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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

February 26, 1970

How about joining me in this? This is a way to keep on helping others when we are dead.

A sensible burial

Erwin L. McDonald

When I have fears that I may cease to be

Before [or after!] my pen has glean'd my teeming brain....

—*Apologies to Shelley*

The closer I get to the time of my departure from this vale of tears, the more I am concerned over the high cost of and elaborate technique of laying by whatever remains of a fellow on such occasions.

I understand it costs a cold thousand dollars or more, on the current market, to get a "decent" burial, with all that our pagan practices dictate. This includes prettying up of the remains, an air-tight casket in a wide choice of colors—some of them equipped with foam rubber mattresses!—and an air-tight, water-tight burial vault.

"They really put him [or her] away nicely," friends are accustomed to saying. And they mean well, for they mean this to speak kindly for the bereaved.

But the actual truth is that those who follow custom in burying a loved one sink a lot of money into a burial that really does not honor anybody, least of all the deceased, who can know and profit nothing from the extravagance.

Why waste all that money?

The late President Eisenhower set a good example for all of us in specifying that he be buried in a simple, unadorned, and inexpensive coffin such as used for the poorest service man.

Here is what I want done about my own disposal. I do not want my body given to science as a cadaver for young medics. (I am inconsistent here, for that would be a good thing to do and it would eliminate the necessity for a burial. But I still have not conquered my illogical emotions at this point.)

Bury me in a plain, pine coffin in a plain pine box or whatever costs about the same. Then take whatever remains between this expense and \$1,000 and give it to the Arkansas Baptist State Convention as an endowment for Cooperative Program causes.

IN THIS ISSUE:

TWO IRISH BAPTIST leaders will be in Arkansas to view Baptist work as part of a tour of the United States. Read about their plans on page 5.

A MARIANNA COUPLE has an international family. The story of their Korean children and how they adopted them is found on page 6.

A GUEST EDITORIAL explores the cost to the American people of alcohol problems, and discusses some solutions. See page 3.

THE BAPTIST perspective of Little Rock is featured on this week's cover. See page 4 for more details.

ARKANSANS are among those named home missionaries. The story is on page 11.

Arkansas Baptist newsmagazine

February 26, 1970

Volume 69, No 9

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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.

Society's blood-sucking leach

Fifty years ago, the prohibition era in the United States began—to last for 13 years. The nation banned the manufacture and sale of any beverages of more than 1/2 of 1 percent alcohol.

The 18th Amendment to the Constitution was enacted to put an end to the saloon, which not only dispensed alcoholic beverages by the drink but which was the local focus of much moral and political corruption. Many states had already gone dry but they experienced great difficulty in keeping liquor from flowing in from wet areas. National prohibition expressed the will of a great majority of U. S. citizens in banning the manufacture and sale of alcoholic beverages completely.

The 18th Amendment was ratified by 46 of the 48 states. Only Connecticut and Rhode Island failed to ratify. The 18th Amendment expressed the determination of a large majority of Americans to rid the nation, by law, of intoxicating liquor and the evil and corruption of the saloon.

Until it was nullified by bootlegging and law violation, prohibition chalked up many successes.

Drinking was reduced by two-thirds. Alcoholism and other diseases affected by drinking fell to new lows. Crime rates fell. Bank deposits increased. Life insurance sales grew rapidly. The working man had money, formerly spent for intoxicants, to pay for his home, his car and the education of his children.

In spite of talk of the great cost of enforcement, the fines collected and the sale of confiscated cars of bootleggers brought in far more than the few millions that enforcement cost. Had enforcement been in more friendly hands in the earlier years it is doubtful that prohibition would ever have been repealed. Until the Association Against the Prohibition Amendment finally succeeded in tearing it down, prohibition was truly a noble experiment, and an uncrowned success in reducing the evils resulting from the sale and use of intoxicating liquors.

Fifty-three millionaires and other special interest groups, anxious to unload their tax burdens onto the working man's beer, wine and whisky, spent millions to buy up the press, and sell America on the idea that repeal would be a great social and financial blessing.

The 21st Amendment repealed the 18th. It also gave each state power to deal with the liquor problem as it saw fit within its own borders. Today states are just as powerless as in the saloon days. With modern transportation, wet and dry territories are closer together. Radio, television, newspaper and magazine advertising are no respecters of state lines. The Madison Avenue impact is felt in every corner of the land. People are being brainwashed into believing that alcohol is one of God's great blessings and drinking is the American way of life.

The alcoholic beverage industry has one of the most powerful public relations and lobbying forces in the nation. Vast profits from the sale of alcoholic beverages enable this industry to spend huge sums in its effort to liberalize liquor laws in every state and in the nation's capital. All restrictions on the sale of alcohol are under attack.

The alcoholic beverage industry is largely unconcerned that alcoholism: is the number three public health problem; numbers at least seven million cases; ranks second as a cause of suicide; accounts for 50 percent of admissions to mental hospitals; and costs industry upwards of seven billion dollars annually. The liquor industry's efforts to block legislation on drinking and driving points to its lack of concern that drinking drivers kill one American every twenty minutes and maim or cripple 5,000 people per day.

The nation is faced with the threat of alcohol, plus marijuana, LSD, heroin, and dozens of other hallucinogenic drugs. The physical, mental and moral health of the community has never faced greater peril from alcohol and other addictive chemicals.

What of the next 50 years? The community is beginning to take concern over our present alcoholic plight. Many persons recognize the need for new and adequate restrictions.

What form will these restrictions take? Will education on the effects of alcohol be considered sufficient? Or will the people become convinced as they are becoming in the case of cigarettes, that the unscrupulous promotion of alcoholic beverages through advertising needs to be abolished?

Will they call for the use of radio, television,

Continued on page 4

Denominational primacy —and the Bible

A group of good people labeled by friends as rural, semi-rural, average, middle-class people have built the largest evangelical denomination in America. They have done this primarily because of their almost fanatical confidence in the Bible. To them the Word of God was infallible, inerrant, completely dependable and reliable. Frankly, these Godly people were not too well informed on textual criticism, the early church fathers, original manuscripts, contemporary literature, Josephus, spurious passages, scribe-ographical errors, editorial footnotes, or the Dead Sea Scrolls. To them the word of God was as dependable as the navigation instruments were to the sailor. They trusted the instrument to the extent they were confident to cast off and put out to sea, knowing the exactness of their destiny.



DR. ASHCRAFT

It has only been since sophisticated scholars have been casting aspersions of doubt upon the Biblical record that shortages of preachers and missionaries have been noted, baptisms decreased, attendance has dropped off and a general decline in Christian activities recorded. When confidence in the chief source material for divine matters was shaken, many sorrows and incurable ills were born. However, those who persisted in their zealous confidence in the infallibility of the Word have led good lives, slept well upon retiring, made regular payments on their installment plans, won their neighbors to the Lord, paid their tithes into the church, remained amazingly free from nervous breakdowns, their children being well adjusted and are still living with their original wives—how nice.

We are too great and smart to allow the matter of definition to separate us or to afford ourselves the scholastic elegance which would destroy the confidence of those who have created us. I

plead this day for people who deal with such sacred matters to say what they mean and mean what they say. There will always be good men around to serve as reverent pall bearers to those who insist on flying their craft by the seat of their pants, never being quite able to bring themselves to trust the instrument panel. I had rather be a part time lay preacher, confident of my message, than to be a full time ordained pipefitter with a seminary degree. One man's opinion, but I must say it!—Charles H. Ashcraft, Executive Secretary

Annuity Board actions boost plan benefits

DALLAS (BP)—The Southern Baptist Annuity Board here took several actions designed to increase benefits for most active members of its protection programs.

Trustees endorsed allocation of a "good experience credit" during 1970, which will provide two per cent of the retirement credits accrued to date for each member participating in two specific plans (Plans A-10 and A-11).

Trustees also approved issuance of the fourth consecutive "13th check," endorsed recommendations of its long-range planning committee, authorized by-law changes to correspond with organizational objectives of its planning committee, and adopted the report of the executive secretary, and elected officers.

R. Alton Reed, executive secretary of the Annuity Board, said the "13th check" for 1969 will amount to 13 per cent of the annual benefit paid to annuitants. It is the highest percentage ever given. The previous high was 12 per cent.

The extra check will be mailed to all persons currently receiving monthly checks (hence the name "13th check"), except those which apply to education, fixed period, and variable benefits, Reed said.



BAPTIST PERSPECTIVE—

The new Baptist Building, No. 5, is shown here in its relationship to other downtown Little Rock points of interest. No. 1 is the new Union National Bank Building; No. 2, the new Worthen Bank and Trust Co. Building; No. 3, the Tower Building; and, No. 6, the Post Office Building.

The former Baptist Building, vacated more than a year ago for the new Baptist Building, is indicated as No. 4.

No. 7 is Immanuel Church, and No. 8, Arkansas Baptist Medical Center.—Chamber of Commerce Photo

Methodist give \$39.9 million

EVANSTON, Ill.—United Methodists gave \$39,922,287 for denominational general benevolence programs in 1969.

Included was \$22,268,424 for World Service, the basic benevolence category of the Church. This was 89 percent of the goal of \$25 million.

The figures, released by general treasurer R. Bryan Brawner, did not include local church and annual conference (regional) giving. (EP)

Society's blood-sucking leach

Continued from page 3

and other media in a counter-campaign to wean people away from alcohol? Will they insist on appropriate national controls of manufacture and sale of intoxicants? Will churches renew their former concern and take stronger positions regarding the use of alcoholic beverages?

In the next 50 years the American people must face the problem of alcohol realistically, treating it as the number one addictive drug. The alternative is greater consumption with escalating waste of human resources.—American Council on Alcohol Problems

Editorials

Burton Miley to Cherokee Village

Burton Miley, -who resigned a few weeks ago as pastor of First Church, Springdale, has accepted a call to Cherokee Village Church, a mission of Park Hill Church, North Little Rock. Mr. Miley fills the vacancy caused by the death last fall of Hugh Cooper, organizer and first pastor of Cherokee Village Church. Mr. Miley was pastor of the Springdale church for nearly 17 years. During his tenure there the church organized a mission which is now Elmdale Church, built or remodeled all of its facilities, and received more than 900 new members, more than half of them by baptism. The annual church budget more than doubled and the church buildings, worth \$600,000, are debt-free.



MR. MILEY

A native of Florida, Mr. Miley was engaged in business in Plant City, Fla., prior to entering the ministry. He is a graduate of New Orleans Seminary.

Irish Baptist leaders view Baptist work in Arkansas

Two Irish Baptist leaders will be in Arkansas for speaking engagements March 1-4, in connection with a tour of Southern Baptist work in the United States. They are Joshua Thompson, executive secretary, and John G. M. McCullough, treasurer, Baptist Union of Ireland, Belfast.

Mr. Thompson will fill preaching engagements Sunday morning at Park Hill Church, North Little Rock, and Sunday night at First Church, West Memphis. Mr. McCullough will speak during the Sunday School hour at Park Hill Church and during the Training Union service at First Church, West Memphis.

Monday, March 2, the Irish visitors will be featured on the "Arkansas A. M." program of Television Station KTHV (Channel 11), Little Rock, with Bob Hicks and Bob Bray, between 7:35 and 7:55 a.m.

