

December 10, 1968

**Ancient City Ruins
Depict Dwellers' Fear**

By Gene Jester

JERUSALEM, Israel (BP)--"The people who lived in Ai were afraid."

That was the conclusion of a worker who watched a 4,700 year-old city wall slowly emerge from the earth under the archeologist's pick and trowel. Afraid they must have been, because the wall of massive boulders stands flat on bedrock about 25 feet wide and towers nearly 20 feet high.

The story of the city called Ai (which means the Ruin) is written only in the plan of its fortifications and houses. Not one word survives the silence of antiquity for the first 1,800 years of its history. Only when the Israelites entered the hill country with Joshua, some 1,300 years after the great Early Bronze Age city fell, do we hear of it--and then it is only a small village, built on the ruins of its former glory.

"We discover its story with pick and trowel, not by reading ancient inscriptions," explains Professor Joseph A. Callaway of the Southern Baptist Theological Seminary, the director of the Joint Archeological Expedition to Ai, now completing its third season of work.

Twenty-five staff members, 12 of them Southern Baptists, spent the summer digging and supervising the work of 135 local workers in excavations at seven sites. The expedition was under the auspices of the American Schools of Oriental Research.

Ai, situated on a hill 2800 feet above sea level, is built down the east slope of the hill like a fortress. Its sanctuary and government buildings rest secure on the highest part, with terraces sloping down to the East. The city covers 27 acres, almost four times the size of ancient Jericho.

Below the formidable east wall of the city is Wadi (dry valley) Auja winding like a road to the Jordan River, north of Jericho. In ancient times the Wadi Auja was the classic infiltration route into the central hill country of Palestine.

"The almost weekly boom of artillery that echoes up the valley from Jordan reminds one that it still is a place to be guarded. Only six months ago a pitched battle was fought with infiltrators on the north side of the Wadi within three miles of the ancient city," Callaway noted.

This city of fear, struggle and conquest is significant because it holds the secrets of the first organized capture and development of Palestine, some 5,000 years ago.

"Our unnamed city, called Ai was for unknown centuries one of the most important outposts of imperialism of the Egyptians, thought to be the first powers to bring Palestine under organized government control," Callaway stated.

If the ancient stones could talk, he speculated that they would tell stories of local sons led off as slaves to help build the pyramids.

On at least two occasions the Wadi Auja, key to the city's defense, was penetrated and enemies destroyed the city. The first of these was 4,500 years ago and came as a surprise to the inhabitants.

In about 1220 B.C. a small village covering not more than two and one-half acres, was built around the ruins of the acropolis. Callaway claims that this now appears to have been the city of Ai that Joshua and his small army of infiltrators took in an ambush, executed in the same Wadi Auja where Joshua's descendants guard around the clock today.

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Space Technology Gives Man
New Potentials, Lindaman Says

NASHVILLE (BP)--Space age technology is changing man's whole perspective of the world, giving him new freedom and responsibility, a manufacturer of spacecraft components told about 1,300 Baptist leaders here.

"We truly stand at the threshold of a whole new frontier which the exploration of space is giving us," said Edward B. Lindaman, manager of a division of North American Rockwell Corp., in Downey, Calif., which makes components of the Apollo spacecraft.

Speaking to the Southern Baptist Planning and Promotion Conference here, Lindaman said that the December moon shot has far more significance than most people realize.

"On Christmas eve, three earthlings will look at the earth from the other side of the moon, and our whole perspective of the earth will be changed," Lindaman said.

"This strange new actuality, viewing the earth this way, will be the basis for a new era of exciting potentials having to do with the full development of human beings," he added.

"We dare no longer set the limits on our globe," he declared. "We have a new set of eyes. We are enabled to see; enabled to do. We are free to exhaust the limits of the possible. We can think at new levels, and consequently we can act at new levels."

At the basis of the revolution in space technology is the question, "Who is man?", Lindaman stated. Space technology is radically changing man's self-image, he added.

"Most of us were tradition-oriented in the past," Lindaman said. "But now we must think in terms of the possibilities of the future, not the past tradition. We get our personal identity from our vision of the future and what it can be."

Lindaman, a Presbyterian layman who directs configuration management for Rockwell's Apollo Command Service Module space division, described numerous technological advances of the 1970's that will affect mankind.

