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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

January 14, 1971

Our big concern

Mark Twain said it was not the hard-to-understand parts of the Bible that worried him, but the parts he could understand. One of the big concerns for preachers and others who try to help people to live their lives on the highest plane is one that these leaders have for themselves—how to do what we know we ought to do.

Harper Shannon, pastor of First Church, Dothan, Ala., has pointed up something of vital importance in this matter of right living. Says Dr. Shannon:

"If we are to win people to Jesus Christ then it must be to Jesus Christ that we win them—not to a short-lived surrender or less-than-for-life commitment. Saving faith in Jesus involves the mind, heart, and will in unconditioned surrender and absolute obedience to him. An evangelistic appeal that falls short of the demand for 100 percent acceptance of the lordship of Jesus Christ on the part of the penitent sinner is indeed less than true New Testament evangelism."

"My husband is the best man in the world—between business deals," a wife said of her husband. But a lot of church people are far from the best in the world between church services. Church attendance and church activities will definitely be on the personal agendas of all who are committed fully to follow Christ as the Lord of their lives. But going to church and giving and singing hymns and praying in public can all be done by the self-centered and the non-committed. But let us also face up to the fact that the one who claims to be a follower of Christ and spurns Christ's church is, as John said of those who claim to love God while hating their fellow men, a liar not having the truth in him.

The one who claims to be a Christian but excuses his own shortcomings as a church member on the grounds that "the church is full of hypocrites" is no better than a hypocrite. But let me get back to something more positive.

Speaking of what it really means to be a Christian, Roy J. Fish writes, in a chapter of the new book *How to Win Them*, just published by Broadman Press:

"If you are a Christian today, you have a father who is neither weak nor erring, nor sinful, nor finite. You have one whose love is so strong man's mind cannot comprehend it. One who is all wise and all powerful. One who loves you like nobody else has ever loved you. One who cares for you in a way unimaginable to the human mind. But he is not able to give you his best

until you give him your all. Only then do you really begin to live the life he wants you to live. Consent to his complete ownership."

Erwin L. McDonald

IN THIS ISSUE:

THE COVER this week features a worker with Baptist students. See a story on page 4 for the details of the long service of James Smalley.

* * *

ENVY can be conquered. How? Read a feature article on pages 6 and 7 for guidelines.

* * *

RELIGION in 1970 is reviewed by Norman Rohrer, Director of Evangelical Press News Service. See page 12.

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OUACHITA University has a new BSU director and Chaplain. Information on Doug Dickens is found in a story on page 8.

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HURRICANE LAKE Mission of First Church, Benton, has dedicated their building. See story and photo on page 5.

Arkansas Baptist newsmagazine

January 14, 1971
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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.

Reaching people by church bus

How to reach people and take them to church by bus will be the main consideration at the National Church Bus Clinic, Feb. 19-17, in Atlanta, Ga. The meeting, expected to attract pastors and other leaders from all types of churches across the country, will be held at Woodlawn Baptist Church, 1772 Columbia Drive, Decatur (a suburb of Atlanta), Fred H. Wolfe, pastor of the church, has announced.

According to Pastor Wolfe, the conference will be "exploring the newest and most effective outreach tool on the Southern Baptist horizon—the church bus." It will feature 20 hours of "how-to-do-it" sessions conducted by Southern Baptist Convention pastors who have had phenomenal success using church buses.

Speakers will include John Turpin, of Louisville, Ky., whose church is reported to have led SBC last year in baptisms, with a total of 576. Mr. Turpin's church "moved from 100 riders on four buses to 1752 on 25 buses in 20 months and is now baptizing 50 converts per month."

One of many others appearing will be Wade McKinley, of San Diego, Calif., whose average

Sunday School attendance more than doubled in four months with seven buses, climbing from 260 to 530.

To whet appetites further, Mr. Wolfe reports the following, in literature about the conference:

"Some Baptist churches are using more than 100 buses each week to bring in the multitudes to hear the gospel. Church buses are not just for people who need transportation. Experience has proven that people will respond to a bus ministry in the middle and upper income areas about as well as in the low income areas.

"Downtown churches, suburban churches, rural churches, small town churches, old churches, and new churches have all used church buses to greatly enlarge their outreach."

Churches interested in more details should contact Mr. Wolfe at his church, where the telephone number is (404) 289-2949.

If I were a pastor I would make my plans to attend this meeting, or have someone sit in for me. This is no time to leave one stone unturned in the matter of reaching people for Christ.

Longing for leeks

One of the big bottlenecks in pioneer missions is people who haven't learned in whatever state they are to be content.

Like the Jews who pined for the leeks, onions, and garlic of Egypt, they long for Georgia, Texas, and Kentucky.

These are they who silence their harps and say, "How can we sing the Lord's song in a strange land?" Really, now, where better to sing it?

The tragedy is that this provincial, anti-missionary, emotionally-immature self-serving attitude negates one's witness to the people who live "here." A transplanted tree, continuing to bear fruit, is a joy to behold; but when death sets in because of transplanting, it is sad.

Are you out of the will of God in being where you are? If not, then learn to say, "I delight to do Thy will, O my God," and do the best you can where you are for Jesus' sake today. —Paul James, Editor, *New York Baptist*, Syracuse, N. Y.

Warmth in worship

One of our seminary professors says the traditional rectangular auditorium may actually discourage church attendance. Speaking at a recent seminar, James Leo Garrett of Southern Baptist Seminary in Louisville pled for a semicircular or "three-quarter circular" arrangement, whereby members sit closer together and are able to see one another. . . . After preaching in many churches of

varying sizes and shapes, I have come to the conclusion that the rectangular auditorium with the long center aisle should be phased out. The people should worship at least in semi-circles, which puts everyone in close proximity to the pulpit. . . . Too often, the back third of the congregation in a rectangle auditorium are mere spectators, beyond eye contact with the pastor.—Robert J. Hastings, Editor, *Illinois Baptist*

Commitment! evangelism and stewardship

A committed person is different from all others. Commitment to a worthy cause brings security, stability, poise, balance, symmetry, grace and charm to any life. Without it living is barely worth the effort. Commitment in two areas is absolutely essential to any worthwhile life on this earth, evangelism and stewardship. The church must provide this challenge to commitment in these two areas if, indeed, it hopes to survive. The church must insist on commitment, else it will perish. Lesser people will feel stronger and stand taller in the presence of committed people because of the contagion of this remarkable quality.



DR. ASHCRAFT

One who is committed to witness will win more to Christ than the uncommitted. Those who have pledged to support the kingdom of God with tithes and offerings will give more than those who did not sign up. All desirable situations demand commitment. Salvation is a commitment. Marriage is a commitment. The Christian ministry is a commitment. Our role as servants of Christ is predicated on commitment. We

can enter no worthwhile endeavor without commitment.

January is soul-winning commitment month. January is will-making month. Many churches observe January as subscribing-the-budget month. It is time to stand up and be counted, sign on the dotted line, pledge, vow, enter into covenant, establish agreement with God, and to identify yourself in the two areas of reaching people for Christ and paying the bills for God's kingdom. Those who are willing to bind themselves to these two purposes will live more stable lives in 1971 and will be of greater strength to those of lesser commitment near them. Those who will walk down the aisle and commit themselves to God in the presence of their brethren will be happier in 1971.

The church which provides the challenge and insists on commitment will enjoy the rare blessing of the Spirit of God. The church which does not observe these times of commitment will never make the top ten, the dean's list, All-America, Miss America, or the Hall of Fame. There is always room for more in this company of the committed. Welcome aboard.

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

The cover



Smalley honored for long service

James Smalley, Baptist Student director in Arkansas for the past 15 years, was recently honored with a surprise

luncheon at the home of Mr. and Mrs. Leon Dunham, attended by the Student Work Committees of Pulaski and North Pulaski Associations, other BSU directors in the state, and his pastor, Dale Cowling, of Second Church, Little Rock. Gifts were presented by the presidents of the Baptist Student Unions at the University of Arkansas at Little Rock, and the University of Arkansas Medical Center, the Area Student Committee, and the Baptist Student directors in the state.

Mr. Smalley began his association with the Baptist Student Union as a student at the University of Oklahoma, where he was active in the program and held various leadership positions. His mother, now deceased, was dietician for the University of Oklahoma football team during its greatest period of excellence.

Mr. Smalley's college studies were interrupted by World War II, and he returned to the University of Oklahoma to finish in 1951. He was recalled to the service during the Korean conflict.

After his second stint in the Army, Smalley married Ella V. Wood, also an Oklahoman, and began his studies at Southwestern Seminary. Upon completion of his seminary work, his first Baptist Student position was with Mis-

souri Baptists as Baptist Student director at Missouri School of Mines, Rolla. From this position he came in 1955 to serve half-time as the first Baptist Student director at State College of Arkansas (formerly Arkansas State Teachers College) at Conway and half-time educational director at First Church, Conway. At the conclusion of the first year in Conway, he assumed the full-time position as Baptist student director, and served four additional years before moving to Southern State College for eight years. The Baptist Student Center at Southern State was built during his work in Magnolia.

Smalley comes from a long line of Baptist people. There are ministers on both sides of his family, and the first recorded sermon by a Baptist minister in Texas was by a Smalley, in the early 1800's near Round Rock.

The Smalley's have two daughters, Janis, 13, and Glenda, 8. The family are active members of Second Church, where Mr. Smalley serves as a deacon and works with the Single Young Adults in Sunday School. During recent months Mr. Smalley has also resumed the work as interim state associate along with the responsibilities of director as Baptist Student Work in Little Rock.—Student Department.

Hurricane Lake building dedicated

Dedication of the new building for Hurricane Lake Mission, near Benton, was held Jan. 3, at 2:30 p.m. The work was begun in May, 1970, as a mission of First Church, Benton. Fifty-two people were present in Sunday School Jan. 3, and a total of nine were baptized last year.

This is the seventh mission of First Church, Benton, to be established in the past 21 years. In his remarks at the meeting, Bernes Selph, pastor of First Church, praised the missionary vision of the parent congregation.

Hugh Owen, associational superintendent of missions, pointed out the unique cooperation that had transpired to make the work possible. The State Missions Department purchased the property about four years ago for \$3,000. Then followed the work of the associational missions committee in getting the sponsorship.

About the time this work was being started, historic First Church, Bauxite, was being disbanded. All facilities were turned to the association for disposal. Much of the furniture was given, in turn, to Hurricane Mission.

First Church, Benton, has just completed for its newest mission a 30-foot by 80-foot concrete block structure with eight classrooms and an auditorium to seat 140. The cost will be less than \$20,000, not counting the air conditioning. There was very little donated labor.

J. T. Elliff, State Missions director, preached the dedication sermon. Charles Mayo led the music. The service was presided over by the pastor, Rev. Floyd La Sage.—Missions Department

'Deacons Day' held at South Side, PB

Jan. 3, was "Deacon Appreciation Day" at South Side Church, Pine Bluff. In the morning service, the past chairmen of deacons were presented certificates of appreciation by the pastor, Tal Bonham. These included: L. G. Formby, 1928-1954; Lloyd Garner, 1957-1958; L. D. Davis, 1961-1962; Vernon Guess, 1963-1964; Lester Price, 1965-1966; Dick Carson, 1967; Orvis Brewer, 1968; and James Oaks, 1969-1970.

During the evening service, three new deacons were ordained: Hubert Eastham, Hern Owen, and T. J. Scott. Pastor Bonham, Associate Pastor Charles Barfield, and Chairman of Deacons C. O. Bownline participated in the ordination service.



AT THE DEDICATION: (L to R) Frank Kirkpatric, missions committee member, Floyd La Sage, missions pastor, Bernes K. Selph, Benton First Church pastor, George Hink, missions committee chairman, Hugh Owen, Central Association supt. of missions.

Baptist beliefs

A new departure

By **HERSHEL H. HOBBS**

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

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus"—Acts 11:20.

Heretofore, the gospel had been preached to other than pure Jews, but who had some connection with the Jewish faith: half-Jews (Samaritans), Ethiopian eunuch (Jewish proselyte, Gentile who had adopted the Jewish faith), Cornelius (God-fearer, Gentile who was studying the Jewish faith but had not adopted it). But here in Antioch it was preached to pure Greeks or pagans.