On Wednesday, March 4, Mr. Thompson will be the speaker for the weekly prayer-meeting of Baptist employees, in Baptist Building, Little Rock, at 9 a.m. The same day, he will speak at the mid-week service of Immanuel Church, Little Rock.

The Irish leaders will come to Little Rock from several days' visit in Nashville, headquarters of the Southern Baptist Convention. From Little Rock they will continue on an itinerary that will take them to Dallas, San Antonio, Atlanta, and Richmond.



MR. THOMPSON

Persons wishing to contact them while they are in Little Rock may reach them at the Marion Hotel, or through Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, Baptist Building.

From the churches—

First Church, Kensett, ordained Othal L. Ballard and Douglas Houston deacons on Feb. 1. A. W. Upchurch, pastor, served as moderator, Perry Palmer as clerk, and Wayne D. Gunther as questioner. William Bennett, associational missionary, delivered the ordination sermon. R. H. Pryor led the prayer, and W. J. Black gave the charge.

Six members of Browns Chapel Church, Paragould, have a combined attendance record of over 50 years. Holding a record for 10 years are J. W. (Dub) Williams, Mrs. Dean Fletcher, and Cline Williams. Mrs. Janellah Payne has perfect attendance for 9 years, and Richard Payne and Kathy Payne hold records for 8 years. Frank Bobbitt is pastor of the church.

Walter Gage Jr., Jerry James, Frank Reynolds, and Frank Dietrich were ordained deacons by Central Church, Pine Bluff, Jan. 25. Pastor Grady Estes led the interrogation. Harold White preached the sermon, and E. A. Richmond led the ordination prayer.

First Church, Stuttgart, has elected representatives from the Sunday School classes to serve on the Youth Council. They are Paul Relyea, Jackie Hefley, Cathey Daugherty, Dennis Hagan, Charlene Imboden, Rick Watkins, Lois Stratton, Lynn Keller, Debbie Guynes, Chris Howell, and Fonda Hagan.



REV. AND MRS. W. B. O'Neal, Gravel Ridge, will be honored with a reception on the occasion of their 60th wedding anniversary, at Gravel Ridge Church, Sunday afternoon, March 1, from 2:30 to 4 p.m. Their friends are invited.

Parents' Day Set March 7 at OU

ARCADELPHIA—Parents' Day will be held at Ouachita University Saturday, March 7 sponsored by the Student Senate.

Registration will begin at 10 a.m. and will continue until 1 p.m. in front of Grant Hall.

Dr. Daniel Grant, president, will be present during the day to answer questions parents might have concerning the University. Seminars will also be held by department heads and faculty members.

A talent show will be presented in the afternoon for entertainment.

The purpose of Parents' Day is to acquaint those who are interested with the administrative and faculty plans, policies and procedures.

Any parents who wish to remain on campus overnight may write to the school for reservations in Terrell-Moore Hall.



THE BYRNE FAMILY: Regina, Mrs. Byrne, Joey, Mr. Byrne, and Sylvia.

Adopt orphans

Marianna couple makes it an international family

A Marianna couple has found that neither race nor language need be a barrier to love. Mr. and Mrs. Gerry Byrne, members of First Church there, have adopted three Korean orphans through a private adoption agency run by an American.

They learned through a sister-in-law of the agency which cares for the orphans who are the children of American servicemen. Mr. Byrne, assistant postmaster in Marianna, and his wife, a secretary at the Cotton Branch Experiment Station of the U of A, were enthusiastic and began the difficult process of adopting a child from the foreign country.

Armed with the latest information on adopting Korean children, they set out on the 18-month task of unraveling government red tape. Many sets of papers were filled out and an intensive personal investigation of the couple was made. Congress had to pass a law to allow the youngest child to enter the United States.

When the Byrnes finally received word that they had been approved to adopt a girl, they were faced with questions they had not considered—How will she be accepted in school? What will other people think of us? What about the day when she will marry?

On May 5, 1963, Gerry and Frances Byrne stood in the O'Hare airport in Chicago and watched the passengers disembark from the plane. Not one small child was aboard. Information was scarce

as to the child's travel arrangements, so they returned to the ticket desk, almost frantic with fright. There was a stewardess holding a very sleepy little girl with her head partially shaved to fight lice.

Janice Regina spoke no English, and the Byrnes were equipped with only a few words of Korean, but they weren't needed as the couple tearfully embraced their new daughter. "Love is all that is needed," Mr. Byrne observed.

The adoption process was repeated twice, and Sylvia Ann, now eight, arrived Feb. 5, 1965, and Joey, now 6, arrived May 30, 1969.

The Byrnes' pastor, Lewis E. Clarke, says it is "a delight to see this family grow for the Lord."

Beirut center relocates

Religious and political pressure against Baptist Publications in Beirut, Lebanon, forced the operation to move to a new location, according to the 1969 report of Southern Baptist missionaries in Lebanon.

Baptist Publications, formerly located in a Muslim area, now operates a short distance away, between the Christian and Muslim communities.

Emmett A. Barnes, missionary in Beirut, reports that many of the young people who borrow books from the publishing center's library are Muslim cardholders from the old area.



Mr. Gennings and the display

Batesville Church exceeds goal again

West Church, Batesville, has broken records for the second year in a row and exceeded by more than \$300 the church's goal for the Lottie Moon Christmas offering. The church had set a goal of \$2,100, and received \$2,404.25. Ben Gennings was in charge of promoting the effort.

Progress toward the offering goal was recorded on a colorful display showing a rocket ship ascending toward a satellite. Twenty-one white lights on the satellite represented the goal, and a red one indicated the amount above the goal. Lights on the rocket represented Sunday school department goals.



Kingdom builder Compere*

James A. Wilson

James A. Wilson, 78, Cotton Plant, died Feb. 15. He was a retired furniture dealer and a veteran of World War I. He was a Baptist and a disabled American veteran.

Survivors include a brother, R. W. Wilson of Datto.

Mrs. Elbie Landers

Mrs. Elbie Landers, 82, Cave City, died Feb. 15. She was a Baptist.

Survivors include five sons, Ervin, Rev. Theodore and W. L. Landers, all of Cave City, Corbett Landers of Smithville and Rev. Naman Landers of Batesville; four daughters, Mrs. Zela Street of Batesville, Mrs. Hugh Cobb of Oklahoma, Mrs. Tom Stout of Ohio and Mrs. Ernest Russ of Pine Bluff, 27 grandchildren and 30 great-grandchildren.

Ben Fogg

Ben Fogg, 71, Forrest City, a former St. Francis County circuit clerk, died Feb. 15.

Mr. Fogg was a retired insurance agent and was a member of the Calvary Baptist Church and a Mason.

Survivors include his widow, Mrs. Rosa Faye Sterling Fogg; a son, Ben Fogg Jr. of California; a daughter, Mrs. R. W. Brown of California; a brother, C. C. Fogg of Widener; a sister, Mrs. L. F. Haven Sr. of Forrest City, seven grandchildren and a great-grandchild.

Benjamin King

Benjamin Franklin King, 92, Hamburg died in a Crossett hospital Feb. 10. Mr. King was a retired carpenter. He was a native of Mississippi and had lived in Ashley County since 1882. He was a Baptist.

Mr. King is survived by his widow, Mrs. Cornealia Fletcher King; five sons, Bill and John King, Hamburg, Buford King, Crossett, Raborn King, Eudora, Ralph King, Shreveport, La.; one daughter, Mrs. Cecil Ross, Crossett; 27 grandchildren and 31 great grandchildren and one great, great grandchild.



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

Ebenezer Lee Compere arrived in Ft. Smith, Ark., early in 1860 to take up work among the Indians. He was called to the Baptist church as pastor in March of the same year. The next 35 years he spent in Western Arkansas and Eastern Oklahoma, holding revivals, pastoring churches, organizing associations, establishing schools, and living a life of faith among his Indian friends and white brethren. Eternity will measure the worth of his work. The Convention of Northwest Georgia helped support him in beginning his mission.

He brought to his field a strong body (though his father had thought him weakly as a lad), a good mind trained at Mercer University and Mississippi College, and a deep sense of earnestness that he was where God wanted him. The work prospered until war between the states broke out when he enlisted in the Confederacy and served as chaplain throughout the war under Stand Watie, a Cherokee chief.

Ebenezer married Josephine Isabella Mullins, Dec. 13, 1863, and took her back with him to Ft. Smith three years later. Reared delicately, she had never washed a garment, milked a cow, or cooked a meal when she came to Arkansas. But she never complained of her lot. She assumed her duties, walking the 10 miles round trip from their home in the country to the little church in town.

Ebenezer said his field reached from Little Rock west through the Indian Territory. He saw that his people needed education and built a school in his yard for his children. Other parents asked if their children might come. Ultimately, this school grew into Buckner College, located at Wicherville, Ark., which served the area for a third of a century.

These were hard years. The people were scattered, the terrain rugged, travel difficult, pay poor, and a growing family had to be fed. But Ebenezer took all this in stride. In August, 1895, he attended the Creek Association at Eufaula, and in September the Association of Western Arkansas in the Indian Territory and was elected moderator of the latter, which office he had held during most of the body's history.

During the session he was seized with a nervous chill. After the close of the session he started home on the train. Brother Ridling, a faithful missionary of the Association and friend, met him at Mansfield, Ark., and drove him in a buggy over mountainous roads to the Compere home at Old Dallas (Mena) 60 miles away. The days lapsed into weeks and Ebenezer steadily grew weaker. When the family arose Thanksgiving morning, 1895, they found him in a coma; he died later in the day. They buried him in Old Dallas cemetery.

*Amy Compere Hickerson, *The Westward Way* (Home Mission Board, Atlanta, Ga., 1945) pp. 76-124

W. R. (Woody) Woodell

William Ray (Woody) Woodell, 56, Prescott, retired Baptist minister, died Thursday of last week.

Mr. Woodell retired from the ministry in 1962, while serving as pastor of First Church, Prescott, after a health condition had resulted in the amputation of his legs.

He was a graduate of Camden High School, Ouachita University, and South-ern Seminary, Louisville, Ky.

His Arkansas pastorates included churches at Marked Tree, Wynne, and Judsonia.

He is survived by his widow, the former Miss Alicia Summers; three daughters, Mrs. Joe Calicott, Longview, Tex., Mrs. Bob Stubbs, Tampa, Fla., and Mrs. Larry Meeks, Prescott; and a son, William Ray Woodell Jr., of the home.

Stallingses give missionaries home

Retired Pastor and Mrs. O. M. Stallings, Conway, have willed their home to be used as a home for missionaries when they are gone.

The plan was worked out, Mr. Stallings reports, with the help of William West, presently pastor of Second Church, Conway, who succeeded Mr. Stallings upon his retirement, and Ed F. McDonald Jr., secretary of the Arkansas Baptist Foundation.

Details are to be determined by the secretary of Arkansas Baptist Foundation and two members of Second Church, Conway, as trustees.

"We are happy and thank God that Arkansas Baptists have a method and a man that can care for the affairs of the 'little people' and their need, as well as those of vast estates," said Mr. Stallings.