From orbiting spacecraft, man will be able to classify soil, locate new sources of minerals, study the best uses of land, identify crop yields and crop diseases, track migratory birds, conduct flood control surveys, determine how many people use public parks and recreation facilities by changes in temperatures caused by body heat, detect earthquakes in advance, predict weather, and provide global television broadcasts from orbiting spacecraft.

Within 20 years, three-dimensional television screens can project life-size, full-color images so accurate that the viewer cannot distinguish between them and the real thing--all on your living room wall, Lindaman said.

It is not fantasy to predict that the children in elementary school today may someday spend a vacation on the moon or orbit the earth on an orbiting hotel, he added.

Rockwell scientists are now working on television sets so small that 12 of them can sit on the head of a pin, he declared.

In all of this advance, man must find meaning in life, and that meaning cannot be discovered in a laboratory, Lindaman stated. The new technology will, however, give man a new freedom to discover who man really is.

In poetic language, he described how he imagined God might have created the universe 4½ billion years ago. He challenged the Baptist leaders present to use their imaginations to picture what life in the future will be like.

He called for awareness of a new vision in our awakening consciousness of what man can do. "He can imagine, he can plan, and he and only he can see what is not there, inspired by the living spirit of our Lord.

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"Man is a spiritual being, and he must be understood from this perspective, with the need for a relationship to eternity, to his creator, and to his fellow man," Lindaman stated.

"The hope of the future lies not on purely secular grounds as I have described them, but on man's confidence in the ultimate outcome," Lindaman concluded. "Man cannot be without his spirit, his sense of brotherhood, his attachment to God, his sense of the sacred.

"In the name of God, we must do better than before, for the future will not wait," he declared.

Lindaman's 1½ hour address prompted a standing ovation from the 1,300 Baptist leaders present to make plans for the 1970's.

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2,000 Attend Crusade Rally,
Church Withdraws Invitation

(12-10-68)

CHICAGO (BP)--About 2,000 Baptists from a half-dozen different Baptist conventions here attended a Crusade of the Americas Rally despite a two-inch snow and a last-minute change in meeting place.

The Moody Memorial Church in Chicago withdrew permission for use of its building for the rally because of an objection from the church's board of directors to one of the speakers, Culbert Rutenber.

Rutenber, president of the American Baptist Convention and a professor at Andover-Newton Theological Seminary in Newton Center, Mass., was one of three major speakers for the rally.

The Moody directors said they were not sympathetic with some of Rutenber's theological views, and also disagreed with his pacifist stand.

Although Rutenber was not scheduled to bring the major address, the directors seemed afraid that press reports on the meeting might imply that the church might be in agreement with his views, said James A. Ponder, chairman of the rally committee and secretary of evangelism for the Illinois Baptist State Association.

Major address was delivered by Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and former president of the Southern Baptist Convention.

Sharing the pulpit with Hobbs and Rutenber was Joseph H. Jackson, president of the National Baptist Convention, USA, Inc., and pastor of Olivet Baptist church in Chicago.

When the Moody church withdrew its invitation, the rally had to be switched to the Medina Temple, and all publicity pieces already printed had to be changed by hand.

The weather badly hurt attendance, Ponder said, "but the spirit of the meeting was just great."

As a result of the inter-racial rally involving Southern, Swedish, German, and Negro Baptists in the Chicago area, there is a possibility that quarterly meetings may be held for Baptist pastors in the Chicago area to plan and work closer together, Ponder said.

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Sermon Contest Slated
On 1969-70 SBC Theme

(12-10-68)

NASHVILLE (BP)--A committee of the Southern Baptist Convention Inter-Agency Council has announced plans for contest for the best sermon on the 1969-70 SBC theme, "Living the Spirit of Christ in Belief and Relevance."

The contest will be open to any Southern Baptist "sermonizer or would-be sermonizer", including both ministers and laymen. Deadline for entry is March 31, 1969.

First place award in the contest will be \$150. Second place wins \$100, and third merits \$50. Five honorable mention awards are slated at \$25 each.