Note that the ones who did this were from Cyprus and Cyrene, outside Palestine. They did not hold the extreme prejudice of the Jews of Judea. Some see this preaching as the result of Peter's experience at Caesarea. But verse 19 suggests that these lay-evangelists had left Jerusalem before that event. It is more likely that it was the Holy Spirit working through men who were largely free from prejudice against Gentiles. At any rate the Holy Spirit blessed their efforts (v. 21). Here was further evidence that God does not judge a man by his face (cf. Acts 10:34b.).

When word of this reached Jerusalem the church leaders sent Barnabas, a trusted brother, to investigate the matter. Despite what had happened in Caesarea they still questioned this event in Antioch. Note that they did not send Peter, who evidently was under suspicion with some. But Barnabas also was from Cyprus (Acts 4:36). Nevertheless, he enjoyed the confidence of the brethren (Acts 9:27).

Barnabas found that these Greeks had a genuine experience of grace (Acts 11:23). While not stated, he evidently reported this to Jerusalem. And for most of them this settled the matter. It is a wonderful thing to see a trusted Christian leader who with courage will stand up for God and his work. Barnabas did this on more than one occasion. It is understandable why he was known as "The son of consolation" or encouragement.

Why do we envy others? Because in some area they possess greater eminence or excellence than we.

Envy is a backhanded compliment. Its presence tacitly admits inferiority. Someone said, "You have to be little to be little." Reluctantly envy reveals, "I'm not up to you. You're a better soloist. You're a prettier woman. You're a more persuasive salesman. You're a more efficient pastor."

Many a church member has chafed in envy because someone else was selected chairman of a committee, or emcee of a banquet, or deacon, or elder. Students have been known to react with sarcastic bitterness against fellow-students who made the honor roll they missed.

As the favored son, his status openly proclaimed by the coat of many colors, Joseph became the object of envy (Gen. 37:3). So have many class presidents, star athletes, leading actors, beauty queens and recipients of honorary degrees.

The Pharisees' love of prominence helped rouse jealousy when Jesus came on the scene out-teaching and out-performing them. They wanted the honor he was receiving, bemoaning, "Behold, the world is gone after him." We try to blow out the other fellow's light when it shines more brightly than our own.

The Sanhedrin persecuted Jesus' disciples when traditional ecclesiastical popularity was threatened by apostolic progress. "Filled with jealousy they arrested the apostles and put them in common prison" (Acts 5:17 RSV). One commentary calls this "general jealousy on the part of human power of any great movement not emanating from itself."

All envy has not been confined to the first century. A missionary in Panama recently related that when a new group of believers was offered a piece of land, on which to build a chapel, the folks in whose home the church was currently meeting objected. Underlying reason for the objection according to the missionary—these folks "believed they would not be the big 'I' in the work if we built on land not owned by them."

A mother of four was talking about her neighbor who had eight children. "She's amazing! Her house is always neat as a pin; she's a wonderful cook and does her own sewing. Her children are polite and well-behaved. She is active in P.T.A., and helps with the Brownies and is a den-mother for the Cub scouts. She is pretty and has loads of personality. She makes me sick!"

When someone can do something better than we, we may envy them for their performance. Or we may envy them for something we cannot do. Because Leah had given birth to four sons, the barren "Rachel envied her sister" (Gen. 30:1).

Recent headlines read, "Jealous Moth-

er Executed in San Quentin Chamber." Because her overwhelming mother-love could tolerate no sharing of her son's affection with another woman, she had hired two men to kill her son's wife.

Mother-in-law envy usually never reaches such murderous proportions, but often expresses itself in lesser ways. "You'd better let me buy his shirts. After all," she tells the bride, "I know just what he wants."

Psychologists tell us that the dominant emotion of children suffering from physical defects is that of jealousy. Seeing friends play sports the deformed or sickly child is plagued with envy. He feels cheated out of a normal body, potentially resentful, bitter, lonely. Fortunately most conditions can be at least partially restored during the first five years of life before the child enters school where he would experience the greatest mental and social reaction.

The newspaper pictures a neighbor and his wife on a Caribbean island, enjoying a winter vacation mid sun and warmth. The reader, momentarily stabbed with envy, may wish the island would be hit by a hurricane or tidal wave, or disappear into the ocean. Why should they loaf on tropical beaches for four winter weeks while all the vacation he gets is two weeks in the summer?

A lady who lived alone was piqued because her neighbors had not invited her to join them on a picnic. However, on the morning of the outing the neighbors asked her to come. "It's too late," she snapped, "I've already prayed for rain."

Sometimes the evil envy the righteous. Why did Cain kill Abel? "Because his own works were evil, and his brother's righteous" (I Jn. 3:12). Divine acceptance of Abel's blood offering drew the envy of Cain whose offering, though doubtless beautiful to behold, was rejected by the Lord.

Strangely, not only have the bad envied the good, but the good have envied the evil. The Psalmist warns, "Neither be thou envious against the workers of iniquity" (Ps. 37:1).

Moving into a classy neighborhood, a wife was so ashamed of her furniture that she smeared the picture window with Bon Ami, not washing it off until a new set arrived. How easy for her pride, lacerated at the inferiority of her furniture, to spring into envy at neighbors with lavishly decorated interiors. Socrates called envy the daughter of pride.

Pride is basically competitive. Subjection to secondary spot may cause hurt pride to lash out at the person at the peak. A husband complained that his wife always captured the limelight in social gatherings. If she was not playing the piano, she gathered others around her by her sparkling conversation. Perhaps the wife needed some help for her over-desire for attention. Likely the husband's jealousy could be explained

You can live above envy!

BY LESLIE B. FLYNN

by C. S. Lewis' observation, "We dislike the big noise at the party because we want to be the big noise." Bacon wrote, "Those are most subject to envy which carry their fortune in an insolent and proud manner."

In modern usage envy and jealousy are frequently synonymous. These chapters will often use the terms interchangeably. Technically, a distinction exists. Let us pause in our dissection of envy's ingredients to note this difference.

Some jealousy is justifiable. Warning against idolatry Jehovah said, "I the Lord thy God am a jealous God" (Ex. 20:5). The Lord will not take second-place in our interests, rightfully jealous of his prerogative of first claim in our lives. Likewise a husband can be legitimately jealous over his right to exclusive devotion of his wife.

However, most jealousy is unjustifiable, creeping too easily into Christian circles: the pastor who cannot accept the possibility that his assistant may out-preach him; the veteran organist who cannot bear the thought that a newcomer to the church may play as well as she; the deacon who does not wish to give up his office to that capable gentleman who was a deacon in the church from which he just came. Like envy, jealousy involves potential inferiority and wounded pride.

Some dictionaries list **covetous** and **envious** as synonyms. Though related, they differ. We covet things; we envy people. Covetousness usually precedes envy. Covetousness longs for another's possessions. Unless checked, this covetousness results in envy stabbing out at the owner of the objects we covet.

Covetousness and envy often co-exist but usually one predominates. If our desire focuses on the acquisition of position, power, prestige, money, achievement or pleasure, covetousness is the main element in our pre-occupation. When Judas sold the Master for 30 pieces of silver, covetousness was his downfall. But if our feeling is aimed at the person pos-



sessing these coveted items, envy is the principal component. When the Parisees delivered Jesus to Pilate, though coveting his power, popularity and accomplishments, the dominant factor was envy striking out at his person.

Abasement at another's superiority need not lead to envy. It may stir to emulation. A person who says, "I envy you, I wish I had what you have, but I'm glad for your sake," misuses the word envy. Genuine envy involves ill will, whereas the preceding remark expresses only good wishes. If acknowledgement of another's superiority leads to harder work for greater success to equal or surpass this friend with no wish or intent to downgrade him, this is permissible emulation, not poisonous envy.

Ambition to forge ahead is not wrong. Emulation is a noble trait, consisting in imitation of something excellent, scorning to fall short of the copy. However, in striving to outdo it, emulation does not malign or depress its copy, but puts the emphasis on perfecting itself. Emulation inspires man to noble endeavor, to make himself useful and as accomplished as possible.

Change one letter, and zealous becomes jealous. How easy for emulation to gearshift into envy. If in a race a runner finds a rival passing him, tried to jostle or trip him, honorable rivalry has been replaced by contemptible conduct in the athlete who is no longer zealous but jealous. An old English poet put it,

Envy, to which the ignoble mind's
a slave
Is emulation in the learned and
brave.

Pat had a deep-seated grudge toward Mike. In waking hours he was obsessed with how to add to Mike's woes. One night an angel appeared to Pat, offering him whatever he wished. The angel added, "You should know this—whatever you ask will be given you. But twice of the same thing will be given Mike."

After a moment's pondering Pat asked, "You mean that if I ask for a Cadillac I will get it, but Mike will have two just like it?" The angel said yes.

"If I ask for a mansion, Mike will get two mansions?" Pat continued. The angel nodded.

"Then," said Pat, "I know what I want, I wish to be blind in one eye."

Sympathy makes us "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Envy reverses this practice, making us rejoice when others weep, and weep when others rejoice. Envy is that nasty feeling of gratification when you learn that your neighbor's new car had its front fender dented, or that their new appliance has some defect, or that his business is not doing so well, or that their brilliant child failed to win a scholarship.

Even if we do sympathize with friends in their sorrows, envy makes it difficult to exult with them over their successes. The girl who learns that her friend has been scarred in an accident can ache in sympathy. But if she hears that her friend has been selected homecoming queen, an honor which she herself coveted, her congratulations may have a hollow ring.

Envy basely withers at another's joy. The envious man feels others' fortunes are his misfortune; their profit, his loss; their blessing, his bane; their health, his illness; their promotion, his demotion; their success, his failure. Phineas Fletches said of envy, "Sick of a strange disease, another's health."

Often people consider sins of the flesh like adultery and drunkenness as more heinous than sins of the spirit like pride and envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious. No sin of the flesh put Christ on the cross. Rather, Pilate "knew that for envy they had delivered him" (Mt. 27:18).

More than one New Testament passage ranks the envious person with the debauched and the drunkard (Rom. 13:13; Gal. 5:19). The medieval divines recognized the severe wickedness of envy when they counted it among the seven deadly sins, second only to pride. Recognized traditionally as a part of moral theology, the seven deadly sins give structure to Dante's Purgatory, which follows their order, and are discussed in Chaucer's Parson's Tale and in Marlowe's Doctor Faustus. In his essay on envy, Francis Bacon calls it the "vilest and the most depraved affection, the proper attitude of the devil, who is called the Envious Man, that soweth tares among the wheat by night." Envy has been termed "the four-lettered demon."

But because not a gross fleshly sin, but rather slinky and subtle, envy can conceal itself under the guise of friendship, visiting in peoples' homes, dining with them, chumming with them, and all the time envying them. Or it can worm its way into church with little trouble. If someone suffers a temper tantrum in church, everyone around gets the benefit. If you envy, your closest neighbor need not know. The fellow who staggers into church drunk advertises his inebriation. But someone could envy repeatedly during a church service, during hymn, prayer, Bible reading, choir number and sermon, and not a single soul would be the wiser.

Because so subtle, envy is often found in the Lord's work. Jealousy in the Corinthian church drew Paul's rebuke. One noted revivalist said that among the half-dozen outstanding lessons he came to learn was this sad truth—even in Christian work "effectiveness of service usually meant envy and opposition on the part of some."

How easy to envy! No one need enroll in a school to master envy, which springs from the unregenerate human heart as weeds on a lawn. Paul describes fallen man as "full of envy" (Rom. 1:29).

How we need to live above envy! In his probing way revivalist Charles Finney wrote, "Look at the cases in which you were envious of those you thought were above you. Have you not so envied some that you had been pained to hear them praised? It has been more agreeable to you to dwell upon their failure than upon their success. Be honest with yourself, and if you have harbored this spirit of hell, repent deeply before God."

Leslie B. Flynn is a pastor in Hanuet, N. Y. This address, given at Conservative Baptist Theological Seminary in Denver, Colo., has been copyrighted by the Conservative Baptist Press and is used with permission.

State Baptists to take part in nationwide Bible conference

Three Little Rock Southern Baptists will lead conferences during the Nationwide Bible Conference in Dallas, March 15-18.