About people

Hogan resigns For Ft. Smith post

Joseph A. Hogan, pastor of Pine Grove Church, Sweet Home, for the past 10 years, has resigned to accept the pastorate of Haven Heights Church, Ft. Smith. During his pastorate, the church paid off the building debt more than two years ahead of schedule, organized a mission, and constructed a four-bedroom pastor's home. Mr. Hogan has served as moderator of several associations during his years in the ministry, and has been a member of the executive board of the state convention. Mrs. Hogan has been associational director of W.M.U., and presently serves as president of Woman's Missionary Union of Arkansas.



MR. HOGAN

Other pastorates held by Hogan are missions at Newport and Osceola, North Crossett Church, and First Church, Marshall.

The Hogans, native Arkansans, have worked with Indians in Oklahoma for a week the past eight summers.

Takes Wyoming post

Jeff P. Cheatham Jr. resigned recently as pastor of First Church, Jacksonville, to become the pastor of Trinity Church, Laramie, Wyo. He began his new work Feb. 1. During his ministry at Jacksonville there were 220 additions by baptism and 421 additions by letter. Three young men surrendered to the ministry; the church auditorium was re-decorated and a church bus was purchased. Total receipts of the church increased from \$71,000 to \$97,000 annually.



MR. CHEATHAM

At the time of his moving to Wyoming, Mr. Cheatham was president of the Jacksonville Ministerial Alliance and chairman of the Child Care committee of the Arkansas Baptist Home for Children. He had also served on the executive board of the Arkansas Baptist State Convention.

A lieutenant commander in the Chaplain's Corp, U. S. Navy, he was awarded a Letter of Commendation in July 1969 for his assistance to the families of servicemen killed in Southeast Asia.

His mailing address is P. O. Box 699, Laramie, Wyo. 82070.

Licensed to preach

Robert Parker (right in picture) was recently licensed to preach by the Shorewood Hills Church, Jones Mills.

Paul McClung, pastor of the church, presented the license to Mr. Parker during a morning worship service, when Parker preached his first sermon.

Mr. Parker is employed by a firm in Malvern and is available for supply work.



MR. BOEHNING



MR. PARKER

Boehning is licensed

Geyer Springs First Church, Little Rock, licensed Steve Boehning to the Gospel ministry on Sunday evening, Feb. 8.

Steve is a Junior at U. A. L. R. and serves as associate director of student activities for the B. S. U. across from the Baptist Hospital. His wife, Susan, is a senior student at the State College of Arkansas School of Nursing. Steve is the son of Mr. and Mrs. Marshall Boehning who are also members at Geyer Springs.

Missionary will speak to students

Bill Bullington, missionary to Togo, is touring campuses in Arkansas this week for the Student Department. Mr. Bullington is a graduate of Ouachita University and Midwestern Seminary. The director of the Student Department, Dr. Tom Logue, and Mr. Bullington visited the University of Arkansas on Sunday and Monday; College of the Ozarks and Arkansas Tech on Tuesday; State College of Arkansas and Arkansas A&M on Wednesday; First Church, Monticello, Wednes-



MR. BULLINGTON

day night; Ouachita University and Henderson State College on Thursday; and the University of Arkansas at Little Rock on Friday.

day night; Ouachita University and Henderson State College on Thursday; and the University of Arkansas at Little Rock on Friday.



ARMY CHAPLAIN (CPT) Roy N. Mathis is shown baptizing Sgt. James Snyder of Decatur, Ill., in the Bong Son River, South Vietnam, in January. Chaplain Mathis was called to active duty from the pastorate of the Indian Hills Church, North Little Rock, in February, 1968. He serves with the 173d Airborne Brigade, and will complete his Vietnam tour in July.

Staff changes

A new staff member and the promotion of an editor already on the staff have been announced by the Woman's Missionary Union of the Southern Baptist Convention.

Miss Adrienne Bonham, editor of More and Adventure magazines published by the Southern Baptist Sunday School Board, Nashville, became WMU consultant in general administration, research and program design Feb. 15.

Mrs. Jesse A. Tucker, who has been an editorial assistant at the WMU office here, has now become editor of children's materials.

A native of Texas, Miss Bonham has been with the Sunday School Board of the SBC since 1967, and previously was an editorial assistant at the SBC Foreign Mission Board.

Mrs. Tucker, an Alabamian, has been editorial assistant for Sunbeam Band materials for five years. She will edit Sunbeam Band materials, including Sunbeam Activities, until they cease publication in September.

Coffee house ministry

Charles D. Graves, pastor of Nichols Hills Church, Oklahoma City, was one of the speakers for the Oregon-Washington Evangelism Conference. Before one of his messages he took a few minutes to explain their coffee house ministry. His church felt like it had to be completely and unashamedly Christ-centered. Their purpose was two-fold: present a situation which would appeal to many of the church-scared young people, secure their attendance and preach the Gospel to

them outside the church building atmosphere; do something more for their young people than just have parties and entertain them.

They rented a building four or five miles from the church house that had been used for various purposes. The young people redecorated and furnished it. Tables were used to give it a cafe atmosphere.

The night main feature was music. They had the same kind of music used in churches, sweetheart banquets, church camps and retreats. There were three performances a night of 45 minutes each. Several young people would perform, using musical selections. As the performance progressed it featured more and more sacred and testimonial music.

At the end of each performance the youth director would call for two or three testimonies of people recently saved. Then he would bring a 10 minute message. He preached on such subjects as sin, salvation, the second coming of Jesus, judgment, and hell. Each time he explained in simple terms the plan of salvation. With bowed heads he asked for decisions. Those raising their hands were dealt with during the intermission. Young people handed out tracts and did personal witnessing among the group and formed prayer partnerships.

Monday and Tuesday nights were given over to Bible study classes in homes. Those professing faith in Christ were brought to those studies. The hall (coffee house) was open only on Thursday, Friday, and Saturday nights during the summer. Many people were baptized into that church and other churches as a result of the ministry of those fine young people.

This seems to be a wonderful way to reach young people for Christ. The idea is not what can our adults do for the young people, but what youth can do for the world through Christ.

If you need more details write pastor Charles Graves, Nichols Hills Baptist Church, 2825 N. W. Grand Blvd., Oklahoma City, Okla. 73116.—Jesse S. Reed, Secretary, Evangelism

University president to address men

Dr. Daniel R. Grant, President of Ouachita University, will address the Baptist Men of Arkansas meeting on



DR. GRANT

March 6-7 at Calvary Church, Little Rock. President Grant will be speaking on the theme Baptist Men and Christian Education. Dr. Grant, a native of Arkansas, assumed the presidency of Ouachita on Feb. 1, coming to the position from Vanderbilt University where he began his professional career in 1948. He was professor of political science and director of the Urban and Regional Development Center at Vanderbilt. Dr. Grant was active in establishing the Center, which received a grant of \$350,000 from the Ford Foundation in 1968 for the purpose of studying urban problems in metropolitan areas in the south.

Dr. Grant has gained national recognition as an authority on urban government and inter-governmental relations and has been active in research, writing, and consulting in this field. In 1958-59, he served as visiting professor of municipal government and planning at Thammasat University, Bangkok, Thailand.

Dr. Grant has been active in First Church, Nashville, and is a frequent speaker at college religious emphasis weeks, international student conferences and Baptist student conferences at Ridgecrest and Glorieta Assemblies. He has served on several committees and commissions of the Southern Baptist Convention, including the Southern Baptist Foundation, the Christian Life Commission, the Findings Committee of the "B.E.S.T. Study" of Baptist Colleges, and the study committee on Baptist Student work.

Dr. Grant was born Aug. 18, 1923, in Little Rock. His father, the late Dr. J. R. Grant, was president of Ouachita from 1934 to 1949, and was previously president of Arkansas Tech. His mother presently resides in Little Rock. His wife, the former Betty Jo Oliver of Wilmot, graduated from Ouachita in 1947. They have three children, Carolyn, 19; Shirley, 17; and Ross, 14.

A fine Christian layman, Dr. Grant's message will be a blessing to pastors and laymen alike. Make your plans now to hear him at the Baptist Men's Meeting on March 6-7.—C. H. Seaton

WMU

Changes proposed in union bylaws

Changes in bylaws to be proposed at the annual meeting of Arkansas Woman's Missionary Union in Ft. Smith April 7-8 include only updating of organizational terminology to become effective Oct. 1, 1970, as follows:

ART. VII, Sec. 10. The executive board shall elect directors of the Adult Division, Youth Division, Children's Division and Pre-School Division.

ART. IX, Sec. 1. The following standing committees shall be appointed by the president immediately following the annual meeting: program for annual meeting; season of prayer for state missions; and promotion committees—Woman's Missionary Union, Baptist Women, Baptist Young Women, Acteens, Girls in Action and Mission Friends.

Bandages arrive!

The following note was received from Earl and Dr. Joann Goatcher, administrator and doctor, at the Bangkla Baptist Hospital in Bangkok, Thailand:

"Just a note to let you know that we received the knitted bandages in good order. Knitted! Someone spent some long hours on these, but this makes them the best that can be had. We are deeply grateful to you and to all who made them. Many of our leprosy patients are way out in the boon-docks and these bandages, which can be washed and reused many times, mean continued use far beyond the regular cloth ones."

Many women in Arkansas have provided cotton knitted bandages for use in foreign mission hospitals. (There is still a need for MORE!)—They are dispensed by the State WMU Office.—Nancy Cooper, Executive Secretary and Treasurer



Closed communion or Baptism?

BY HERSCHEL H. HOBBS

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

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"—Acts 2: 42

Do Baptists practice closed communion or closed baptism? Popularly they are called closed communionists. But is this a correct title?

Acts 2: 41 speaks of believers being baptized. Then follows the statement of verse 42. We center on the phrase "breaking of bread." Did this refer to the Lord's Supper or to the love feast (agape) practiced by early Christians. This latter was a fellowship meal which was followed by the Lord's Supper. It could, and probably does, refer to both.

Some Baptist churches hold that the Lord's Supper should be partaken of only by those members of the church in which it is taken. They hold that the participant should be in the fellowship of the church and thus subject to its discipline (cf. I Cor. 11: 20ff.). The majority of Southern Baptist churches believe that any Baptist may take the Lord's Supper in any Baptist church. Each local church must decide for itself.

Most Southern Baptist Churches hold that only Baptists shall partake of the Supper in a Baptist church. Some practice "open communion" involving Christians who are not Baptists. But what about this majority of churches which hold that only Baptists are eligible to take the Supper in their churches? Should they be called "closed communionists?"

Note that in Acts 2: 41-42 baptism precedes the Lord's Supper. All Christian bodies which observe the two ordinances hold to the same position: baptism must precede the Lord's Supper or "Communion" or even "Mass" (Roman Catholics). So the question is not one about the Lord's Supper but about baptism?

What is New Testament baptism? Baptists hold that it is by immersion only, and that of believers, not as a means to salvation. Thus the difference is over baptism not the Lord's Supper. It is more fitting, therefore, to call Baptists "closed baptismists."

First copy for Encyclopedia sent to publisher for 1971

NASHVILLE (BP)—Following a meeting of the Southern Baptist Convention Encyclopedia Committee here, the first one-fourth of the manuscripts for a third and supplementary volume of the SBC Encyclopedia were sent to the publisher.