Purpose of the contest, according to a three-man subcommittee of the SBC 70 Onward Committee is to "encourage the widest possible concern about the significant implications of the theme, "Living the Spirit of Christ in Belief and Relevance."

Sermons should be 1,500 to 2,000 words in length, including outlines incorporated into the written material.

Decision concerning awards will be made at the time of the 1969 Southern Baptist Convention.

Entries should be typed, double spaced in 8½ x 11 white paper, and mailed to the 70 Onward Committee, Room 104, 460 James Robertson Pky., Nashville, Tenn., 37219.

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**Baptist Planners Urged:
Choose Crucial Issues**

NASHVILLE (BP)--Southern Baptist planners were challenged here to choose the most crucial issues and the most modern methods in planning the work of the 11 million-member denomination in 1969-73.

The plea for new methods came from W. A. Criswell, president of the Southern Baptist Convention and pastor of the 15,000-member First Baptist Church of Dallas, in describing the demands upon Christian leadership in the 1970's.

Cecil Sherman, pastor of First Baptist Church of Asheville, N. C., told the group Southern Baptists need to start dealing with the "no-no's" in the 1970's such as integration, the plight of the poor, and other basic needs of people while spending less time on correct doctrine.

More than 1,300 persons from throughout the United States attended the five-day Southern Baptist Planning and Promotion Conference. They represent more than 400 Baptist associations, 30 state Baptist conventions, and 23 agencies and organizations of the Southern Baptist Convention.

Most of the five-day meeting was devoted to small group sessions concentrating on such areas of work as Sunday School, church training, music, Brotherhood, Woman's Missionary Union, evangelism, missions, architecture, work with Negro Baptists, stewardship, ethics, and public relations.

Criswell, who insisted he has become a jet-age preacher to keep pace with the times, said he would adopt any new method to advance the cause of Christ. He revealed that his church, largest in the Southern Baptist Convention, has decided to use a computer.

Acceptance of new methods doesn't mean Southern Baptists are giving less attention to the unchanging verities of the faith, Criswell reminded.

"People have problems and needs which demand answers. We have those answers. No longer can we minister to one part of a person. We must do more than preach sermons. We must build a Christian fellowship which includes a ministry to the total family."

To carry out this ministry, Southern Baptists are going to need in the churches the same new approaches public school systems are using, Criswell said. It may even call for several churches joining together to meet a community need, he added.

"We ought to be willing to get involved with the perplexities and frustrations of people around us. Jesus involved himself with the world. He went to parties, weddings, and to dinner with sinners. He talked about that cup of cold water, a lost sheep, and the knock at the door. It's that same involvement that's expected of us," Criswell said.

Sherman, who indicated on the first day of the planning conference he disagreed with some concepts of Baptist polity about church ordinances, told the group he didn't want any associations, state Baptist conventions, or Southern Baptist Convention groups telling his church what to believe and practice.

During the 1970's the churches will be under stress and won't be so careful about correct doctrine, Sherman predicted. He said Southern Baptists are now living in a time when people couldn't care less about correct doctrine and when some college graduates think alien immersion means baptizing foreigners. (Actually, it is accepting church members who have been baptized by other denominations without re-baptism.)

These persons are pitting Southern Baptists' concern about correct doctrine against a starving child in Biafra, and drawing a conclusion as to what's important, Sherman said.

The outspoken North Carolina preacher disclosed his church has a credibility gap much like the Democratic administration in Washington.

"People don't believe us. They don't want more preaching. They want more action and right now. We have kept our churches but lost our integrity. Now we face the possibility of losing our churches altogether because youth don't want to be identified with an integrity-less church."

Sherman said he's going to insist on more local involvement by his church in the 1970's and will begin by listening to his laymen. They are asking for more child care, better vacation Bible schools, and similar projects, he said.

"I haven't mentioned evangelism as a basic need in the 1970's. I suggest that evangelism is presently crippled because of our failure to meet human need. When we earn the right to be heard, evangelism will flower again," Sherman concluded.

The denomination can help churches in the 1970's by providing creative resources such as guidance in a program with non-readers, with alcoholics, help in sex education, and other basic concerns of people, Sherman said.

The Planning and Promotion Conference also heard three reports on how associations, state conventions, and the Southern Baptist Convention can take the initiative in the 1970's.



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