Tom J. Logue, director of the student department, Arkansas Baptist State Convention, will lead "The Church Responding to the Needs of College Students"; Dale Cowling, pastor of Second Church, will lead "Devotional Life in the Family"; and W. O. Vaught Jr., pastor of Immanuel Church, will lead "Tragedy and Triumph (Death and Resurrection)."

Southern Baptist pastors, Sunday School teachers and church leaders will participate in the conference at Dallas Memorial Auditorium. Emphasis will be placed on intensive Bible study through

45 study groups and the preaching of noted biblical scholars.

Among the conference leaders and speakers will be W. A. Criswell, pastor of First Church, Dallas; Dale Moody, professor of theology at Southern Seminary, Louisville; Billy Graham, world-famous evangelist; Culbert Rutenber, of the faculty of the American Baptist Seminary of the West, Covina, Calif.; and George Beasley-Murray, principal of Spurgeon's College, London, England.

Using the theme "Christian Hope in a Time of Crisis," the conference is planned to discover the relevance of the Bible to life today through Bible exposition and interpretation and the application of the Bible truths to contemporary problems.

Registration is being conducted by the Sunday School department of the Southern Baptist Sunday School Board, co-sponsor of the event with the Baptist General Convention of Texas and the Dallas Baptist Association.

Registration forms may be requested from the Sunday School Department, 127 Ninth Avenue, North, Nashville, Tenn. 37203.

Dickens is director for Ouachita BSU

Doug Dickens of Booneville, a 1967 graduate of Ouachita University, has returned to OBU as University Chaplain and director of the Baptist Student Union.

Dickens is the former pastor of the Lane Baptist Church in Lane, Okla., and received the master of divinity degree last month from Southwestern Seminary, Ft. Worth.

At Southwestern he was president of the student body, director of intramural activities and was recently selected as one of the "Outstanding Young Men of America."

Dickens has been active in revivals, retreats, and student work throughout the southwest. He and his twin brother, Dean, are former co-pastors of the Crayson Mission, Booneville.

While a student at Ouachita, Dickens was a member of the student senate, president of the Blue Key National Honor Fraternity, a member of the Beta Beta Social Club, Psychology Club, and was athletic trainer for the basketball team.

Clabe 'signed' by PEOPLE Magazine

Clabe Hankins, the Baptist sage from "down on Bunker" and "up at the forks of the creek," who sometimes sneaks into

print in this paper when he catches the editor's back turned, claims he has a "year's contract" to write for *People*, Nashville, Tenn. According to Clabe, he has a letter from William Stephens, editor of *People* the new leisure-time, generation gap-bridging

monthly magazine published the Sunday School Board of the Southern Baptist Convention. He says Editor Stephens has asked him to "write something" for the magazine each issue for a year, starting with the August issue.

All right, Clabe, now you have snook in our back door again. You sure better produce!



Woman's viewpoint

By IRIS O'NEAL BOWEN

Who but a woman...

The style right now seems to be to find yourself a CAUSE, then see how loud you can get about it! And the loudest noise for such a small group must surely come from those poor women who are crying to be "equal"! Naturally, I want to have my say on the subject, and I feel like a lot of you will agree with my viewpoint.

First, I am glad that away back there I entered this world on the distaff side. There are so many advantages to being a female, I can't understand why we go around grumping about it.

Who, but a woman, can get by with crying, simply because she is happy?

What man is there who, when asked to fill up the radiator, can sneak out of it by saying, "I would, but I don't know where that little jigger is you open up the hood with!"

Women do not have to prove they have bulgier muscles, can drive faster, make more money or have a bigger boat than any one else!

Now, I have a great respect for our men folk and their fields of endeavor, where they easily out-do us ladies. I don't even want their pay scale, for I might be required to put out as much work as they do.

I never really wanted to run a business, drive a car, open doors for the opposite sex, mow the yard or pay the bills! I couldn't care less that in our business the salesmen walk right past me and hand their statements to my husband. Oh, I do grouch a little now and then because I would like to have more say-so in the buying, for naturally I feel that I know what the ladies will buy in the grocery store. Then there are lots of times I am glad to say, "Sorry, the boss isn't here, and he does the buying!"

Seriously, I believe when God created the home, he meant for husband and wife to work as a team, with particular duties and privileges for each of them. It would not be fair to usurp the privileges of the opposite sex without being willing, also, to accept the duties and responsibilities.

And as my mother so often has said (but never where Dad could hear her), "There are a lot of things a woman is better off without ever learning how to do!"

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



MR. HANKINS

Evangelism conference seen as great opportunity for pastors

This is an urgent appeal for our pastors and people to pray for and attend the Evangelism Conference, Jan. 25, 26. Our pastors should come to the conference to show their influence as leaders and to prove their own stewardship.

Pastors need to be filled with the Spirit of God. All of us need a period of renewal. The conference can do this for us. Pastors need encouragement and not just sermons to preach. They do not enjoy conducting two or three funerals a week and counselling disturbed people, but they do it lovingly. These great men render many services each week other than preaching. They help make unbearable situations bearable. When this kind of service is rendered, doors of opportunity are opened to them. Their jobs are growing churches for God.

Brotherhood

Ten days to 'B.M.D.'

B.M.D. is short for Baptist Men's Day. This is a special day for recognition of men in churches.

The day will be observed on Jan. 24 throughout the convention. In many churches this day has come to be one of the outstanding events of the year. The day provides opportunity for men to give testimonies and share their Christian experience with the church. It also serves to call attention to missions and the responsibility of men to the mission call of Christ. Baptist Men's Day can and should provide inspiration and a challenge for men to become involved in mission action projects throughout the year.

A well planned program for Baptist Men's Day will challenge men to do the work of the church, rather than just being busy in church work. Utilize the materials and suggestions provided in the Baptist Men's Day booklet some weeks ago. Men will respond when challenged.

Our thanks to the Baptist Men's groups in the following churches who engaged in a special Pioneer Mission Project: Second, West Helena; First, Augusta; First, Searcy; First, DeWitt; First, McGehee; Arkansas City; First, Murfreesboro, Walnut Street, Jonesboro; Calvary, North Little Rock; First, Blytheville; Beech Street, Texarkana; and First, Harrisburg. These men's groups provided the cost for new suits of clothes for mission pastors in the Utah-Idaho Convention. Our thanks again for the men accepting this responsibility and opportunity for mission service. May their tribe increase.—C. H. Seaton

The Evangelism Conference helps our pastors to get under the burden of the program of Arkansas Baptists. It helps them to know how and what to preach. Men preach what they have been taught, know and believe.

The pastor who does not attend the conference at Life Line Church, 7601 Baseline Road, Little Rock, will be the loser.

Pray hard. A good program has been planned but will be to no avail if we do not pray for the power of God to direct the conference. I need your prayers.—Jesse S. Reed, Secretary of Evangelism

WMU

Record \$77,845 for Dixie Jackson

Enthusiastic response to mission opportunities in Arkansas is reflected in the largest Dixie Jackson Offering for State Missions ever received. The total received is \$77,845 (with another day's mail yet to be counted). This is \$11,901 more than the 1969 offering. The goal was \$70,250.

The increased offering will make it possible for Arkansas Baptists to enter some open doors of opportunity to present the gospel in places and ways heretofore unreached. Truly, this is cause for rejoicing and thanksgiving.

The offering was promoted by Woman's Missionary Union and will be administered by the Missions Department, J. T. Elliff, director.

Future WMU happenings

It's time to calendarize many wonderful "happenings" to be offered by Woman's Missionary Union! Remember the following for this quarter and the next.

February 14-20: WMU Focus Week

March 5-6: Acteens Happening, First Church, Conway

March 7-14: Week of Prayer for Home Missions

March 30-31: Annual Meeting, Arkansas WMU, Pulaski Heights Church, Little Rock

April 26-May 7: Area Meetings for Baptist Young Women

May 30-31: Annual Meeting, WMU, SBC, St. Louis—Nancy Cooper, Executive Secretary and Treasurer

Missions

Reaching the deaf

Do you know what loneliness is? Do you know what it is like for a deaf person living in a town where there are no other deaf?

All over the country there are instances of just one deaf person or perhaps a couple living in a town.

Are we not more often concerned about numbers? Yet God is concerned about the individual. Most of Jesus' contacts were with the individual person—the woman at the well, the prodigal son, the woman that touched the hem of his garment in a crowd, Mary Magdalene, and others.

A pastor of a church came into the office one day and told of a deaf couple that lived in his town. They had three small hearing children. Every Sunday this couple would come to church, to Sunday School, and sit in the class or in the church, not hearing a word, yet they were in God's house. The pastor said if just one time these deaf could have a service that was in their own language—if one time they could join in the worship service—what could it take? How could we, the church, provide this service?

So we went one Sunday and taught the Sunday School lesson, and how hungry they were for the message of Christ. In our conversations we asked about their salvation. During the worship service, we interpreted the pastor's message and the entire worship service. The deaf couple joined in the singing. When the invitation was given, we led them into the church membership, the man by letter and the woman by baptism. We went back the following Sunday and interpreted the baptismal service, and again the church service. Just those two. When we were leaving after church they asked, "When will you come back?"

On a later Sunday, Robin Jo Graves, with some good friends, went from Hot Springs and visited with the couple, and interpreted the church service. Robin is a protege of ours, and she learned the Language of Signs during a teaching session in her church. She is actively interpreting the church services in her home church, and after her visit to the church she said, "What a wonderful blessing we got from witnessing for Christ to this couple."

Jesus said, "I was hungry and you gave me something to eat."—C. F. Landon, Director of Deaf Ministries





Church Training Department Preview '71

Thirty Church Training clinics planned

These two-night clinics will consist of five leadership conferences each night: preschool, children, youth, adult, general officers. Materials and helps from the guiding and understanding books will be included in the practical conferences. Here is the schedule:

Association	Date
North Pulaski	Jan. 18-19
Dardanelle-Russellville	Jan. 18-19
Red River	Jan. 21-22
Black River	Jan. 21-22
Independence	Feb. 1-2
Pulaski County	Feb. 8-9
Harmony	Feb. 8-9
Faulkner County	Feb. 15-16
Mississippi County	Feb. 15-16
Greene County	Feb. 22-23
Trinity	Feb. 22-23
Little River	April 19-20
Washington-Madison	April 19-20
Ouachita	April 26-27
Buckner	April 26-27
Clear Creek	May 3-4
Little Red River	May 3-4
Carroll County	Aug. 23-24
Big Creek, Rocky Bayou	Aug. 23-24
Benton County	Aug. 26-27
Mt. Zion (2)	Aug. 30-31
Tri County	Sept. 13-14
Ark. Valley	Sept. 13-14
Liberty (2)	Oct. 4-5
Boone-Newton	Oct. 18-19
Central	Oct. 25-26
White River	Oct. 25-26
Bartholomew	Nov. 1-2
Hope	Nov. 1, 2, 4

District tournaments

Eight District Tournaments will be conducted in March and April. These tournaments will consist of the Exploring Bible Drill, Youth Bible Drill, and the Youth Speaker's Tournament. See your Baptist Diary for dates and places of these tournaments. The time for the meeting is 7:15 p.m.

State youth convention

The State Youth Convention for junior and senior high youth and college students will be held at Robinson Auditorium, Little Rock, Friday April 9, 10 a.m. to 7:45 p.m. More information about the Youth Convention will appear in the Arkansas Baptist Newsmagazine, Jan. 28. Bill Montgomery and Bill Burnett will be there. Will you?

Preschool-children's workshops

Preschool and Children's Workshops will be conducted in cooperation with the Woman's Missionary Union and the Sunday School and Church Music Departments. These are scheduled for April 27 at Grand Avenue Church, Ft. Smith and April 29 at Calvary Church, Little Rock.

Approved workers' retreat

All District and state approved workers for the Church Training Department will receive specialized training during a retreat at Petit Jean State Park on Friday and Saturday, Aug. 20-21. Sunday School Board personnel will assist in the training of these leaders.

Wide area youth workshop

This important workshop led by Dr. Bob Taylor of the Baptist Sunday School Board, is being planned especially for volunteer youth workers, pastors, ministers of education and youth directors. The workshop will begin with a banquet on Thursday night, Feb. 18 at 6 p.m. at Immanuel Church, Little Rock, followed by the workshop program. It will be continued on Friday night, Feb. 19 at Baptist Building, Little Rock. Registration fee of \$3 which includes banquet is to be sent to Dr. Bob Taylor, Church Training Department, Baptist Sunday School Board, Nashville, Tenn. Limit of 100.