The third volume will be released by Broadman Press in June of 1971, and will cover Southern Baptist history from the periods 1956 to 1970.

In the first batch of manuscripts sent to the publisher, about 575 articles of the estimated 1,800 articles had been turned in. More than 900 authors are writing for the Encyclopedia.

The third volume will supplement the two volume SBC Encyclopedia published in 1958, and will seek to up-date the earlier editions. The third volume will cover events that have transpired since the first two volumes came out.

Final copy deadline for the Encyclopedia is Nov. 5, 1970, said Davis C. Woolley, executive secretary of the Southern Baptist Historical Commission and man-

aging editor for the Encyclopedia, Volume III.

Woolley said the third volume will be "a comprehensive history of the convention over the past 12 years," including biographical information on denominational leaders who have died since 1956, any information omitted in the first two volumes, and historical information on the convention, its agencies, all state conventions, and their agencies.

The new volume will use the same type, binding, format, paper, etc., as the previous volumes, and will be about 500 pages in length.

An editorial committee headed by Howard Colson, editorial secretary for the SBC Sunday School Board, is coordinating the editing. Woolley, as managing editor, is being assisted by Lynn E. May, assistant managing editor, and Terry Jones, editorial assistant.

Woolley said the third volume would be released in time for the Southern Baptist Convention meeting in St. Louis, June 1-4, 1971.



AT SEMINARY MEETING—Duke K. McCall (left), president of Southern Seminary, Louisville, Ky., greets Jay D. Tolleson, pastor of Second Church, Pine Bluff. Tolleson, president of the seminary alumni in Arkansas, was one of 17 state alumni presidents who met on the seminary campus recently to plan projects for 1970

Revivals

First Church, Ft. Smith, March 8-15; Dr. H. Frank Paschall, preacher, Walter N. Hill, song leader. Dr. William L. Bennett is pastor.

Caledonia, El Dorado, March 11-15; Monroe F. Copeland will be evangelist. Pastor is Hugh Nelson.

Immanuel, Little Rock, March 15-20; Ralph Smith, Austin, Tex., evangelist. Dr. W. O. Vaught is pastor.

Second Church, Pine Bluff, March 29-April 5; E. V. Appling, Haynesville, La., evangelist, Billy Appling, song leader. Jay D. Tolleson is pastor.

Orient Tour That Is Different

Seven Countries, 21 Days, Depart West Coast July 9th, 1970—Japan Airlines Jet, Attend Baptist World Congress Tokyo. Visit Japan, Free China, Hongkong, Singapore, Thailand, Philippines—Hawaii. First Class Hotels, All meals

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WMU elects field services director

BIRMINGHAM (BP)—Miss Mary Hines of Birmingham has been elected director of field services for Southern Baptist Woman's Missionary Union (WMU) by the organization's Executive Board.

Miss Hines has been on the WMU staff as Sunbeam Band director since 1964. As field services director she will coordinate the work of age-level organization directors and other personnel in the field services department at WMU headquarters here.

Miss Alma Hunt, WMU executive secretary, said in announcing the staff change that Miss Hines has demonstrated her capability in designing programs and materials that people in the churches like to use, in effective field services, and in leading conferences and speaking.

The field services department helps develop the WMU program for churches and associations and interprets the program to Southern Baptists through conferences, consultation, and publications, Miss Hunt said.

Home Mission Board names four couples missionaries

ATLANTA (BP)—The Southern Baptist Home Mission Board has approved the appointment of four missionary couples to serve in three western states.

Mr. and Mrs. Augustine Salazar, missionaries since 1966, were transferred to California to work with migrants.

In addition the board sent Mr. and Mrs. Richard B. Ackler to the Oregon-Washington Baptist Convention; Mr. and Mrs. George O. Beckett to the Oklahoma Baptist Center; and Mr. and Mrs. James E. Forrest to Long Beach, Calif.

The Salazars will direct Southern Baptist ministries to Californian's 125,000 migrant workers. This is a new position for the California convention.

Salazar is a native of Cameron, Nuevo Leon, Mexico. He was pastor of the Primera Mission Bautista del Sur in Newark, Calif., and was pastor of several Mexican-American congregations in Texas.

Mr. and Mrs. Ackler will serve the Coulee and Yakima Valley Baptist Association of the Oregon-Washington Convention. Ackler will be superintendent of missions for the area, serving under the board's department of rural-urban missions.

He comes to the post from the New Hope Baptist Church in Citrus Heights, Calif., his most recent pastorate. He has also served churches in Mississippi, Tennessee and California.

Mrs. Elva Ackler will assist her hus-

Problems of the Christian life

Public school sex education

BY T. B. MASTON

Retired professor of Christian Ethics
Southwestern Seminary

Considerable controversy has arisen concerning the provision of sex instruction by the public schools. While many people consider such instruction a legitimate and important phase of the school's program, others contend that it does not belong in the school and that it is a part of a communist plot to undermine the morals of our nation.

What should be the position of churches and church leaders concerning the controversy?

It is assumed that most of us will agree that proper sex instruction is needed. Most of us realize that children and youth cannot remain ignorant or "innocent" even if such were desirable. They will pick up sex information, accurate and inaccurate, wholesome or unwholesome, from some source.

Parents are the logical ones to give sex instruction to their own children.

Unfortunately, however, most parents give little, if any, such instruction.

Churches can and should do much more than they have done in the areas of sex education. Many of them provide no help for parents or children. Very few have a well-planned program of sex education.

Even if all churches provided an adequate program of sex education, which is far from the actual situation, many and possibly most children and youth would be untouched by the program. And since relatively few parents do the job adequately, if at all, it is evident that something is needed in addition to what the churches do or can do.

As churches and church leaders formulate their attitude toward sex education in public schools, they should not forget the great host of people who are untouched by the churches.

If proper sex education is important, and we believe it is, then it seems that the public schools must have some place in their programs for it. Otherwise, many youngsters will never receive any instruction except what they pick up.

The preceding does not mean a blanket approval of every proposed program of sex instruction in the public schools. Whether such a program is wholesome or unwholesome will be determined by its content and also by the teacher or teachers.

Churches, church leaders, and church members should not oppose sex education as such in the public schools. They should seek to have an effective voice in the formulation and execution of the program of public school sex education. They should be alert to the content of the program and the one or ones who will teach the course or courses offered.

Furthermore, parents and church leaders should insist that any course in sex education should contain more than mere facts about sex. While it is recognized that teachers in a pluralistic society face some difficulties in expressing value concepts, children and/or youth should be led to recognize that there are basic laws or principles that govern the area of sex.

Someone has suggested that teaching youngsters facts regarding sex without any ethical principles related to sex relations would be like "teaching them to drive a car without giving them the rules of the road." They may become more dangerous to themselves and others.

band. She is a native of Lemar, Mo.

The Becketts move to Oklahoma after serving at the Baptist Good Neighbor Center in Wichita, Kan., since 1968.

Beckett was also pastor of King's Highway Baptist Church. He will direct the ministries of the Oklahoma center.

He is a native of Oklahoma City and a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth.

He has been a pastor since 1953, serving churches in Texas and Kansas.

Mrs. Maxine Beckett, a native of Arkansas, will assist her husband. She also attended Oklahoma Baptist University and Southwestern Seminary.

Mr. and Mrs. Forrest will move from Colorado to the Long Beach Harbor Association of the Southern Baptist General Convention of California. Forrest will be superintendent of missions.

A native of Texarkana, Ark., Forrest graduated from Baylor University, Waco, Tex., and Southwestern Seminary. He has been pastor of churches in Texas and Colorado. He has resigned as pastor of the First Southern Baptist Church of Pueblo, Colo., to assume his new position.

Mrs. Nannie J. Forrest was also appointed to assist her husband. The mother of three children, she is a native of Texas, and was church secretary at the Pueblo church.

WHO WILL

STATE YOUTH CONVENTION

FRIDAY, MARCH 27, 1970

10:00 A.M.-7:40 P.M.

ROBINSON AUDITORIUM

LITTLE ROCK

DAVID HART, PRESIDENT

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"TELL IT LIKE IT IS"

Folk Musical Presented By

Youth Choir

Central Church, Magnolia

Morris Ratley, Director

THE NEW CREATIONS

Presents

The New Sound of The New Generation

Youth From

University Church

Fayetteville

Don Wright, Director

ANSWER?

★SPEAKER★



Dr. William Lancaster
Pastor

First Church

Decatur, Ga.

★MESSAGES★

"When Sheep Are Surrounded
By Wolves"

"True Grit"

"The Wizard of Oz"

★SPECIAL FEATURES★

"Who Will Answer?"

A Dramatic Presentation

By

Youth From

First Church Hot Springs

Mrs. Ray Pearce

Clyde Snider

Directors

"BRIDGING THE
GENERATION GAP"

ADULT-YOUTH PANEL

With

Answers To Today's Questions

Mrs. Sarah Miller

Moderator

STATE SWORD DRILL AND SPEAKERS' TOURNAMENT



... Graduates of the 1970 BMCS School of Pastoral Care are, from left, seated: Rev. Martin Busby, chaplain at St. Vincent's Infirmary; Dr. Don Corley, director; Rev. Gordon Schrag, Menorite Congregation, Calico Rock; Rev. Clyde White, Chapel Baptist Church, Jacksonville; Rev. A. R. Butts, Hunter Baptist Church, Hunter; Rev. Richard O. Young, First Presbyterian Church, Stuttgart; and Rev. Lex H. Eaker, First Baptist Church, Sheridan. Standing, from left: Rev. Ed McDonald, BMC Chaplain; Rev. Harry Jacobs, First Baptist Church, Osceola; Rev. Jerre Hassell, BMC Chaplain; Rev. Paul McClung, Shore Wood Hills Baptist Church, Malvern; Rev. Homer Bradley, Memorial Hospital Chaplain; Rev. A. Hilton Lane, First Baptist Church, Hazen; and Rev. Herman Voegels, Jr., Hillside Baptist Church, Camden.

Gifts to BMC'S

Recent gifts to BMC's Building Fund, in memory of Mr. A. M. Gilbreath, have been received from: Miss Dollie Hiatt, Mr. John Cherry, and Mr. and Mrs. R. C. Warren.

Memorial contributions to the Building Fund, in memory of Mr. B. A. Courson, were received from Mr. and Mrs. Larry Cheatham, Mr. and Mrs. Mark Boyer, and from the Arkansas Society of Radiologic Technologists.

Mr. and Mrs. R. A. Lile made contributions to the Building Fund, in memory of Mr. Fred Balch, Mrs. T. E. Turner, and Mrs. Ruth Ottenheimer Cohen.

A contribution to the Building Fund, in memory of Mr. A. D. Tatum, was received from Mrs. A. D. Tatum.

Dr. E. M. Nixon made a contribution to the Building Fund, in memory of Minnie E. McLair; and a previous contribution made to the Building Fund by Dr. Nixon, in memory of Dr. Ben Means, had not been listed.

Mrs. Bryon A. Bennett made a contribution to the Center's Coronary Care Fund, in memory of Doctor Bennett.

Other gifts to the Building Fund were received from Mrs. Eilene Moore and Mrs. F. E. Hailey.

