read in the Bible about the people, places and things he had seen? And wouldn't this new interest in the Bible help him on the right path?

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