Visitation of 300 pastors

Church Training Department Secretary and Associate plan to visit 150 pastors each, a total of 300 pastors, during 1971 in their studies or homes for one hour each. They plan to share new materials and discuss the church training program with the pastors. This is going to the "grass roots."

State workshop

The State Church Training Workshop is scheduled for Thursday, Oct. 28 at Little Rock. Division conferences for Church Training leaders are planned. There will also be special conferences for pastors, church secretaries, workers with mentally retarded, and library workers.

To make a difference...TRAIN
It's the Christlike thing to do.

Church Training

Area-Wide Youth meeting Feb. 18-19

Please note that the date for Wide-Area Youth in Church Training Workshop is Thursday and Friday nights, Feb. 18-19. (Error was made in a recent letter.)

First session will begin with a banquet on Thursday night, Feb. 18, at Immanuel Church, Little Rock, at 6 p.m., followed by a two-hour workshop.

The Friday night session will be held at Baptist Building, Little Rock, 7:00-9:30 p.m.

The workshop is limited to 100 who send \$3 registration fee to Dr. Bob Taylor of the Sunday School Board, Nashville, Tenn.

Now is the time to be assisting older children (grades 4, 5, 6) with the Bible Exploring Drill. Order free pamphlet which contains rules and scriptures for this drill. It replaces and is very similar to the Junior Memory-Sword Drill.

Youth Bible Drill is for younger youth (grades 7, 8, 9) and Youth Speakers' Tournament is for older youth (grades 10, 11, 12). All material for the drills and tournaments are found in the "Skill Lab: Developing Bible Skills," which may be ordered from the Church Literature Department of the Sunday School Board for 15¢ each.

See your Baptist diary for dates and places for the district tournaments.—Ralph W. Davis

Meeting on church camping is set

The Tri-State Section of The American Camping Association has extended an invitation to all Baptist camp directors, associational camp leaders, pastors, and educational men involved in church camping to attend a special meeting for church camp groups on Jan. 21.

The meeting will be held at Aldersgate Methodist Church Camp, Little Rock from 11 a.m. to 2 p.m., and will include an interpretation of the ACA and how the organization helps camp groups. A demonstration of outdoor education activity, as it relates to God and spiritual growth, will also be given.

There is no cost for the meeting and lunch will be dutch treat. The meeting will also be of interest to those who are in day camping or plan to enter the day camping field. A proposal for training camp counselors for the summer camps of 1971 will be discussed.

Hopkins is interim

Jerry Hopkins, assistant to the president of John Brown University, has accepted the position of interim pastor for First Church, Bentonville.

'Dramatic comeback' in Nigeria noted by Baptist missionaries

ENUGU, Nigeria (BP)—People in the war-affected area of Eastern Nigeria "have made a dramatic comeback in every way," according to a Southern Baptist missionary couple who visited among Baptists in the Owerri area.

Baptist churches and associations in the area have experienced renewed vitality with a minimum of assistance from outside, and associational meetings held recently in Owerre were well organized and much bigger than previous ones, re-

ported Mr. and Mrs. Robert D. Williams, who were appointed to Nigeria in 1964.

They attended three associational meetings and visited about 10 churches and preaching stations. "We are thrilled with what the people are doing for the Lord," said Williams. "Everywhere they are putting up their own buildings, and people are really flocking to the churches." The national Baptists are also operating a pastors' school without missionary assistance, except for some books contributed by Mr. and Mrs. Williams. All of the teachers are Nigerians.

Deaths

Rufus T. Taylor

Rufus T. Taylor, 67, a retired employe of Swift and Co., died Jan. 5. He was a member of Geyer Springs Church.

Survivors are his wife, Mrs. Mary Byars Taylor; a daughter, Mrs. Jeanette Jones of Zambia, Africa; a sister, Mrs. Mannie Taylor of Grapevine (Grant County); a brother, Curtis Taylor of Memphis, and a grandchild.

Mrs. Faye Williams

Mrs. Faye Anderson Williams, 63, died Jan. 7. She was a member of Immanuel Church.

Survivors are three sons, Orville Williams of Little Rock, James E. Williams of Sidney, Mont., and Ray Williams, Haywood, Cal., and nine grandchildren.

Miss Lillie Shemwell

Miss Lillie Shemwell, 83, Little Rock, a retired employe of the State Hospital, died Jan. 7. She was a member of the Dorcas Sunday School Class at Calvary Church.

Survivors are a brother, Horace Shemwell of Little Rock, and three sisters, Miss Mamie G. Shemwell, Mrs. Christine Keller and Mrs. B. B. Wood of Little Rock.

Mrs. Raymond L. DeClue

Mrs. Hazel Wilcox DeClue, 59, Little Rock, wife of Raymond L. DeClue, died Jan. 4. She was a member of Pulaski Heights Church. Other survivors are a son, R. L. DeClue Jr. of Little Rock; a brother, Arthur Wilcox of Sacramento, Cal., and five grandchildren.

Mrs. Fred L. Webb

Mrs. Claude Westbrook Webb, 73, Little Rock, wife of Fred L. Webb, died Jan. 4. She was a member of the Tyler Street Church.

Other survivors are a son, John L. Webb of Albuquerque, N. M.; three daughters, Mrs. L. C. Irby of Benton, Miss Lois Webb of Little Rock and Mrs. E. W. Whitaker of Cheyenne, Wyo.; two sisters, Mrs. L. H. Smith and Mrs. Jetta Smith of Haskell (Saline County), eight grandchildren and three great-grandchildren.

Richard Been

Richard T. Been, 39, Hot Springs, died Jan. 9. A native of Little Rock, he was a psychologist at the Ouachita Regional Guidance and Mental Health Center. He was a veteran of the Navy in the Korean war and was a member of First Church, the Human Factors Society and the American Psychological Association.

Survivors include his widow, Mrs. Barbara Harris Been; a son, John Gordon Been, Hot Springs, and his mother, Mrs. Essie Been, Little Rock.

Mrs. Eula May P. Smith

Mrs. Eula May Price Smith, 62, Little Rock, died Jan. 10. She was a member of Pulaski Heights Church and the Stone-wall Garden Club.

Survivors are a son, Charles Smith, Little Rock; a daughter, Miss Katheryn Smith, Little Rock; seven brothers, Lyman Price, St. Louis, Mo., Timon and Frank Price, Van Buren, Mo., John Price, Danville, Ill., Willard Price, Kansas City, Mo., Marshall Price, Farmington, Mo., and Delmar Price, Olympia, Wash., and a sister, Mrs. J. D. Hackworth, Ellington, Mo.

1970—Many voices, many banners

By NORMAN ROHRER, DIRECTOR
Evangelical Press News Service

With the unrolling of God's prophetic scroll, the year 1970 has run its course and passed into history. A net gain of 72.6 million people were added to the global community on the watery planet this year—a greater increase than during any other year in history.

More than half the people born since Adam were alive in 1970. Each purchased the opportunities of this year for his Creator or squandered them in selfish, futile crusades.

Trends

For every religious movement to the right this year one could be charted heading to the left in the direction of secularism. Worship was characterized increasingly by noninstitutional or anti-institutional movements. But despite the restless urge for change the church by and large played it safe.

This was the year in which more G.I.'s lost their lives in Vietnam while ministers and physicians at home routinely approved the destruction of life by abortion.

The government's Commission on Pornography recommended the repeal of all adult censorship. Homosexuals and lesbians enjoyed increasing recognition by church and society. Citizens in several states found themselves without any laws whatever to ban X-rated movies. A staggering increase of drug abuse was recorded, forcing churches to search harder for a challenging alternative to the "religion of drugs" in reaching young advocates of the psychedelic culture.

A black Episcopal clergyman called for the legalization of marijuana. Members of the Lutheran Church in America adopted a liberalized sex ethic as a basic policy. So did the United Presbyterians.

Satanism reared its ugly head higher in 1970 amid an explosion of interest in "mystery trips" through fortune telling, yoga, astrology, black masses, demonology and drugs. People searched desperately for all kinds of person-changing experiences.

A New York psychiatrist summed up: "Nobody feels significant or that it's worth it anymore." He said the individual is losing his sense of value and significance and, to compensate for his ego deprivation, may turn to violence "by getting a gun and shooting somebody."

The old Protestant-ethic industriousness, technology, economic planning and social structure was attacked in 1970 as being inadequate to make U. S. citizens "whole."

Despite the erosion of respect for authority and an increasing denial of moral absolutes, a Harvard University professor hailed the year as marking the dawn of a "social revolution" which has brought, he said, "an increase in principled morality."

Chaplains invaded industry in 1970 to help people with spiritual problems right on the job; clergymen rode along in police cars; Christian houses flourished among the young; "Moral Advance" was founded by Christian Freedom Foundation; Intercristo harnessed the computer to match people with missionary opportunities; the Satellite Christian Institute opened, marking a whole new idea in Christian leadership training; Food for the Hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot. The year closed with thousands of young people on their knees in prayer at the 9th triennial Inter-Varsity Christian Fellowship missionary convention in Urbana, Ill.

Church and state

While citizens burned the flag, marched in protest, or registered in other ways their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

The Supreme Court refused to hear Atheist Madalyn Murray O'Hair's bid to ban religious practice among astronauts in space; the 9th U. S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust"; the Post Office Department announced new regulations cracking down on obscene materials; three U. S. Senators proposed legislation for an "unprecedented, massive, across-the-board federal attack on the problem of alcoholism"; the U. S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes; and the government kept many religious periodicals in business by holding the line against a move for increased postal revenue.

The President continued his church-in-the-home worship habit and in late spring attended the Knoxville, Tenn., Billy Graham Crusade. He told 70,000 cheering listeners that today's troubled young people will become tomorrow's "great generation."

Denominations

Membership in churches and synagogues of the U. S. totalled 128,469,636—up slightly in the downward trend from peak church attendance in 1958.

This was the year in which churches geared to social action lost ground while soaring enrollments were recorded by conservative denominations who saw their job as "preaching the gospel." Seventh-day Adventists led in per capita giving (\$351 each), with the Evangelical Free Church of America second with an average of \$307. First Baptist Church in Hammond, Inc., claimed its 11,348 Sunday School enrollment was the world's largest.

Blame for the decline among churches seeking to be "relevant" was laid, to many reasons. Officials of the Lutheran Church in America said a "materialistic ethos" is the greatest cultural factor causing a decline in its membership growth. Blamed also were religious indifference, affluence, urbanization and population mobility. The American Lutheran Church said mergers of congregations and dissolution of local churches in rural areas with declining populations accounted for most losses in that denomination.

The United Church of Canada reported losses in membership, total number of persons under pastoral care and income. The denominational paper, United Church Observer, reported that the church's Sunday Schools were "dying" and that, at the present rate of decline, few would be able to stay open more than five years. Attendance, the Observer said, has plummeted to its lowest point in the history of the church.

The United Presbyterian Church opened its 182nd General Assembly with reports of declines in total membership and in number of churches. And for the first time in a century, a drop in the ranks of Roman Catholics, amid a general rise in population figures, was discovered.

Merger talk remained strong in 1970. Committees were formed by members of The Wesleyan Church and the Free

Methodist Church to discuss a merger. "Presbyterian Church (U. S. A.)" is the tentative name for a proposed merger of the nation's two largest Presbyterian denominations—the United Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (Southern). Disciples announced plans to develop a common 200-acre campus with Roman Catholics for joint facilities to accommodate their theological facilities.

Overseas, a major step in the ecumenical movement was made with the announcement of merger by the World Alliance of Reformed Churches and the International Congregational Council. The new organization will result in the 59 million-member World Alliance of Reformed Churches.

The Inter-faith Committee for Religious Careers opened a drive to solicit recruits for ministerial positions but poor pay, uncertainty about their roles in a changing society, conflicts with church authorities, and lack of encouragement from people in the pew were driving more and more pastors from the pulpit. The salary of ministers in 20 major Protestant churches was still far below that offered by most other professions.