Ministers graduate from Pastoral Care

Ten ministers from a variety of denominations are represented in the current graduating class of the BMCS School of Pastoral Care.

The school, which provides clinical pastoral education, is six weeks in duration and is offered yearly.

The school is open to all pastors who wish to gain experience in ministering to the ill.

Director of Pastoral Care for the BMC System and the School of Pastoral Care is Dr. Don Corley. Instructors for the course include: BMCS Chaplains Homer Bradley, Jerre Hassell, and Ed McDonald.



New director takes Projects Position

Marion E. (Mike) Postlethwaite has joined the Baptist Medical Center System in the post of Director of Projects and Planning.

A native of Wichita, Kansas, he and his wife, Faye, have lived in Springfield, Missouri for the past eleven years.

Mr. Postlethwaite is a graduate of Kansas State University and also holds a Master's Degree from that school.

Previous experience includes twelve years as a pharmaceutical salesman, and eight years as a senior campaign director and fund raising counsel. In this position he has worked with many hospitals and civic groups throughout the United States and particularly in the northern mid-west.



NEW RECRUITER TAKES OVER — Jane Cowan, new BMCS recruiter, reviews the material she will use in telling about the opportunities for hospital careers to high school and college groups throughout the state. Miss Cowan, a graduate of State College of Arkansas, is a native of Morrilton. The BMCS recruiter program is designed to provide counseling and information to individuals and groups concerning the programs that are available through the Baptist Medical Center System Education Program.

"The great new hospital building is on the way"



Editor's Note: This is the second in a 12-part series which commemorates 1970 as the 50th year of the founding of the Baptist Medical Center System.

By December of 1921, when the Sixty-eighth Annual Session of the Arkansas Baptist State Convention met in Pine Bluff, they were able to state that "The Baptist State Hospital in Little Rock in its temporary quarters has a bed capacity of 75, and will average 1315 patients per year, and usually has 25 or 30 nurses in training."

They could further report that work had already begun on the new building for the hospital, and that Dr. J. S. Rogers had been appointed superintendent of the hospital.

FIRST REPORT

The first annual report of the Hospital Board was prefaced by the statement that "We rejoice in our souls that we can bring you this report and also say that the great new hospital building is on the way."

Statistics included in the first report listed 27,304 patient days and a daily hospital census of approximately 57. There were 623 medical cases and 692 surgical cases during the year.

There were a total of 44 employees at the end of that first year of operation. Prices for the rooms as outlined in the report were: \$2.00 per day for ward beds, and \$4.30 per day for private room beds.

SCHOOL OF NURSING

The school of nursing was singled out for comment and called a "class A school." They forecast that "someday we will have a college of nursing that can accommodate 150 or 200 young women." A prophecy that was to come true in the coming years. Six were in the first gradua-

... this is the architect's rendering of the new hospital as it appeared in the Baptist State Convention 1924 Annual.

ting class and there were 28 students in the school at the time of the report.

The new building was the subject of a lengthy discussion in the report and the board announced that, "the contract had been let and the great 300-bed, fireproof, five-story building is underway." They further proposed that the present building be brick-veneered to match the new building and used for a nurses home and training school.

MUST BUILD NOW

"The question as to whether we would erect the new building now or not," the report continued, "was not debatable. The new building must be erected now or we lose \$150,000 to \$200,000 in subscriptions and postpone the possibility of the new building ten or fifteen years, if not indefinitely." With that statement, the board concluded their first report and everyone went to work on the new hospital.

PATIENTS INCREASE

By the time of the 1922 convention, the hospital board was able to report that 1,409 patients had been treated during the year.

Work on the new building was coming along, but the committee reported that "on account of the lack of money, the working force has been small and the work has progressed slowly." Preparations were being made to pour the concrete for the fourth floor.

In 1923, the building was still under construction and the board reported that if the indebtedness of the property was assumed by the state convention that "two banking institutions in Little Rock, two in St. Louis, and one in New Orleans

have given assurance that ... the remaining building program can be financed and the hospital made ready for occupancy before the convention meets next year."

At the 1924 meeting, the hospital board reported that the number of patients treated had grown to 1,821. The board further recommended that Mother's Day be set aside and known as "Hospital Day" and special observances be conducted. This practice was followed for many years and became a tradition at Baptist.

MAJOR CRISIS

By 1925, the new hospital faced a major crisis. The report of the Hospital Commission cited their problems and actions for the year.

"First: We lost our superintendent through the resignation of ... Mr. E. E. King ... leaving us with a very large, incomplete building and without sufficient equipment or executive head, and with our building and equipment fund exhausted ..."

"Second: We were faced with the immediate loss of the Missouri Pacific railroad patronage through their occupying their own most excellent hospital ..."

PROBLEM SOLVED

To solve these problems, the board contracted with a local physician who closed his own clinic and became chief of staff of the hospital. He brought with him, over \$15,000 worth of x-ray equipment.

About this time, the Rock Island Railroad agreed to use the hospital's facilities to treat their injured employees.

The first major crisis overcome, the next step was to complete construction of the new hospital.

Memorial Hospital holds open house for \$275,000 expansion program



ABOVE — Congressman Mills cuts the plaster-of-paris "ribbon" with a surgical cast cutter as, from left, Orderly Lavern Cherry, Administrator Norman Roberts, Board President R. A. Lile, and Operating Room Supervisor Mary Tharp look on.

BELOW — The expanded Memorial Hospital is shown in the foreground, left, and the right section. The new wings match the style and color of brick of the existing wings.

Several years of planning and over a year of construction were climaxed January 13, when Congressman Wilbur Mills cut the ribbon officially opening the \$275,000 expansion to North Little Rock's Memorial Hospital.

The two, four-floor additions to the existing wings provide an additional 30 rooms, bringing the hospital's capacity to 152 beds.

The new rooms are designed to blend with the existing patient rooms with their colorful decor.

The prayer chapel and family room are perhaps the most beautiful additions to the hospital. The walnut paneled chapel has soft indirect lighting and multi-colored stained glass windows. A spotlight illuminates a large Bible which was donated to the chapel by Memorial employees in memory of Hospital Administrator Norman Robert's father.

In the remodeling of kitchen and cafeteria facilities a new dishroom and three walk-in refrigerators as well as a three deck roast oven were added. Three additional private dining areas were also added to increase the cafeteria's capacity.

Also included in the remodeling and expansion was a coronary-intensive care unit addition to the intensive care area, a new clinical laboratory, and assembly room. Maintenance, stores, and house-keeping areas were also relocated and expanded.



Mission gifts start 1970 at record level

Nashville (BP)—Southern Baptists started the year 1970 with a record level of giving to world missions.

Contributions through the Southern Baptist Cooperative Program unified budget for January of 1970 increased 4.6 percent, or \$114,997 over last year's record high for January, 1969.

Designated gifts to world missions likewise reached a record level, with an increase of 13.8 percent, or \$447,548.

Cooperative Program contributions for January totalled \$2,613,571, compared to \$2,498,574 last year.

Designated gifts were \$3,939,062, compared to \$3,461,514 in January of 1969.

Grand total Cooperative Program and designated gifts for the month reached \$6½ million, an increase of 9.94 percent.

Of the \$3.9 million in designated gifts, \$3.8 million went to the Southern Baptist Foreign Mission. During the month of January, foreign missions received \$5.2 million of the \$6.5 million total received.

Most of this was attributed to the Lottie Moon Christmas Offering foreign mission in December.

The totals would have been even higher, but three of the 31 state conventions did not send in their monthly contribution checks to the Cooperative Program.

Sees need for value re-study

MILL VALLEY, Calif. (BP)—Because society's basic institutions are under fire and their very existence is being questioned, "... we must come to the recognition of the fact that our value system must be re-evaluated," more than 600 students were told here.

W. Hazaiah Williams, director of the Center for Urban Black Studies and professor at Graduate Theological Union in Berkeley, Calif., made the statements in the keynote address at the 10th annual missions conference at Golden Gate Seminary, here.

Williams told the students that the "critical issues of life are in actuality resolved deep within the individual" rather than by society, and "values can be derived only from a point of involvement."

Another major speaker at the conference, Southwestern Seminary Ethics Professor William M. Pinson, urged the students to launch out on a "Journey for Justice."

"Justice is basically a corporate effort, not an individual effort," Pinson said. "If we want to do anything about justice we must be willing to do it through group action."

SBC Executive Committee proposes hospital divestiture

NASHVILLE (BP)—The Executive Committee of the Southern Baptist Convention voted unanimously here to request a joint committee to come up with a specific proposal that would allow the Southern Baptist Convention to get out of the hospital business.

If the final recommendation is approved by the full convention, the SBC would sever ties with two hospitals operated by Southern Baptist Hospitals, Inc.,—one in New Orleans and the other in Jacksonville, Fla.

No specific plan or procedure to accomplish this, however, was either proposed or approved by the Executive Committee.

Rather, the Executive Committee requested a subcommittee named to study the matter last September to meet jointly with a committee from the hospitals, and to work out a specific plan for recommendation to the Executive Committee in its pre-convention session in Denver, and to the full convention, June 1-4, in Denver.

The joint committee was requested "to develop recommendations... where-by the Southern Baptist Convention would divest itself of its hospitals, and they would be passed on to one or more corporations based on mutually agreed upon contract or charter, or charters, which will assure the continuation of the hospitals as Baptist-oriented Christian institutions of mercy."

Owen Cooper, industrialist from Yazoo City, Miss., and chairman of the Executive Committee's subcommittee named to study the matter, told the 58-member body there were numerous reasons his committee felt this would be a wise move.

The main reason was financial, he indicated. Because the SBC Executive Committee must approve all long-term loan requests and meets only twice annually in regular session, the hospitals work under these restrictions, Cooper said.

He also pointed out that of the \$29 million indebtedness projected for 1970 in the Southern Baptist Convention, \$20.5 million of that amount was indebtedness of the hospitals.

Cooper said, however, that only about \$1½ million of the hospital's million assets in 1970 has been provided by the SBC for the hospital's capital funds through the years, and the bulk of financial support for the institutions must come from local or area sources and fund campaigns.

The committee did not recommend sell-

ing the hospitals since most of the money they have received has come from local sources, not the SBC, Cooper said.

The proposal to turn over the hospitals to a local board of trustees would allow the institutions to better serve the local areas, Cooper said.

He also observed that Southern Baptists would not be "going out of the hospital business" completely, since the SBC Foreign Mission Board operates 21 hospitals and 92 clinics and dispensaries abroad. In addition, there are 13 state conventions that operate a total of 41 Baptist hospitals.

Cooper pointed out that many Baptists today feel that the state conventions, not the SBC, should be responsible for hospital ministries; just as they are for operation of colleges and universities.

Cooper also pointed out that since the SBC meeting in New Orleans last June, both hospitals are now approved by government authorities for Medicare and Medicaid participation. The convention had asked the Executive Committee to study this matter.

Porter R. Routh, executive secretary of the SBC Executive Committee, said that the committee had already met with the board of directors for Southern Baptist Hospitals, Inc., and their recommendation came with the hospital directors' approval.

On Jan. 29, the hospital directors voted to "cooperate with the Executive Committee of the Southern Baptist Convention in its desire to divest itself of the hospitals..."