Unless a wave of evangelical renewal sweeps over Protestant Christianity, present-day churches may become spiritual ghost towns, Dr. Carl F. H. Henry told the American Baptist Convention in Cincinnati. "It is no credit to churches to keep up venerable traditions that now accommodate the indifference of multitudes to the gospel when there are more vital ways of enlisting them," he said.

Education

The two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

While a former president of the Baptist World Alliance called the seven-year debate in Congress over legislation to permit prayer in public schools a "waste of time," a Massachusetts woman was sentenced to jail for 60 days for crusading to put prayer back into Brockton schools. The American Civil Liberties Union stood ready in every state to take court action against prayers in schools. In Netcong, N. J., voluntary pre-session prayers were even outlawed despite the approval of the local school board.

Delegates to the 22nd national Conference on Church and State were advised in Detroit that the U. S. Supreme Court never said that a student may not pray, but only that the school may not make the student pray. In Leyden, Mass., a court ruled that public school children may continue reciting classroom prayers if their teachers do not take part.

Despite the Administration's lean toward widening of federal aid to parochial

schools, the "parochial" drive lost its steam in 1970.

For the first time in its century-long history, the University of California at Berkeley introduced religion as an academic discipline. The move illustrated that although prayers in public schools are few, there is more talk than ever about religion.

Other highlights in education during 1970: All-white congregations in Mississippi opened their own schools rather than integrate. Billy Graham contended that the great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people. A Chicago theologian observed that among students, it's now the college professor, no longer the clergyman, who has "sold out to the establishment." A North Carolina father went to jail for five days rather than allow his daughter to be bused out of his neighborhood to achieve integration in another school. Christian higher education was involved generally in a fight for survival. Six Episcopal theological seminaries were closed. What was formerly the Conwell Theological Seminary in Philadelphia became the first black religious school founded by and predominantly for black students.

Press

The religious press in 1970 was in trouble. A survey of 10 major denominational periodicals indicated that all but one of the magazines suffered circulation losses. Church memberships were down, circulation had dropped, advertising was scarce, printing costs were skyrocketing and postal rates increasing. Meanwhile, those raunchy, dirty, misspelled little underground sheets were flourishing!

The Associated Church Press reported that its membership suffered circulation declines for the second straight year. One editor scolded his colleagues for widening an already enormous credibility gap by magnifying trivia and avoiding conflict in their journals and for not being honest about what is happening in the church. Another editor saw the press as occupying an "island position" in the contemporary church—rejected by radicals because it is not revolutionary enough, and by conservatives because it is too revolutionary." Dr. Sherwood E. Wirt, president of Evangelical Press Association (EPA) called for "reformation journalists" to seize the opportunities of the media.

Most member periodicals in EPA were not complaining of such worrisome drops in circulation. Of the 122 periodicals reporting circulations, 77 showed an increase since 1967, 13 remained the same, and 32 had recorded a small drop.

Ceasing publication during 1970 were, This Day, slick journal of Missouri-Synod Lutherans; The Canadian Mennonite; The Watchman-Examiner, 151-year-old Baptist publication, and the

Sunday School World (both purchased by Eternity); and the Reformed and Presbyterian World. Changing times, high costs, and different reading habits were blamed.

This year saw the completion of The New English Bible, issued after 25 years of study by Oxford and Cambridge University Presses. Introduced too in 1970 were The New Christian Digest, Waco, Tex., publication to serve black churches; and Inteen, Bible study guide published in Chicago for urban teens. A preacher's magazine titled MSS (for "Master Sermon Series") made its appearance in Detroit. Decision, publication of the Billy Graham Evangelistic Association, stood at the top of the pile with 4,000,000 circulation. Key Taylor finished his final volume in the Living Bible paraphrases—the Living History of Israel.

The government's retaining of the long-standing practice of offering special postal rates to non-profit publications was considered a major victory for religious periodicals in 1970.

Missions

For the first time since the depression years of the 1930s, the number of Protestant missionaries from North America declined. The year began with 33,289 Protestant missionaries from North America serving abroad, according to the Missions Advanced Research and Communication Center (MARC) of World Vision International.

Though workers were fewer, giving increased—up 81 per cent from 1959 and up nine per cent from 1967 to an estimated \$345 million. The trend toward indigenous ministry may suggest the beginning of a radical change in how North American Protestants overseas carry out their work, according to MARC.

Many nations initiated squeeze plays against missionaries in 1970. Nigeria chided Western Christians for taking sides with the rebel Biafrans. The Japanese could not guarantee to permit the Far East Broadcasting Company to broadcast from Okinawa when the island is returned in 1972 (forcing FEBC to arrange transfer to Korea). During the year some 20 missionaries were ejected from Algeria. Militant extremists in the North India state of Orissa succeeded in marshalling sentiment against Christianity and in passing anti-conversion laws. Greece prosecuted evangelicals and Czechoslovakia cracked down hard on the church.

A statement by a West German missionary leader that the role of the white missionary is finished was challenged by TEAM associate director as he introduced 72 new missionary candidates.

1970 recorded Asia's biggest "Bible boom." Bible sales worldwide were up. Correspondence courses and radiobroad-

(Continued on page 14)

1970—Many voices, many banners

casts flourished in countries otherwise inaccessible. Key evangelical literature leaders worked out methods of cooperation during the All-Asia Literature Strategy Conference in Singapore. Expo '70 opened the door of witness to some seven million Japanese and world's fair visitors.

Europe, where Billy Graham's closed-circuit TV "Euro 70" at Dortmund, Germany, introduced a new way to reach additional millions of people with the Gospel, was viewed by German leaders as "once again a mission field."

Typical of many nations, the Congo announced that more white technical assistants would be welcomed but that white missionaries could no longer dominate the scene. Christian business men quietly went about initiating business enterprise in underdeveloped areas as an aid to missions. In country after country, missionary personnel turned over complete administrative responsibility to national staff members.

Race

Although progress was made in race relations during 1970, the weapons and voices of black militants were by no means silent. Herman Holmes, acting national chairman of the National Black Development Conference, demanded of United Presbyterians in Chicago \$25 million in reparations to the black community to atone for "exploitation." Clenched fists were raised by Afro-American students as their leader Jeff Thomas

led in prayer at the Southern Baptist Convention in Denver.

Muhammed Kenyatta, leading blacks seeking "reparations" at Swarthmore Presbyterian Church in Pennsylvania, threw Communion bread and wine on the floor. Black Evangelist William E. Pannell told a gathering of evangelical historians in Washington, "We have got to dehonkify history." Mormons admitted that church doctrine did not teach Negroes were under a curse, that the ban against Negroes in the priesthood was mere tradition.

On the positive side: Bi-racial greeting cards were selling big as blacks relaxed and began laughing at themselves. Church members in Houston and Birmingham forced showdowns on integration. Black evangelists convened a congress in Kansas City sponsored by the National Negro Evangelical Association. Urban Ministries, Inc., the first predominately black-owned publishing company, was organized in Chicago primarily to produce interdenominational Sunday School literature.

The events of 1970 will be interpreted according to the prejudices of all who read them. But it will surely be the year remembered by all as the year of the worst disaster in living memory when tidal waves in East Pakistan took the lives of perhaps 150,000 people and when earthquakes killed some 30,000 people in Peru.

nature and more or less applicable to anyone of the same name. Real genealogical research on an individual basis is lengthy and expensive.

More elaborate, and more expensive, is the "Man of Distinction" promotion. Here the prospect receives a letter purporting to recognize his outstanding qualities and noteworthy achievements. He has been selected for inclusion in a publication to list the leading personalities of his region, or industry. There is, of course, the question of defraying the expenses of the publication and our "Man of Distinction" is offered the opportunity to contribute to this as he submits the write-up to accompany his name. On occasion, these publications are actually printed, but not always.

Perhaps the most vicious is the inheritance scheme. Here the intended victim receives a letter on expensive stationary bristling with legal phrases. He is told that someone bearing the same name has just passed away in California or New York and he may possibly be entitled to share in a large estate. Further investigation will be required to determine exactly the rightful heirs. Speed is necessary to prevent the inheritance from going to the state.

1970—The year a scientist created a living and reproducing cell... the first man-made gene... and found the "center of creation" among the Milky Way.

This was the year of Women's Lib, the formal search for Noah's Ark, the public's determined outcry against pollution of natural resources, the "Jesus Freaks," the historic "Frankfurt Declaration" refuting the identification of messianic salvation with progress, development, and social change, the blessed campus revivals originating at Asbury Theological Seminary.

This year women entered pulpits of major denominations, were allowed to be divorced in Italy, and campaigned for ZPG (Zero Population Growth).

Deaths

Notables who passed from the scene this year included Frank Laubach, famed "apostle to the illiterates"... the Ralph W. Sockman, pastor emeritus of Christ Church, Methodist, in New York City... British Evangelist Tom Rees... Gladys Aylward—"The Small Woman" of the Inn of the Sixth Happiness... Pioneer Educator Mark Fakkema... and Evangelist A. A. Allen.

1970—a year that could happen only once. If there are any tears in heaven it will be for lost opportunities, for the time spent in neglect of God.

But the measured cadence of the calendar moves on to a new year with its promise of hope.

Money, of course, is necessary too, to continue the investigation. This scheme plays on everyone's understandable eagerness to inherit a fortune. The "fortune" in this case, usually goes to the promoters.

If you are solicited by any of the above, check with the Better Business Bureau, a name that saves money for people every day.


Telephone added to facilitate work

NASHVILLE—The church literature department of the Southern Baptist Sunday School Board has changed its direct-line telephone number and added another line to further facilitate the handling of church literature orders and inquiries.

The new "rotary" number is 254-6577 in area code 615. Should the number dialed be busy, the new system will transfer the call to a second line if it is not in use.

The lines, which may be used to check on literature orders, errors or other matters concerning church literature, are manned from 7:30 a.m. to 4 p.m. Monday through Friday.

Public service announcement
The Better Business Bureau

**Consumer
Education
Campaign** 

'What's in a name?' money, that's what

Someone has said a man's name is, to him, the sweetest sound in the world. This fact is not lost on the people who specialize in separating us from our money, and the "vanity" schemes continue to flourish.

The most harmless is probably the coat-of-arms and family history promotion now active in the state. For a small sum one can obtain a reproduction of his family's coat-of-arms and a general account of the family activities over the years, presumably accentuating the positive. People who subscribe to this service should realize that the information supplied is of a general

*'Please come again,'
people write preacher*

ZAMBIA: When some inhabitants of a village in the Zambezi River Valley expressed interest in Baptist work, the Kanyama Baptist Church in Lusaka sent its pastor, Bwanali Phiri, to help the villagers. (A member of the Kanyama church, Muwindwa Lubasi, who was a native of the village, had written letters telling of the people's interest.)

Pastor Phiri arrived in the area and was introduced to Chief Namabunga. The chief took Phiri to the local court, which was about to open in session, and invited him to preach. In four days of preaching, the pastor saw 11 persons make professions of faith in Christ, including Chief Namabunga and Joseph Mutata, the clerk of the court.

Phiri was able to continue on his original mission only after promising to preach in the chief's village on his next trip to the area.

Lubasi's entire village turned out to hear Phiri preach in several meetings, and about 10 persons made professions of faith.

Back in Lusaka, Phiri received letters from the chief, the court clerk and Lubasi, expressing appreciation and requesting that a missionary come visit them.

Vietnamese learn English in Saigon church program

SAIGON (BP)—Thirty-two Vietnamese received certificates when they completed the fall term of the "English Teaching Outreach Program" of Trinity Baptist Church here.

Requirements for the certificate included attending a specified number of classes and passing the required tests, according to Rondal D. Merrell, Southern Baptist missionary. A total of 119 Vietnamese were enrolled in the church's five classes, which met twice weekly during the fall term.

U. S. servicemen stationed in the area make up the faculty for the program. Five men teach the fundamentals of English conversation for the first hour of classes, and five others teach the Bible during the second hour. First and second level classes study a book titled, *The Story of Jesus*, and upper level classes study from the Gospel of Mark. Last year the students completed a study of John.

Keeping teachers for the classes has posed no problems, Merrell said. Usually, when one man has to return to the states another is waiting to take his place. The only problem has been the lack of space for students, he added.

A Sunday morning Bible class was started for students who say they want to learn more about Christ. Four students recently made professions of faith in

Christ and are now studying in a new members' class taught in their own language by a missionary.