At the same time, the hospital board also voted to amend its charter and bylaws to enable the change in relationship, contingent upon approval by the Southern Baptist Convention.

Under the charter and bylaw changes the board approved, trustees would be elected on a rotating basis, and would be selected by the board of trustees on a self-perpetuating basis. The charter and bylaws would provide for 12 local trustees each in Jacksonville and in New Orleans.

Seventy-five percent of the local board members must be Southern Baptists, and all of the trustees from outside the local area must be Baptists, according to the charter and bylaws. The board would be limited to 30 to 50 members.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 SWEET ONION PLANTS with free planting guide \$3.60 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031

Polarization in SBC seen as development in the 70s

SAN ANTONIO (BP)—Two professors from Southwestern Seminary predicted here increased polarization within the Southern Baptist Convention during the decade of the 1970s.

William H. Pinson and Clyde Fant, both of the Fort Worth-based seminary, made the prediction in an examination of the issues within the denomination for the 70s, during a meeting of the Southern Baptist Press Association here.

Pinson told the editors that they could expect more polarization between youth and their elders, and between denominational leaders and the people in the pews.

Fant questioned whether in the next decade Baptists would develop a climate of freedom and openness permitting dialogue and discussion necessary to share differing opinions without shouting at one another and attacking the character of someone who differs.

One of the key issues, predicted Pinson, is the question of what is a Baptist. "Are we going to draw up a catechism, a set of articles of faith, and demand adherence to it?" he questioned.

He pointed out that historically, Baptists have always been unwilling to do this, and he defined a Baptist generally as "someone who belongs to an institution that contributes to the Southern Baptist Cooperative Program and mission effort."

Historically, there has been no consistency on doctrine, practice, and belief among Baptists, Pinson said. He added, however, that several doctrinal and theological positions uniquely characterize Baptists.

Pinson quipped that he does not believe Southern Baptists would ever join the National Council of Churches of Christ because he did not believe it would be helpful to "jump on a dead horse—it won't go very fast."

He observed there is a "growing concern" that the agencies of the Southern Baptist Convention are "getting top heavy" and have grown too fast in comparison with the rest of the denomination.

There is a "gathering storm in the churches" because of the gap between

the professional leadership in the denomination and the people in the pew, Pinson said. While those in executive positions generally are highly educated and cosmopolitan, the reverse is true of the majority of the members, he said.

Pinson observed there is still conflict within the SBC over the relationship between evangelism and social action, even though Baptists now glibly say, "it is not either-or; it is both-and." That has become a cliché, he observed.

He added in a later speech, however, that he doubts a major controversy will arise on this issue since "Baptists have always mirrored society" and "society has now become social-action oriented."

Southern Baptists have no theology of social change, however, and have been slow to accept the idea that social change cannot come without changing social structures that oppress people, he said.

As an example, Pinson said Christians can only deal with the problem of pollution through corporate action, not individual influence.

Another major question for the 70s is whether Baptist churches will contribute to continued segregation by operating private schools in competition with public schools. "If we cop out on this one, we will never contribute to solving the problem of racial segregation," Pinson said.

Fant said that one solution is to provide more and better information on all sides of the issues. This is one of the contributions Baptist editors can best make, he said.

Pinson urged the editors to deal with change and controversy creatively and responsibly. "Change can come about without controversy, but it almost never does," Pinson said.

Though controversy can be a creative force, it is often uncontrollable and leaves deep scars on the people involved, he said.

The press can help by keeping controversy issue centered rather than personality centered, and by holding down emotional factors, he added.

He observed that the degree of controversy depends on such things as the personalities involved, how much is at stake, the degree of change being advocated, the extent of polarization that has developed and the basic climate of the controversy.

In bad times, controversy is more intense, and these are bad times (statistically) for Baptists, Pinson said.

He observed that because of increased polarization coupled with demands for change, the denomination is almost sure to face more controversy in the decade of the 70s.

The bookshelf

Numbers, a commentary by Martin Noth, Westminster, 1969, \$6.50

Presenting a thorough introduction to the book of Numbers, Professor Noth discusses the name and contents of the book, its growth, and its significance. He then explores the literary structure, content, and importance of the book.

The Lenten Sourcebook, by Herbert Lockyer, Zondervan, 1969, \$4.95

The author discusses the origin and observance of Lent, Lenten preparation, Lenten programs, and suggests sermon themes for Lenten preaching. The book also includes Lenten parables and illustrations, and Lenten prayers and plays.

Jesus, Human and Divine, by H. D. McDonald, Zondervan, \$3.95

Dr. McDonald deals with his subject under five main heads: The Human Reality; The Divine Reality; The Redeeming Reality; The Exalted Reality; and The Ultimacy of Jesus Christ (the Alpha and the Omega).

The Greeting Card Writer's Handbook, Edited by H. Joseph Chadwick, Writer's Digest, \$5.95

For those who desire to write greeting

cards, this book will answer every question.

The Savior's Seven Statements from the Cross, by Robert G. Lee, Zondervan, \$3.50

The personalities around the Cross come to new and vigorous reality in these sermons by Dr. Lee, pastor emeritus of Bellevue Baptist Church, Memphis. But above this is Dr. Lee's exposition of the key Scripture passages.

Rediscovering the Teachings of the Evangelists, by Joachim Rohde, Westminster, 1969, \$7.50

This is reported to be the first major attempt to explain redaction criticism as applied to the synoptic gospels. The author is a young East German New Testament scholar. He offers a glimpse of developments in the study of the synoptic gospels on the Continent during the last 20 years—notably the shift from form criticism to redaction criticism.

The Word Not Bound, by John Killinger, Word, \$3

This is a fresh and dramatically incisive interpretation of the manner in which God reveals himself through man to men.

11.4 million listed in SBC; organizations report decreases

NASHVILLE (BP)—Church membership in the Southern Baptist Convention increased to 11,489,613 during 1969, the denomination's research and statistics department reported here in a presentation before the SBC Executive Committee.

Although total church membership increased 157,384 over the 1968 membership totals, decreases were reported in Sunday School, Brotherhood, and Woman's Missionary Union organization enrollments, and in the number of baptisms.

Negative reaction reported on sex education material

NASHVILLE (BP)—The Southern Baptist Sunday School Board here has received "larger than normal" negative reaction to a sex education study unit for teenagers, and has suggested alternative studies already available for those requesting other materials.

The action came in response to study curricula in dated Training Union quarterlies prepared for 13 and 14 year-olds, and for 15 and 16-year-olds.

"As of this date, we have received 74 letters from individuals, churches, and associations in 11 states," said Philip B. Harris, secretary of the board's church training department.

Harris said that 30 churches have returned the quarterlies, some have asked for other materials, and his department has suggested alternate study material for them.

The units appear in Baptist Intermediate Union Quarterly I (13-14 year olds), and Baptist Intermediate Union Quarterly II (15-16 year olds), and are dated for use on Feb. 22, March 1, and March 8. Circulation of each quarterly is about 200,000.

The units are entitled, "Youth Faces Attitudes Toward Sex," and are in the context of a quarter's study of Christian answers to current problems and concerns of youth, he said.

Harris stated that the lessons are planned more than 18 months ago. "We honestly felt led of God to provide Intermediates with Bible-based sex education materials," he said.

"Surveys had been made which indicated that Intermediates wanted and

The statistics were based on reports from 34,335 churches affiliated with the nation's largest Protestant denomination. The number of churches was up 40 from the number reported last year.

The increase in number of churches was 108 less than the increase in 1968. Small decreases in numbers of churches in open country and village areas were more than offset by additional churches located in towns and cities.

The number of baptisms (conver-

sions) reported by SBC churches was 368,225, down 4,800 from the 1968 figure. The peak year for baptisms was 1959, when 429,063 were reported, Martin Bradley, secretary, Research and Statistics department said.

needed help in dealing with personal problems of this nature. We wanted to provide them with study materials which help them make decisions and solve problems in the spirit of Christ," Harris added.

The church training leader noted that his department has been delegated responsibility in providing sex education materials that stem from biblical teachings. "We believe that we must provide materials of this nature for our churches in order to counterbalance the numerous other materials that do not speak from the Christian standpoint," said Harris.

He noted also that the Southern Baptist Convention in New Orleans passed a resolution encouraging "individuals, groups and churches to make fuller use of the limited family life and sex education materials now available from the Southern Baptist Christian Life Commission, Sunday School Board, and Southern Baptist Seminaries."

The resolution also encouraged agencies "to give increasing attention to basic and special resource materials on family life and sex education" in accordance with their program assignments.

"We appreciate the fact that all churches will not want to study the same lessons," Harris stated. "For several years we have been providing an increasing amount of optional material."

He said that the May issue of the Training Union Magazine contains unit outlines for the entire year beginning the following October. Churches desiring to do advance planning and ordering of alternate materials may do so many months before the study dates."

Decreases were reported in enrollments of Sunday School, Brotherhood, and Woman's Missionary Union organizations. Music ministry enrollment increased for the fourth consecutive year.

Sunday School enrollment dropped by 127,446 to a new total of 7,418,067. This represents the fifth consecutive annual decrease after 22 years of steady increase. The all-time high in 1964 was 7,671,165.

The Brotherhood (men and boys' missions organizations) had an enrollment of 430,339, a decrease of 18,399.

Total Training Union ongoing and cumulative enrollment was 2,648,388, dropping by 76,709 from the 1968 figure. Reported growth in leader training and member training projects partially offset a sizable loss in the ongoing (mostly Sunday evening only) sector of church training activity.

Music ministry enrollment continued to increase, reaching a new high of 1,062,494. In addition to those in choirs for various age groups, the following are included in the enrollment: 33,063, vocal ensembles; 3,023, band and orchestra; 4,994, instrument ensembles, and 6,550, handbell groups.

Giving by Southern Baptists continued upward. Total receipts from tithes, offerings, and special gifts amounted to \$842,707,390, an increase of \$47,759,639 over the 1968 total.

Contributions to missions increased \$5,200,604 for a total of \$133,224,335.

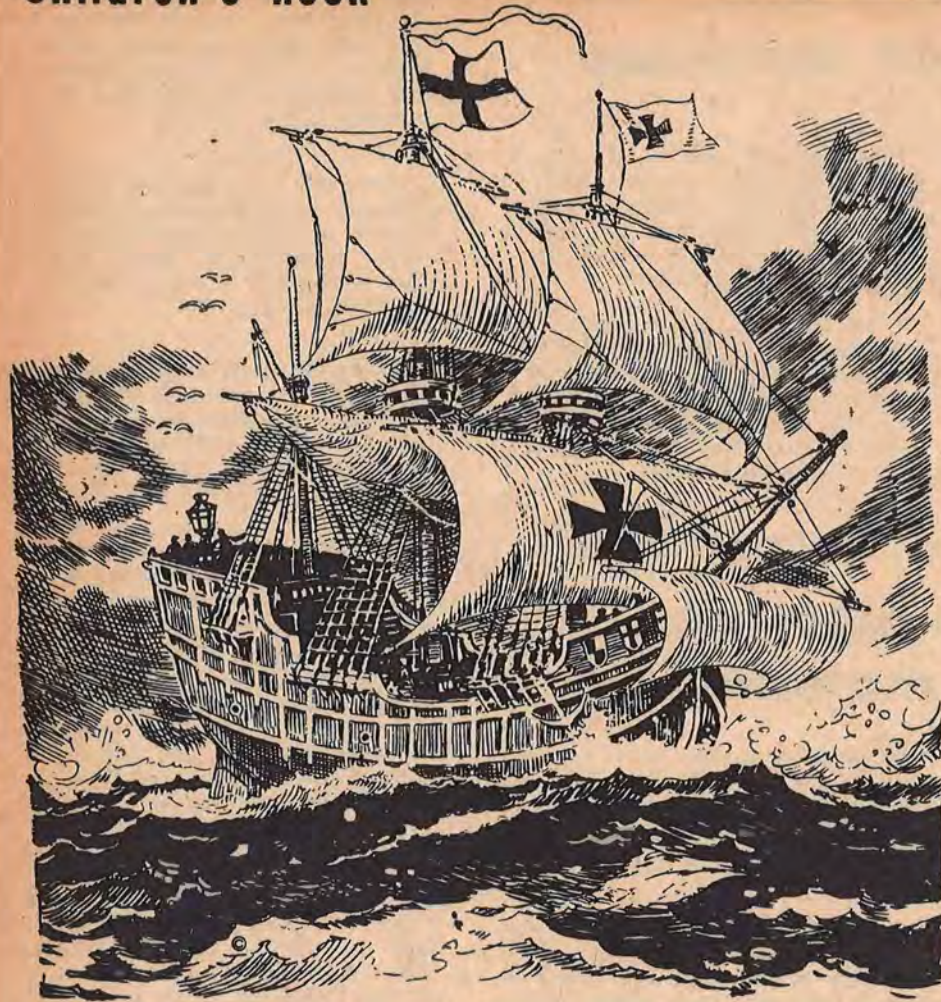
Tithes, offerings and special gifts averaged \$70.46, including \$11.60 in mission gifts.

Churches reported spending \$132,016,435 on their own construction and another \$3,492,962 on construction of local church-sponsored mission facilities.

Debt reported by churches rose to a new high of \$870,271,234 an increase of \$24.7 million.

Churches ordained 2,080 and licensed 3,636 persons for the gospel ministry. The level of ordinations and licensings has remained stable during the past few years, Bradley reported.

By THELMA C. CARTER



First a log

By ELIZABETH PHILLIPS

A log, no matter how large or small, will always float on water. This simple fact is the basis of our great ship-building industry today.

The first boat was simply a few logs lashed together. It was what we would call a raft. Rafts are still widely used today, especially in the South Pacific islands.

These rafts served the purpose of water travel. Yet they were not true vessels of the sea. The lowly canoe is really the ancestor of all ships. First came the dugout, a simple hollowed-out log, made from whatever trees were available.

After many years man became more skilful. He made larger and larger canoes. They came to be known as boats. From these boats finally came what we call ships. The ship in which the apostle Paul was wrecked on his way to Rome carried 276 people.

As man learned how to make and use tools, he also learned how to make planks from trees. With this knowledge his boats improved. It is now believed that

the Egyptians were boat-builders as early as 4,000 B.C., that is, about six thousand years ago! Wall pictures, discovered in buried tombs, prove this fact.

In the beginning only one oar was needed to move the canoes. But as man made larger canoes and wanted to travel faster, he began using two oars.

The Egyptians made their boats with high sides, leaving holes in the sides for the oars. Then the Phoenicians made boats, using two rows of oars. The Greeks made boats that were wide and bulky. They invented the method of three rows of oars. Some had as many as one hundred and seventy oarsmen!

By this time man was beginning to learn about sails and how to use the wind to move his boat. From then on, oars were on the way out. Man studied ways to make more use of the sails. Next came the rudder, making ships easier to handle.

More than anyone else, it was the Vikings of Norway who improved ship building. Their sea vessels were excellent,

When the early settlers came to this country, they found they had no words for the many new objects at hand and for the new experiences they had to undergo. Colonists from England were so impressed with the mountains and forests of North America that the result was a whole series of new words, including foothill, divide, and underbrush.

From the Indians they learned names of animals, such as moose, raccoon, skunk, opossum, and chipmunk. Some words they made up because they fitted the objects or creatures at hand. Thus, we recognize potato bug, ground hog, garter snake, mud hen, and bullfrog.

Indian words which the colonists began using are familiar today: wigwam, canoe, tomahawk, moccasin, wampum [money], squaw, and papoose. Other words and phrases came into use as these people had dealings with the Indians. Some of them were warpath, paleface, medicine man, peace pipe, big chief, and war paint.

Indian words for certain foods are common today. Hominy, tapioca, succotash, and pone are among the most familiar.

Indian corn was known in England only from the stories of travelers. This grain was called by many names. Among them were maize, Turkish wheat, and finally corn, which in England was used as the name of any kind of grain, especially wheat. When the settlers became acquainted with Indian corn, they described it with words they already used in other ways: tassel, silk, cob, and husk or shuck.

The colonists found it difficult to learn the ways and words of the Indian tribes that roamed the new country which is our United States of today. Yet from such early beginnings of speech and new words came phrases like "to bark up the wrong tree," "fly off the handle," "go on the warpath," "bury the hatchet," and "saw wood."

(Sunday School Board Syndicate, all rights reserved)

long and narrow and more streamlined. Vikings used both sails and oars.

All countries now began to build large fleets of ships. There were ships for freight, ships for passengers, and even ships for war. The types and designs began to change greatly.

It is interesting to compare those old wooden vessels, with our modern steel giants of today. And it all started with a lowly log floating on the water!

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Redeemed community living

BY L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work.
March 1
Romans 12:1-13

Our last lesson was a study of Romans 8. We skip today to Romans 12 and continue with another of Paul's marvelous discourses. Thus far we have studied two great themes, "Why Salvation Is Needed" and "What It Means To Be Saved." The third unit emphasizes "Responsibilities of the Saved." The unit involves four lessons.

A living sacrifice (Rom. 12:1-2)

This chapter has been called "Paul's Sermon on the Mount." Certainly it is a guide to practical Christian living. These two verses constitute an appeal for personal consecration. Paul begins with a note of earnestness, "I beseech you." His call to consecration has as its groundwork "the mercies of God." He has already given a catalogue of those "mercies": justification, election, foreknowledge, redemption, and future glorification. The entire process of salvation is predicated upon God's mercies. Paul stated, "... but according to his mercy he saved us" (Titus 3:5).

Paul's first plea is that of the presentation of our bodies as a living sacrifice. Our present to Christ should be the laying of ourselves upon the altar of service, sacrifice, and surrender. The Jewish worship dealt with dead sacrifices (bulls, rams, sheep, goats, etc.); Paul enjoins the believers of Rome to give unto God themselves.

God demands not the dead sacrifice of animals; he delights in the living sacrifice of ourselves. Paul gave a great testimony of the Christians of Macedonia: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. 8:5). We are to give all we have, our total selves, to Christ.

William Barclay states, "real worship is the offering of everyday life to God. Real worship is not something which is transacted in a church; real worship is something which sees the whole world as the temple of the living God, and every common deed an act of worship." Presenting our bodies to Christ, thus, is more than a Sunday affair. Paul is pleading for daily, consistent, consecrated living for Christ.

In verse 2 Paul states that the Christian should not be fashioned by the mold of the world. There should be a radical, drastic difference in the life of the believer and unbeliever. Our task is not to be like the world but to be like Christ. Christian living will cut across the grain of the way the world lives. (See 1 Jn. 2:15.)

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

We are to be transformed by the power and influence of the Holy Spirit, the dynamic of the believer. The entire "mind" should be the object of the Spirit's renewing power. We are God's own property and when we give ourselves completely to the Spirit's direction, we are transformed.

The Exercise of spiritual gifts (Rom. 12:3-8)

Paul begins this section with an injunction to beware of overselling our estimation of our own importance. The overestimation of one's importance among the saints is a fundamental temptation. How difficult it is properly to take an inventory of our own abilities. When we give serious thought to the matter, invariably we see our many weaknesses and shortcomings. We are not as much like Christ as we should be.

Next, Paul discusses the differing of gifts or the exercising of spiritual gifts. The marvel of the Christian community is the wide range of talents or the diversification of gifts. However, we are individually "members one of another."

The purpose of the diversification is the glorification of Christ. Whatever our talents, we must give the same to Christ and dedicate our abilities to the growth of His Kingdom. Boredom would reign if everyone had the same talent. Each of us has a unique contribution to make to the cause of Christ. The question is: are we giving our gifts or talents to Christ? Each talent should make for the edification and upbuilding of the whole body. Each believer is to be a direct benefit to the body of Christ.

We should be faithful to the task given us. God has not called us to be great, but all are called to faithfulness. God is more interested in our availability than in our ability. Take your one talent (or more than one if you are so blessed) and give it completely to Christ.

Think what would happen in our churches if all of us would do this. This would eliminate such chronic problems as teacher absenteeism and general lack of interest in kingdom matters by so many professing Christians.

The practice of love (Rom. 12:9-13)

The Christian ethic is the love ethic. Let us love when in unusual circum-

stances. We should love when such is the unnatural impulse. A Russian proverb states: "Love me while I am ugly, because when I am pretty, everyone loves me." How true.

Paul states that our love should be genuine and sincere (without hypocrisy). Dwight L. Moody once said, "Too many of us are talking cream and living skim milk."

Verse 10 calls to our attention a common weakness among our fellowships. We do not evidence enough love among the brethren. Paul states that we are to prefer one another. To prefer from your heart sincerely other believers before yourself and to be glad when others are honored above you are great Christian graces.

How many of us actually put into practice helping those in need? This is a lost art among too many believers today.

I Was...

I was HUNGRY and you discussed my hunger. Thank you.

I was imprisoned and you prayed for my release. Thank you.

I was naked and you discussed my appearance. Thank you.

I was sick and you knelt and thanked God for your health. Thank you.

I was homeless and you preached to me of the spiritual shelter of the love of God. Thank you.

I was lonely and you left me alone to pray for me. Thank you.

You seem so holy;

so close to God;

But I'm still very hungry,

and lonely,

and cold.

—Copied.

In all honesty, today's lesson caused us to search our own hearts. Were we pleased with the outcome of the search? Have we seen our shortcomings? Are we going to be big enough to take the road of repentance back to Christian service and usefulness? In what ways are we determining to be better Christians?

1. William Barclay, *The Letter to the Romans* (Philadelphia: Westminster Press, 1955), p. 169.

The new people of God

BY VESTER E. WOLBER
RELIGION DEPARTMENT
OUACHITA UNIVERSITY

International
March 1
Matthew 18:10-20

Jesus did not destroy the law or the prophets but perpetuated and intensified them. He did find, however, that Old Testament institutions and functions could not be tailored to fit into his new and more spiritual movement, so he cut them off and designed new ones.

The most comprehensive institution which he founded was the church. It is composed of ordinary people who have committed themselves unto Christ and have enrolled for his course. Now the disciples who are taking the course find fellowship with one another, so the Lord laid down some guidelines for preserving and enhancing that fellowship.