Members of Trinity Church are hoping to expand their English-teaching ministry to a nearby Vietnamese-speaking Baptist church which has asked for help, Merrell said.

Human manufacture in next century?

BUFFALO, N. Y. (EP)—Science will be capable of manufacturing human beings in laboratories within the next 100 years, says the director of the State University of Buffalo Center for Theoretical Biology.

Dr. James F. Danielli added that the artificial creation of life is no longer a dream.

"The know-how that has enabled University of Buffalo scientists to build a living and reproducing amoeba (a one-celled animal) from parts of other amoebae can be expanded to synthesize artificially any biological system or entity," he said.

By "system or entity," Dr. Danielli explained he was referring to viruses, cells, animals and planets, ecologies and societies."

The next five years, he said, should see the artificial assembly of cells with components from varied sources, including both plant and animals.

The bookshelf

Behold a Pale Horse, By Joe Musser, Zondervan, 1970, \$3.50

In this prophetic novel, Mr. Musser deals with the turbulent political-economic ferment in the Near East.

Please Don't Strike That Match, by Fran Johnston, Zondervan, 1970, \$3.50

This is about a missionary family in Paris, France, and how the family was "purified by the fire of suffering" and "is now ready to follow the call of God to a new area of service."

God in the Dock, by C. S. Lewis, edited by Walter Hooper, Eerdmans, 1970, \$6.95

This is a collection of essays on theology and ethics, written by Mr. Lewis over a 24-year period. The most of these have never before been published in book form.

I Talked with Spirits, by Victor H. Ernest, Tyndale, 1970, \$2.95

The author states as his primary object "to demonstrate the reality and power of evil spirits." He tells "how I became involved in communication with evil spirits, how these spirits—both appealing and loathsome—enslaved me, and how Jesus Christ set me free."

Faith and Reason, by Frederick Plotkin, Philosophical Library, 1970, \$4.95

Dealing with "some fundamental aspects of religion and religious faith in general," the author aims not so much at "a rigid agreement or unanimity of belief, but rather a commonality of general attitudes." He contends that "religious beliefs which do not conform with established scientific theories should be seriously reconsidered."

Seasonings, by Vance Havner, Revell, 1970, \$3.50

"Thoughts, experiences, humor and inspiration to whet the appetite for the Living Bread."

The Autonomous Man, by Dean Turner, The Bethany Press, 1970, \$4.95

Dr. Turner, a Disciples of Christ minister, is professor of philosophy of education at Colorado State College. He "advances a practical ethic of autonomy whereby the individual may affirm his identity and integrity." He offers a basic philosophy for daily life relationship—with one's self, with others, and with God.

Growing Up Clean in America, by Joseph S. Lobenthal Jr., World, 1970, \$6.95

Feeling that "the legal cards are often stacked against American youth simply because of their lack of familiarity with the law as it affects them," Mr. Lobenthal, a New York City attorney, has written this book to serve as a legal handbook for today's youths.

Ecumenicity, Evangelicals, and Rome, by John Warwick Montgomery, Zondervan, 1969, \$3.50

Dr. Montgomery points out what he regards as basic developments in contemporary ecumenical thinking and in current theological tendencies.

News from Baptist Medical Center Systems

Gifts to BANCs

Recent memorial gifts to the Building Fund of Baptist Medical Center System, were received from Dr. John W. Smith, in memory of: Dr. Glen M. Holmes, Mr. K. Barney Levine, and Mr. Robert B. Roach. A contribution was also received from Merle C. Ansley, in memory of Mrs. Virgie Stone, and Mr. Jude Smith. Memorial gifts in memory of Mr. Robert C. Pickens and Mr. Herbert H. Daniel, were received from Mr. and Mrs. R. A. Lile. Another contribution to the Building Fund was received from Mr. A. E. Queen of Judsonia, Ark. A gift to the Chaplains' Emergency Fund was received from the Current Missions Group #4 of Immanuel Baptist Church. A contribution to the Heart Fund was made by Mr. and Mrs. C. L. Moon, in memory of Mr. Harry Kendall; and a gift to the Pediatric Unit was received from Mrs. Ida Webb.



BOARD RE-ELECTS OFFICERS — At a Board of Trustees meeting which followed the annual corporation meeting the officers were re-elected to a second term. The 1971 officers are, from left, R. A. Lile, president; Louis A. Lanford, vice president, Floyd A. Chronister, treasurer; and Kenneth Price, secretary.



1971 MEMORIAL STAFF — Memorial Hospital medical staff officers for 1971 are pictured above. Front row, from left to right: Dr. Bruce E. Schratz, chief of staff; Dr. Frank R. Ludwig, chief of surgical section; Dr. Bob Gosser, secretary. Back row, from left: Dr. Joe P. Stanley, chief of medical section; Dr. G. J. Leonard, chief of general practice section; Dr. H. Austin Grimes, parliamentarian; and Dr. Marion M. Church, vice chief, and chief of OB-GYN section.



CORPORATION MEETS — The Baptist Medical Center Corporation held their annual meeting December 1, 1970. The 50 member board meets once a year and elects an 18 member board of trustees to operate the two hospitals of the system. Those attending the meeting were: Seated, left to right, Rev. Harold White, Pine Bluff; Rev. Homer Bradley, North Little Rock; Shelby Blackmon, Little Rock; Dr. Joe Rushton, Magnolia; Harold Wood, El Dorado; Rev. D. C. McAtee, Smackover; Rev. L. H. Roseman, Little Rock; J. Leo Armstrong, Little Rock; Jacob L. King, Hot Springs; Hardy Little, Jonesboro; and

Rev. Jesse Reed, Little Rock. Standing, left to right, R. A. Lile, Little Rock; Louis A. Lanford, Little Rock; W. M. Freeze, Jr., Jonesboro; Floyd Chronister, Searcy; O. A. Cook, Little Rock; A. James Linder, Little Rock; Dr. Art B. Martin, Fort Smith; Rev. H. L. Lipford, Mabelvale; Kenneth Price, North Little Rock; Rev. R. H. Dorris, North Little Rock; Ray M. Wilson, Little Rock; B. J. Daugherty, Conway; Clarence Jordan, Hot Springs; and Jimmie M. Alford, Hot Springs.

A Look at the Next 50 Years

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

A postscript to the history of BMCS

— Lloyd Schuh, Jr.
Director of Informational
Services



As the final chapter in our history of the system we will take a look at what the future holds for the field of medicine in general and the Baptist System in particular. To accomplish this I have asked members of the hospital staff to submit their thoughts and projections for the coming 50 years. In compiling these thoughts it is interesting to note that no prediction can be considered too radical or "far out". The tremendous advances in medicine and hospital techniques of the past fifty years would have appeared unbelievable at the turn of the century. During the next 50 years it is safe to say that there will be progress far beyond the capacity of our predictions. The problem that faces all of us is to maintain the flexibility to adapt to these changes.

I would like to express my appreciation to the many people who have assisted in compiling this twelve part history and the look into the future. It has been both an enjoyable and educational experience. It is my hope and the hope of the administration of our hospital system that by examining both the past and future this history may provide you with an insight into the philosophy that makes up our institution. As Robinson Jeffers has written:

Lend me the stone strength of the past
and I will lend you
The wings of the future, for I have them.

We firmly believe that the past fifty years provide a sound cornerstone for the progress that will be made in the next fifty. The construction of a new hospital that will double our bed capacity is but the prologue to a bright and progressive future.

An Overall view of the future

— John A. Gilbreath
Executive Director
Baptist Medical Center System



Predicting fifty years in the future is most difficult and almost becomes crystal ball gazing. Even projecting the next ten years is most difficult due to the many changes which are now facing our field.

There will be significant challenges facing all medical institutions in this country the next ten years.

Baptist Medical Center will begin construction of a new 500 bed hospital in the Spring of 1971. It should be completed sometime in 1973. In addition to the 500 bed hospital, the 213 acre campus will provide facilities immediately for a high-rise condominium professional building for physicians, a motel, high-rise apartments, and other ancillary buildings necessary for the pursuit of modern medical care.

Educational space must also be provided, including classrooms and faculty offices, in order to enhance an already begun training of allied health professions and continuing education for physicians and hospital personnel.

GREAT CHANGES

It is evident from the governmental planning and also pressure from government, labor and other mass purchasers of care that there will be a great change in the manner in which health care is provided in this country. Pressures are building up for hospitals to become the focal point for out-patient medical services as well as in-patient. Trends are developing toward the institutionalization of medical care largely due to the concentration of population in urban areas making it impossible for the family physician to continue his relationships and also the fact that physicians are leaving rural areas and therefore those people must come to some central point for care. All consumers, including the government, are greatly concerned about the growing cost of care.

PATTERNS DEVELOPING

The System must also prepare for major changes in organization, operation and financing. By studying the health field nationally, the patterns and trends which are developing in urban areas and trends in governmental programming, certain predictions can be made with reasonable assurance.

The Baptist Medical Center System's demands will increase for such services as trauma, patients with heart disease, respiratory disease, renal and neurological disease, especially as they relate to the aging population.

Many new and more extensive surgical techniques will be performed. Larger numbers of patients will be handled by hemodialysis and patients and their families will be trained to provide this care for themselves in their homes.

Transplantation of human organs will improve as well as the use of mechanical and synthetic devices.

There will be a greater use of monitoring devices and already telemetry is just around the corner. Computers will

be used extensively to interpret for the personnel and physicians.

Vast improvements will be made in respiratory therapy. This speciality is in its infancy and will become one of the larger departments of the modern hospital. Techniques and equipment in radiology and pathology have moved extremely fast the past decade but will move even further in the future. It is felt that out-patient facilities will help this problem. As a result, there will be increasing pressure for a hospital to serve as a geographical center for physician and out-patient service to include such things as a single registration point regardless of the number of physicians to be seen, a coordinated system for scheduling appointments, a central billing system and good quality technical services like those now available to in-patients.

This government is dedicated to setting up large groups of physicians in group practice with prepaid medical care under organizations called Health Maintenance Corporations. Legislation is already being drafted for such programs. While this system will not be mandatory in earlier years, it possibly will eventually be a system dictated by the state. Various segments of the population will pay annual fees and will receive medical checkups including multiphase screening, at least annual checkups and acute care in hospitals where necessary. Possibly institutions and other health maintenance organizations will be paid a flat fee to care for the segments of the population. Where utilization committees are now necessary to limit days and unnecessary treatment, committees will need to be established to make certain patients get the care needed. Obviously profits might be made for giving less care if a flat fee is paid.

NATIONAL HEALTH INSURANCE

Our government is also dedicated to a national health insurance program due to demands from the public and Congress. This will be a tremendously expensive program and will take large portions of our tax dollar to fund. The government will be faced with a reduction in the amounts of money they will pay for services in order to provide any level of care within our country. The financing of all types of care will become more and more difficult. We now have the prerogative of setting our own rate schedules. This will not be a possibility many more years hence. In its place will be a practice of setting up a system where, through a laborious and painful negotiation process of justifying cost, rates will finally be established. These controls will be effective since the professionals in our government anticipate the use of a control reimbursement system as leverage to bring about the rates and changes they desire.

All costs will have to be proven effective and the use of a computer will be a necessity.

There will be pressure placed on institutions for coordination of services and for an attempt to eliminate all duplication of equipment. This will not improve efficiency but will probably reduce cost. Because of the tremendous shortage of physicians, which will be more evident under a new system, it will be essential to transfer more duties and functions from them to other professional and technical personnel. Obviously many categories of paramedical personnel will be needed.

The future of Baptist Medical Center System will depend greatly on its ability to manage in a sophisticated and efficient manner. It will be necessary to take lesser amounts

of funds and make them go further.

The so-called "gaps in medical care" which now exist unfortunately will continue. The real problem is not a lack of know-how in the field but a shortage of funds to appropriate for this purpose, and no drastic change in financing will take place simply because the government takes over the responsibility.

An automated Clinical Lab

— Odare Murphee
Clinical Laboratory
Supervisor



The Clinical Laboratory, 50 years from now, will be almost completely automated. The patient will place his finger into a machine which will stick the finger to obtain a drop of blood. From this small amount of blood, the machine will perform 50 different laboratory tests.

The machine will be hooked up to a computer which will print the results of all lab tests performed on this patient (even from previous admissions); suggest other tests for the doctor to order; and integrate the results of the lab tests with other findings such as medical history or x-rays, to come up with a list of possible diagnosis for the doctor.

The laboratory personnel roster will include a large number of electronic engineers who will keep the large number of automated instruments operating.

The cost per test to the patient will be markedly reduced. Even now, automated instruments are available which can perform twelve tests per minute. It would take one technologist approximately one hour to perform the same twelve tests by hand.

Some registered medical technologists will be needed to perform the small number of tests which cannot be automated. For instance, the identification of bacteria has not yet been automated.

Computerized personnel records

— Helen Reynolds
Personnel Director



All personnel records will be computerized and information will be instantly available on the computer terminal.

Statistical reports will be immediate, and will help assess problem areas such as turnover.

Employee skill information will be secured. For instance, if an employee with clerical skills takes a job as a housekeeper because a clerical position is not open, when a clerical position is available, one can refer to clerical skills which have been programmed into the computer, and come up with this housekeeping employee's name and, hopefully, promote her.

Nature inside a bottle

By THELMA C. CARTER

Since ancient times men have painted objects and animals of the natural world. God's beauty is everywhere if we but look for it. Many artists get great inspiration from the beauty of nature. They remind us that the psalmist said, "He hath made his wonderful works to be remembered" (Psalm 111:4).

With paints made from clays and plant substances, artists of long ago painted on cave walls pictures of trees, the sun, moon, and stars, flowers, and animals. They also painted on pottery, shells, tree bark, and rocks. Many of the wall paintings, as well as painted objects, told of the good deeds of rulers and the life of the people during their reign.

In China artists first began skilled painting of fine silks, bamboo scrolls, screens, fine

china, vases, and articles made of porcelain and jade. Vases and bottles were favorite objects on which to paint cherry blossoms, lotus plants, fairies, dragons, palace gardens, courtyards, flowers, skies, and water. Each ruler filled his palaces and temples with collections of beautiful paintings and other art objects.

One of the strangest and most beautiful forms of painting was the painting of nature scenes on the inside of bottles. The bottles were made of glass, crystal, and semiprecious gems.

The artists who did this fine painting needed great skill and patience. Using hooked brushes,

(Continued on page 20)

Baby and adult puzzle

By EARL IRELAND

A cat was a ki. en when it was young. Match the grown animal (left column) with the young animal (right column).

- | | |
|-------------|----------------|
| 1. Toad | a. Fawn |
| 2. Bear | b. Kid |
| 3. Zebra | c. Puppy |
| 4. Shark | d. Tadpole |
| 5. Moth | e. Calf |
| 6. Deer | f. Caterpillar |
| 7. Elephant | g. Cub |
| 8. Goat | h. Foal |

Answers: 1. d, 2. g, 3. h, 4. c, 5. f, 6. a, 7. e, 8. b.

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Herbs and seasonings of the bible

By FRANCES SPENCER

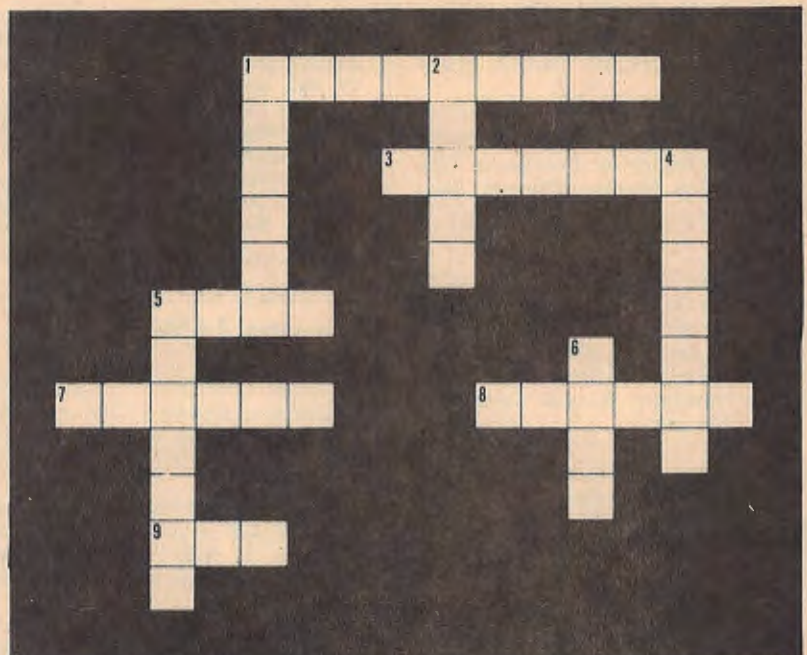
Across

1. Exodus 16: 31
3. Isaiah 28: 27
5. Luke 11: 42
7. John 19: 29
8. Job 30: 4 (singular)
9. Luke 11: 42

Down

1. Isaiah 28: 25
2. Matthew 23: 23
4. Song of Solomon 4: 14
5. Matthew 13: 31
6. Job 8: 11

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(Turn page for answers)

Children's nook.

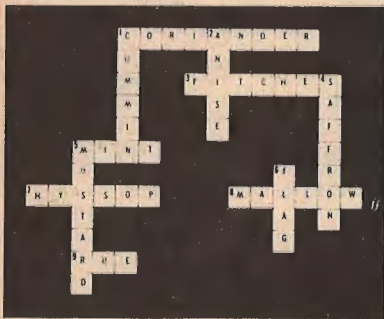
(From page 19)

they had to lie on their backs while painting to allow the light to penetrate the bottle.

Inside these bottles they painted beautiful flowers, trees, rocks, bamboo grasses, clouds, and water. We are told that these artists painted these nature scenes from memory.

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Answer to crossword puzzle



Missions conference scheduled Feb. 26-27

A student missions conference is scheduled for Feb. 26-27, at New Orleans Seminary, Helen Falls, professor of missions, has announced. Nineteen Southern Baptist missionaries and mission board personnel are listed as program leaders for the two-day emphasis on the role of college young people in today's world mission program.

Among the speakers will be Keith Parks, area secretary for Southeast Asia for the Southern Baptist Foreign Mission Board.

Other program leaders include Stanley Nelson, of the Missionary Journeyman Program; Warren Woolf, of the US-2 Program; Dr. and Mrs. Oliver Gilliland, medical missionaries to Indonesia; Richard Wilson, director, Rachel Sims Mission, New Orleans.

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CHRISTIAN LIFE COMMISSION, SBC

President Nixon has recently set up the jobs for Veterans program and has named a National Advisory Committee of one hundred business, labor, and civil leaders, with James F. Oates Jr. as chairman. Jobs for Veterans is a national effort to highlight the returning veteran and to make effective use of the talents and skills he has acquired in military service.

Each year over one million servicemen and women complete their military service in the Armed Forces and return to civilian life. Perhaps one fourth of them will return directly to school, but most will desire to enter the civilian employment market.

Many young men and women completing military service will be seeking their first significant job. This is a critical period for these young people, especially those returning to areas where the competition for jobs will be increasing.

In addition to an effort to use government and business resources, the President is calling upon religious leaders to exert their influence to carry the Jobs for Veterans message to their congregations. Many members of congregations will have direct contact with veterans and will be able to provide meaningful employment opportunities or training that will lead to employment.

The President indicated that this is an opportunity for all segments of our society to support the returning veteran and to assist him in adjusting successfully to civilian life. Additional information may be secured from National Committee—Jobs for Veterans, 1400 Wilson Boulevard, Arlington, Va. 22209.

Suburban crime increases 14%

WASHINGTON, C. C. (EP)—Crime in the suburbs climbed by 14 per cent over the previous year during the first nine months of 1970, the FBI has reported.

But over-all, the rate of increase was the lowest for a comparable period in five years. It was down a percentage point from the same period last year, the agency said.

The climb last year, over-all, was 11 per cent during the first nine months. This year it was 10 per cent.

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Broadman Books

Is it worth my life?

By VESTER E. WOLBER, TH.D.
Religion Department, Ouachita University

International

January 17, 1971

Matthew 13: 44-50;
Luke 14: 15-24

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ligious security, expressed a pious platitude about the Messianic kingdom: "Blessed is he who shall eat bread in the kingdom of God." He probably did not feel that secure after Jesus told his story.

A man planned a banquet, invited the right people, and sent servants to alert them that all was ready. The thrust of the parable is seen in the contrasting attitudes toward the banquet as expressed by the privileged guests and the persistent host.

1. They held contempt for the man and his banquet, and devised flimsy excuses for not attending the banquet. The quality of excuses offered indicates the quality of the men: they were neither sincere nor honest.

2. The man thought his banquet was important and that his invitations should be honored. He sent invitations to "the poor and maimed and blind and lame"—incidentally, the very ones who had not been invited to the actual banquet which Jesus was attending when he told the story (see v. 13). Evidently, some of these did not come, for there was still room. He sent out into the country with insistent invitations to the people to come, and dismissed those who had spurned his invitation.

The central truth

What, then, is the central teaching of this parable? Simply this: Jesus issued invitations to his own people, who were the religiously privileged, but they were in the process of treating the invitation and the one who issued it with contempt. Jesus was warning the Pharisees that to spurn religious opportunity and reject him was a dangerous policy. As it turned out the Jews did reject Christ and he turned to the Gentiles (see Rom. 11).

Just how important is it that one accept the teachings of Jesus and believe on him as Saviour and Lord? In seeking an answer to that question we must ask some more:

1. If I do decide to enter the kingdom, what effect will it have on my life?

The answer is that the experience will not take anything away from you that you need or ought to keep, and it will clear up your conscience, bring peace of mind, a sense of meaning, and will start you on the road which leads to a full and fruitful life. Some who set out upon that road do not seem to make much progress; but the conversion experience does give you a chance to find real life in this life.

2. How long will the good influences of the kingdom last? They are permanent— as permanent as God and heaven.

3. What will be the results if I decide to reject the invitation?

There's a bagful of answers to that question: (1) You will lose life's greatest opportunity to find the supreme values in life. (2) You will influence other people to make the same bad choice. (3) You will cut yourself off from the God of this universe and spend eternity outside.

The final answer is that the kingdom of Christ is the issue in this world: it may cost one his life if he enters the kingdom, and it will cost him his soul if he stays out.

Thoreau may have been near the truth when he said that most of us live lives of quiet desperation. If he was right, it is because people have their priorities jumbled so that they are not able to distinguish between primary and secondary values, or because they are not sufficiently committed to the true values.

The parables to be studied in this lesson teach that the kingdom of God is of supreme worth, and upon it will be willing to sacrifice all other values in order to gain it. They also teach that God has given absolute priority to his kingdom enterprise and holds men to account for their response to it.

The hidden treasure and the valuable pearl (Mt. 13: 44-45)

These twin parables teach one truth—that man's greatest discovery is to find the kingdom of God. In the first instance, the plowman was surprised into joy at his accidental discovery. He converted all his assets into cash and bought the field so as to gain title to the buried treasure. In the second instance the merchant was rewarded for his diligent search for choice pearls. He, too, went and sold everything he owned so as to be able to purchase the valuable pearl. In each instance the man recognized the surpassing value of the rare merchandise.

Jesus said that the merchandise which is of supreme value is the kingdom of heaven and that for one to gain that kingdom he must recognize its true worth and subordinate all other values to it. Obviously, one does not gain entrance into the kingdom by making a mental estimate of the value of the kingdom: there must be a willful follow-through in which one relegates other values to a secondary rank as he enthrones Christ in his life.

Contrasting views of the kingdom (Lk. 14: 15-24)

At a dinner party where he was a guest of a prominent Pharisee, Jesus gently rebuked other guests for seeking prominent positions and gently rebuked the host for not inviting the poor, the lame, and the blind (14: 7-14).

A fellow guest at the table, probably feeling quite smug in his position of re-

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Jesus and the night visitor

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

Life and Work

January 17, 1971

John 3: 1-21

Today's lesson is in the form of a story. This narrative deals with Christ's encounter with a Jew of high position, Nicodemus. Christ's interview with Nicodemus is a case study in how Jesus dealt with men or a study in personal evangelism. The story deals with Christ's favorite theme, salvation.

The new birth (Vs. 1-13)

For a comprehensive look at Nicodemus as found in the Scriptures, please read John 2: 23-21; 7: 50-52; and 19: 39.