Background passage (18:1-6)

People who get caught up in a new movement want to know how to advance in the movement and by what means achievement is to be measured. The disciples asked their master about those matters. He picked up a child that happened to be near by and said that unless one humbles himself like a child he cannot enter the kingdom, and that the greatest man in the kingdom is the one who most completely humbles himself.

Jesus added that to receive such a child is to receive him (Christ), but to induce a little one to sin is to incur the stern disapproval of God. It would be better to die than to cause an immature one to sin.

Preservation (18:10-18)

1. Don't discount the little people. Anyone who despises and looks with contempt upon either children or little and "insignificant" people runs counter to the concern of God who thinks enough of them to keep their angels before his face.

2. There are no expendable people in Christ's kingdom (12-14). One of the by-products of this computer age is that we are beginning to think unemotionally with cold and unfeeling logic—playing the percentage game. A modern shepherd might reason that if he could come to the end of the day with 99% of his flock intact he could write off the one per cent, but a man of compassion cannot play the percentage game because he can't forget the one person who needs him. The compassionate, shepherd heart will identify with the suffering, needy heart.

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In the last analysis, the percentage game is not even good logic. A 99% survival looks good on the record of the shepherd, but it is not the shepherd's record that we are primarily concerned with. The situation needs to be viewed from the standpoint of the sheep that went astray, and he's 100% lost. His plight is just as bad as it would have been if half the flock had gone off with him.

When he was last heard to speak on the subject, Jesus was not willing to settle for a one percent write-off. He told the Father that of those which had been given unto his care not one had been lost (Jn. 17). It is because a person is a person, and not a statistic, in the mind of a true shepherd that his lostness cannot be written off. There are no expendables in God's flock.

Jesus came to tell us about, and show to us, the Father and God of the little ones. From many pages of the New Testament one gets the distinct impression that the little ones, the weak and broken ones, the wandering and suffer-

ing ones—if they be humble—have first priority on the mercy of God.

Redemption (15-20)

Jesus is among us to redeem men and then fashion them into a redemptive society. We miss the thrust of Jesus' preceding paragraph if we see only that God goes out after the straying ones; what he means is that we, too, are to go after them. To the extent that we follow a rescue policy we become a redemptive society.

1. The Christian who is sinned against is to take the initiative in redeeming and restoring to fellowship the brother who has sinned against him. Such a policy is not based on moral logic but is in line with redemptive logic. Moral logic would dictate that the sinning brother take the responsibility for setting things right with the one whom he has wronged. He should. But suppose he does not, what then? The sinned-against man is to take upon himself the responsibility of restoring fellowship by rescuing the sinning man.

2. The sinned-against man is to enlist help from his brethren, if needed, in redeeming the sinning man. Human rescue is most effective when conducted as a cooperative enterprise.

3. Only as a last resort is the matter to be carried to the local church. If he will not yield to the wisdom and will of the church, he gives evidence that he does not desire or deserve fellowship in the body.

Group decisions (18:19-20)

1. When Christians, even so few as two or three, assemble in Christ's name, he meets with them.

2. When such an assembly, in Christ's name and with Christ present, agrees on its prayer requests unto God, the requests will be granted.

3. Group decisions made in Christ's name, with Christ present and guiding the assembly, will have been validated in heaven because they have been made with the approval of heaven's representative. The tense of the verb combination does not imply that heaven ratifies whatever the church has done, but that the church in the spirit of Christ discovers and does what heaven has willed.

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A Smile or Two

Game preserver

An elderly farmer returned from taking the new minister on a pheasant-hunting trip in the nearby woods. He sank wearily into a chair before the fireplace.

"Here's a cup of hot tea for you, Ezra," said the wife. "And tell me, is the new minister a good shot?"

The old fellow puffed his pipe a bit, then answered slowly:

"A fine shot he is Martha . . . but it's marvelous how the Lord protects the birds when he's shooting!"

Yankee ingenuity

An Englishman, a Russian, and an American were forced down in a plane in the middle of the Sahara Desert.

Said the Englishman: "This is a beastly hot place."

Said the Russian: "This is worse than Siberia."

Said the American: "This is perfect for a parking lot."

Daffy-nitions

Tact: Conversation conservation.

Wig fitting: Tress rehearsal.

Credit: A system of buying on the lay awake plan.

Soothsayers: Tell a vision set.

Fire insurance: Singe benefits.

Changing of the guard: Knight shift.

Rain gauge: Dew tell.

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Attendance Report

February 15, 1970

Church	Sunday School	Training Union	Ch. Adns.
Alicia	70	54	
Arkadelphia, Shiloh	14	9	
Banner, Mt. Zion	33		
Bay, First	100	62	
Berryville First	124	45	
Freeman Heights	120	30	
Booneville, First	240	186	
Camden, First	357	93	1
Cherokee Village	61	25	
Crossett First	471	128	1
Mt. Olive	222	97	
Dumas, First	195	37	1
El Dorado			
Caledonia	24	22	
Ebenezer	132	44	
Fayetteville, First	526	189	
Forrest City, First	410	69	
Ft. Smith, First	1,112	330	6
Gentry, First	117	50	
Green Forest, First	121	48	1
Greenwood, First	265	107	
Hampton, First	109	20	
Harrison, Eagle Heights	188	58	
Hot Springs, Piney	106	48	
Hope, First	300	115	
Jacksonville			
Bayou Meto	108	64	
First	388	68	
Jonesboro			
Central	452	142	2
Nettleton	248	91	2
Lake Hamilton	73	37	
Little Rock			
Archview	125	41	
Geyer Springs	563	270	7
Life Line	504	167	6
Rosedale	182	54	1
Magnolia, Central	497	219	
Marked Tree			
First	149	43	
Neiswander	105	31	
Martinville	30	15	
Monroe	52		
Monticello, Second	218	76	
North Little Rock			
Central	207	93	2
Calvary	371	117	1
Forty-Seventh St.	170	74	1
Gravel Ridge	140	82	3
Highway	142	59	1
Levy	393	114	
Sixteenth St.	48	29	1
Park Hill	709	176	3
Paragould, East Side	242	114	2
Paris, First	309	86	5
Pine Bluff			
Centennial	166	82	2
East Side	115	66	
First	497	140	1
Green Meadows	61	40	
Lee Memorial	99	47	2
Springdale			
Berry Street	94	38	
Caudle Avenue	114	34	
Elmdale	342	123	
First	405	120	
Van Buren			
First	371	158	3
Chapel	43		
Jesse Turner Mission	13		
Vandervoort	20	12	
Warren			
Immanuel	230	80	
Westside	71	25	

Character trait

The person who says he enjoys a cold shower in the morning will also lie about other things.

Grave mistake

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Court-ruling on 'Peoplehood' may tip Israeli government

JERUSALEM (EP)—Amid heightened controversy and a national party's threat to quit the government coalition, the Israeli Cabinet scheduled a special meeting to discuss the recent thorny high court ruling on "who is a Jew."

Just prior to the Cabinet's announcement, the secretariat of the National Religious Party of Israel announced that the party could no longer take part in the government unless the situation created by the court verdict is reversed.

Home Mission Board elects staff members

ATLANTA (BP)—The Southern Baptist Home Mission Board has appointed two staff members to its chaplaincy division and department of special mission ministries.

Carl Hart of Collierville, Tenn., was named director of institutional chaplaincy, in the Chaplains Commission, effective March 1.

Emery E. Smith of Middleton, Ky., was elected assistant secretary of the department of special mission ministries, a new position, also effective March 1.

Hart comes to the board from Nashville where he was director of religious services in the Tennessee Department of Correction. He will work primarily with institutional chaplaincy, including correctional institutions.

Hart will serve on the Advisory Council of the Federal Bureau of Prison Chaplaincy, along with representatives of every major denomination.

A native of Collierville, Tenn., Hart attended Union University, Jackson, Tenn.; Bethel College and Southeastern Baptist Theological Seminary, Wake Forest, N. C.

He was pastor for 10 years and has been working with Tennessee correctional institutions since 1962.

Smith is now an associate in the student department of the Kentucky Baptist Convention. He will be specifically responsible for student summer missions, recruiting and promoting the program as well as administering the processing and assigning of summer missionaries.

Don Hammons, associate secretary of the board's department of special mission ministries, said that the growing number of summer missions programs (nearly 900 summer missionaries appointed annually), and the increasing complexity of student ministries necessitated the addition of a new staff member.

The 5-4 decision by the Israeli Supreme Court held that persons who are not Jews under the Halachah (rabbinical religious law) could be registered as being of "Jewish peoplehood" (by nationality). In effect, the court ruled, the Ministry of the Interior must accept any applicant's own definition of what it means to be a Jew.

The decision has stirred a hornet's nest of protest within Israel, but expressions of approval from within Israel and from Jews abroad have been heard, especially from the many converts to Judaism who hitherto hesitated to go to Israel, because they would be classified as non-Jews.

Most students 'serious searchers'

WACO, Tex. (EP)—There are only a "tiny minority" of young radicals who want to overturn the existing university system in the United States, evangelist Billy Graham said here at a convocation service marking the 125th birthday of Baylor University.

Mr. Graham was the first of a series of speakers during anniversary week at Baylor, the oldest college in Texas from the standpoint of continuous operation. It was chartered by the Republic of Texas on Feb. 1, 1845.

The evangelist said most of those involved in the "student revolution" are "a great group of youngsters who are serious searchers for meaning in life."

Christian universities such as Baylor can help those students by answering the questions, "Who am I?" "Why am I here?" and "Where am I going?" Graham said.

Europe regarded as mission field

VOLMARSTEIN, West Germany (EP)—The church is undergoing renewal in various countries of Europe, but for the new decade of the 1970s Europe must be regarded as a mission field, according to Gunter Wieske, home missions secretary for Baptists of West Germany.

The church leader said Europe "for the second time in history" must be thus regarded, where less than five percent of the people may be committed Christians.

A many-sided modern evangelistic thrust is needed to confront effectively a pluralistic society, said Wieske through the evangelism committee of the European Baptist Federation of which Wieske is chairman. One method of evangelism, or even two or three methods, is no longer sufficient, he said. A "diversity in missionary structures" was urged.

Jerusalem ruins of 70 A.D. found

JERUSALEM (EP)—In the Jewish Quarter of Old Jerusalem an Israeli archaeologist has uncovered the ruins of a building said to have been destroyed in A.D. 70 with the rest of the city.

The evidence of the dramatic razing of Jerusalem under Titus, the Roman conqueror, is the first to have been found. The destruction accompanied the destruction of the Second Temple.

Prof. Nahum Avigad of Hebrew University stated: "We have never had evidence of the destruction before. Here we see the fire for the first time. It recalls the sudden devastation of Pompeii."

Mennonites note change in music

GOSHEN, Ind. (EP)—The Mennonite Church is moving away from its traditional form of unaccompanied singing during religious services. Many churches are installing organs and a new Mennonite hymnal includes many organ preludes.

Because of the new interest in church music, a three-week seminar in church music and a three-day churchwide music conference will be held at Goshen (Ind.) College on April 27. The seminar, open to people of all religious bodies, will feature studies of various liturgies, including Lutheran, Anglican-Episcopal, and Roman Catholic.

John Ruth, an authority on American hymnody, will be a guest lecturer.

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