Nicodemus was a man of prominence, learned, noble and upright in character. He was a member of the Sanhedrin, the highest Jewish assembly for the purpose of government. This body had 70 regular members and one extraordinary member, who was the high priest, the presiding officer. Nicodemus was an Israelite whose descent was above question. He was an orthodox defender of the law and morally blameless.

He came to Jesus by night. Why by night? Perhaps he was timid and had no backbone and was afraid to come openly. Another view is that he might have been busy during the day or had no occasion to see Jesus in the daytime. Another view states that either he felt he would have greater opportunity to talk with Jesus at length, or he had been so excited by what he had heard Jesus say that he could not wait until the next day for the interview. Perhaps the correct view is the fact that Nicodemus wanted to be impersonal and sought to hide his identity. But the all important consideration is that he came to Jesus.

Note the attitude of this prominent Jewish leader. He said, "We know" (v. 2), which indicated a positive declaration and the deep conviction of his soul. Nicodemus took the initiative of coming to Jesus and had an attitude of deep humility; he was teachable, not a victim of pride or arrogance. He was most respectful to Jesus, calling him "rabbi." This is a term reserved for those who spoke with authority. Jesus was a great teacher, a master teacher.

Please note that Jesus paid no unusual attention because of this man's prestige.

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Place and prominence did not impress Jesus. He treated the noble leader in John 3 and the woman of ill repute in John 4 with the spirit of equality. Jesus was no respecter of persons.

Nicodemus was a religious man, a member of the sect of the Pharisees, but his great need was the new birth. He needed salvation found only in Christ.

What is meant by "born of water and of the spirit" (v. 5)? The four most frequently held views are:

1. Baptismal regeneration. This is the view held by our Church of Christ friends. A great deal of time could be expended on this point, but the New Testament teaches unequivocally that repentance and faith are salvation essentials.

2. Water baptism in contrast to spiritual baptism. This view states that Nicodemus had been hearing John the Baptist who said, "I baptize you with water unto repentance." Water baptism unto repentance is held. Repent one must do; but one must also have a "spiritual baptism" unto faith.

3. Water and spirit mean exactly the same thing. Water is the symbol of cleansing and the spirit is the symbol of power. Baptism therefore is spiritually applied. The translation would then be: "born of water, even the spirit."

4. Physical birth and spiritual birth are contrasted. Personally, I hold to this view. Note the passage again. The subject is birth. Salvation is like a birth. A man must be "born again," "born

anew" or "born from above" (v. 3). Nicodemus (v. 4) wondered how a person can have two physical births. Then Christ (v. 5) proceeded to the elemental facts of birth and talked about the water birth (physical birth) and the second birth or "born of the spirit." Note the context again. Verse 6 plainly contrasts physical birth ("born of the flesh") with spiritual rebirth. Verse twelve mentions earthly things as contrasted with heavenly things.

Jesus used divine sarcasm. "Art thou the teacher of Israel and knowest not these things" (v. 10)? The definite article is used, denoting emphasis (kindly satire).

The importance of belief (vs. 14-21)

Jesus stressed faith or belief to Nicodemus. Earlier Jesus had stated an important **must**; "Ye must be born again." Now he states it in another way: the essential of belief.

1. "Whosoever believeth in him" (v. 15).

2. "Whosoever believeth in him" (v. 16).

3. "He that believeth" (v. 18).

Christ mentioned a familiar story in the Old Testament involving Moses and the brazen serpent. Please read Numbers 21. Many of the Israelites had been bitten by venomous serpents. At the command of God, Moses made a serpent of brass and put it on a pole. Anyone who had been bitten might look upon the serpent (with a look of faith) and live. Faith again is the essential.

Conclusion

New life is found only in Christ. The great need of man today is the new birth experience. Eternal life is a gift of God. We receive this gift through faith.

Questions for the class

1. How long has it been since you presented the plan of salvation to a lost person?

2. Is Christ satisfied with my witness?

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Blue laws favored in New York

ROCHESTER, N. Y. (EP)—Increasing numbers of citizens here are demanding that New York enforce its Sunday closing laws.

"So many people are so sore about the blue laws that we've had to move our first hearing into an auditorium," says Assemblyman Donald C. Shoemaker.

The official said some token arrests are made every year during the holiday season, but he admitted that few people are ever convicted.

"The law is violated a million times every Sunday in the state," he said. "We ought to enforce it, or throw it out altogether."

New York adopted the first blue law in 1778, but Assemblyman Shoemaker said the original blue law began in 321 A.D. when the Roman Emperor Constantine issued a decree which said: "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun."

Campus Crusade plans evangelism congress

DALLAS—An international student congress on evangelism for students and laymen is planned here.

The Congress, called "EXPLO '72," short for "EXPLOSION 1972," will be held in Dallas June 12-17, 1972, under the sponsorship of Campus Crusade for Christ International, Bill Bright, Campus Crusade president, announces. He said the goal would go to "launch a strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world."

Bright, a former California businessman who founded Campus Crusade in 1951, told a press conference in Dallas that thousands of students each week all over America "are turning to Christ."

Bright said his organization has found that the most attractive person to students, including many campus radicals, is Jesus Christ.

"We believe that people must be changed from within," Bright said, "and that changed people will do something constructive about social and political problems."

THE UNSEAMLY A smile or two

A do-it-yourself enthusiast had read the instruction accompanying the newly acquired gadget time and again, but despite repeated efforts, he couldn't assemble it.

At last, gatering all the various parts and instructions, he sought the help of an old handyman working in a nearby yard. After looking at the gadget a few moments, the oldster soon had it in working condition.

"It's beyond me," said the do-it-yourselfer, "how you got it together without even reading the instructions."

"Fact is," was the reply, "I can't read—and when a fellow can't read, he's got to think."

* * *

A golfer trying to get out of a trap, said, "The traps on this course are annoying, aren't they?"

"Yes," said the second golfer, trying to putt, "would you mind closing yours?"

Super-power radio in East Africa

CHATHAM, N. J. (EP)—Permission has been granted by the Kingdom of Swaziland allowing Trans-World Radio to establish a superpower international radio station in that East Africa nation.

The agreement allows the installation and operation of at least a 100,000-watt transmitter on the standard broadcast band and a short wave transmitter tentatively of undertermined power.

The super station will be located on the Johannesburg Highway, nine miles from Mbabane, the capital. Construction is scheduled to begin in early 1971.

Swaziland, land-locked and strategically situated, assures the broadcasters of optimum coverage of Africa south of the equator. Potential audience in this area: 84 million.

The New Jersey-size country, once a member of the British Commonwealth, became independent on Sept. 6, 1968.

The Swaziland project is another expansion link in the TWR chain to achieve the ultimate goal of global network gospel broadcasting. It will join with the other seven Trans-World Radio transmitters in future simultaneous broadcasts via satellite relay.

Attendance Report

January 3, 1971

Church	Sunday School	Training Union	Ch. Adds.
Alicia	51	45	
Banner, Mt. Zion	25		
Berryville			
First	122	48	
Freeman Heights	106	32	
Rock Springs	92	61	
Blytheville, Calvary	179	100	2
Booneville, First	265	209	2
Camden, First	427	81	
Charleston, Northside	81	39	
Cherokee Village	67	22	
Crossett			
First	525	145	
Mt. Olive	270	129	1
El Dorado			
Caledonia	49	29	
Temple	33	32	
Farmington, First	80	39	
Forrest City, First	437	144	
Ft. Smith			
Enterprise	60	47	1
First	1,200	316	8
Haven Heights	240	145	2
Gentry, First	130	110	
Greenwood, First	269	71	
Harrison, Eagle Heights	208	71	5
Hope, First	415	110	
Hot Springs			
Lakeshore Heights	106	45	
Piney	165	62	
Jacksonville			
Bayou Meto	117	50	
First	323	91	
Marshall Road	291	124	2
Jonesboro, Central	435	122	2
Lake Hamilton	110	40.	
Little Rock			
Crystal Hill	121	51	
Geyer Springs	638	286	
Life Line	580	188	1
Magnolia, Central	580	231	
Marked Tree, First	151	56	2
Melbourne, First	110	64	
Monroe	62	25	
Monticello, Second	491	65	
North Little Rock			
Baring Cross	524	187	3
Southside Chapel	36	21	
Calvary	343	114	2
Central	243	47	1
Forty-seventh St.	161	60	
Gravel Ridge	150	90	
Highway	139	52	
Levy	401	75	
Park Hill	887		
Paragould, East Side	247	115	
Paris, First	342	100	
Pine Bluff			
East Side	190	96	3
First	722	120	2
Green Meadows	46	22	
Second	152	50	
South Side	622	239	2
Tucker	12	8	
Oppelo	18	12	
Springdale, Elmdale	382	102	4
Mission	14		
Strong, First	156	52	1
Van Buren, First	392	171	12
Jesse Turner Mission	28		
Chapel	54		
Vandervoort, First	41	21	
Warren			
Immanuel	228	91	2
Westside	60	48	
West Memphis, Second	70	68	

Missionary notes

Mr. and Mrs. Carl R. Hall, Southern Baptist missionary appointees to East Africa, will attend orientation which begins Jan. 11 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Both Mr. and Mrs. Hall are from Arkansas. Born in Heber Springs, Mr. Hall lived near Monette and Manila and in Paragould while growing up. Mrs. Hall is the former Gerry Wright, McCroy. They were appointed by the Foreign Mission Board in October.



In the world of religion

38% of Protestants attend church

PRINCETON, N. J. (EP)—Attendance by U. S. Roman Catholics at worship in a typical week dropped to 60 per cent in 1970, 3 per cent decline in a year while Protestant churchgoing remained at about 38 per cent, according to the Gallup Poll.

Gallup disclosed that the over-all average weekly attendance in 1970 was 42 per cent, unchanged from 1969. Protestant regularity declined in the years before 1964, reaching a low of 37 per cent that year. The Catholic percentage in 1964 was 71, according to the Poll.

The decrease in the Catholic ranks was attributed mainly to a fall off in attendance by young adults in their twenties.

Among American Jews, the weekly synagogue attendance rate has been fairly constant for six years, 17 per cent in 1964 and 19 per cent in 1970.

Says US must be spiritually strong

CHICAGO (EP)—“America must remain a great bastion of spiritual power,” members of the Executives Breakfast Club were told here by the chaplain of the U. S. Senate.

Edward L. R. Elson, Senate chaplain for nearly two years, told the group that citizens must strive to “preserve and keep alive those values” that symbolize the heritage and that bear witness to the fact that Americans are “profoundly religious people.”

Methodists build new town featuring development center

PITTSBURGH, Pa. (EP)—A new town—the first in the nation—is a building on 1,000 acres of Pennsylvania farmland in Washington County by church-oriented citizens.

“Wesley Town” will offer more than housing, according to the Robert A. Messenger, originator of the program and pastor of Christ United Methodist Church of Bethel Park, Pa.

“After 10 years in the ministry, watching the problems of living in the city, I saw that existing housing plans just didn't work,” he said. “So I tried to come up with something better.”

Job training and homemaking classes for adults and day-care and tutorial programs for children will be offered at the town's hub, a centrally located “Life Development Center,” which the pastor



BAPTIST YOUTH CENTER, SALZBURG: The sound of music flowing from this small building (center, on the side of the street without parked autos) will be gospel choruses. The songs may sometimes sound forth in English, but more often in German. The scene: a narrow, winding street in the heart of Salzburg, Austria. Baptists have converted the building into a youth center. The ground floor level along the street forms a game room. The upstairs section contains a meeting hall and a private office. Thirty to 50 young people (mostly older teens) gather here at least two nights a week. They sing to guitar accompaniment and hear a short devotional. Several youth have made commitments to Christ at the center. (European Baptist Press Service Photo)

considers to be the unique part of the plan.

People of every economic, racial and ethnic group were being selected to live in the town houses clustered in wooded settings with room for 5,000 people in 1,100 units.

Cigarette smoking increased in '70

WASHINGTON, D. C. (EP)—For the first time in the four years since the big tobacco scare emanated from reports of health hazards here, tobacco consumption has increased in the United States.

The U. S. Department of Agriculture said Americans puffed on the average of 4,030 cigarettes this year. This amounts to 201.5 packages a year for each adult smoker.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

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