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Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

SEPTEMBER 25, 1969

## Personally speaking



### 'That reminds me'

Sometimes a rebuke comes in the most unexpected way.

A member of an Assembly of God church told this to Chaplain Revis Dorris, earnestly affirming that it actually happened.

It was one of those should-never-have-gotten-outta-bed days for a Baptist preacher. He cut his face while shaving. Then his wife burned the toast. When he hurried out to get into his car to drive to an appointment, he had a flat tire.

He finally got his car back on the road and was going a few miles over the speed limit, when a traffic cop stopped him and gave him a ticket for speeding.

By that time he was "fit to be tied," and he made a rather sorry picture as he complained bitterly to the cop about the kind of day he was experiencing.

"I know what you mean," said the cop. "It used to happen to me that way—before I became a Christian."

This reminds me of something that happened in Baptist Building a number of months ago. Dr. S. A. Whitlow had asked all of us to survey our secretarial needs, following which there was a re-scheduling of secretarial services.

At a staff meeting, Chief Whitlow emphasized that all of us would need to have patience as we tried the new arrangement. "In fact," he said, "it looks like all of us are going to have to be Christian for about 90 days!"

And speaking of being Christian, I wondered how Rabbi Elijah E. Palnick would react to a suggestion that the Greater Little Rock Ministerial Association, of which he is a member, sponsor a Little Rock evangelistic crusade with Southern Baptist Billy Graham as evangelist.

When I sounded him out privately ahead of presenting the matter to the association, the rabbi quickly put me at ease. "I would be heartily

in favor of the Graham crusade," he said, "for I think it would be something for the uplift of the whole community."

Then Friend Palnick lowered a little broadside at us Christians.

"Christian ministers who belong to the Ministerial Association are always emphasizing that everybody ought to be Christian about something. And when they suddenly remember my Jewish presence, they frequently try to apologize. But I tell them that's quite all right, that I wish you Christians *would be Christian!*"

*Erwin L. McDonald*

## IN THIS ISSUE:

AN EDITORIAL asks "Which way the church college?" and examines the purpose of the small church-related school. See page 3.

A GRAVETTE pastor is "tried and condemned" by the young people of his church. Photos and story are found on page 6.

A SERIES on extremism, written by Christian ethics professors, begins this week on page 17.

A NEW FILM tells the story of Baptists after 125 years. Read about this documentary, to be released soon, on page 24.

## Arkansas Baptist newsmagazine

Sept. 25, 1969

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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.

## Which way the church college?

Is the small religious college a backwater institution fast coming to a dead end? Are we ready to throw away what could become invaluable assets to our society?

These questions are raised by Albion Ross, professor of journalism at Marquette University, in a recent article in *The Center Magazine*, a publication of the Center for the Study of Democratic Institutions.

Pointing out that bigness is fast becoming a liability in all areas of our Western World lives, Dr. Ross sees the survival to this day of so many small, church colleges as a remarkable opportunity.

"Bigness—in education, industry, everywhere—is going bust," he states. "It has become our curse."

He recalls that the essential purpose of the college as it emerged in our American history "was to form, strengthen, clarify, prepare."

"We did not perhaps realize," he continues, "perhaps we could not have realized, that a limit on the size of this institution was an essential of its functions. We realize that now, however, with the appearance of the science and knowledge factories known as universities and state colleges. America is groping toward a reversal of this universal escalationism that has nearly ruined us."

Dr. Albion feels that the United States is fortunate to have many relatively small colleges that are still associated in one way or another, "and to one degree or another," with religion.

"Today, when the demand for purpose, for a morality and a meaning, has become crucial, the survival of so many small colleges in America is a remarkable opportunity," he states. "We must have colleges where some young people will learn to live with the realization that the first duty of man is not success, no matter what 200 million blasphemers keep shouting and insisting."

"The business of the college," concludes Dr. Albion, "must be living-within-meaning and loving. We must find time to know each other. It is how we live together in each other's presence that is the great undertaking, because that is related to the learning of how to love."

And here "love" is used in the biblical sense of loving God with our whole selves and our neighbors as ourselves.

Church colleges are not churches. But they are so vitally related to the churches in purpose that it is too bad such colleges do not have built into themselves, as the churches do, an automatic means of financial support. Almost any mission can soon advance to the status of a church, with enough tithes and offerings coming in from its membership not only to pay its own bills but to give support to mission causes beyond its immediate field.

Not so with the church college. The hard struggle it goes through to be born is but a foretaste of hard times to come. For no matter how high the tuition and student fees, the cost per student is always two or three times as much as the student pays in.

The one hope for the church college, it would seem, is for the college to be able to sell its indispensability to its constituency, particularly to church people. So the college's work—including its public relations program—is cut out for it.

### Sez Clabe

## Too much home work

My main gripe about the current Trainin Union literature is that it throws so much work back on us church folks.

It ust to be that you could mark yore part on th program an fergit about it till next Sunday nite, when you would get up an read yore part. But now you air referred to so many Scriptures throughout yore part that you haft to get yore Bible out an really dig to be ready.

An they've got it fixed now so's you haft to use yore old noggin, as well as yore readin specs. If'n they don't get off all this home work, some of us may haft to take our complaint to the floor of th Convention nex spring in Denver.

*Clabe Hankins*

# Confrontation

BY DR. CHARLES ASHCRAFT  
Executive Secretary  
Arkansas Baptist State Convention

There are many things wrong in the world. Many things are wrong in our country, our government, our schools, our churches and our homes. There are things which are wrong in our denomination and our convention. To fret about these problems, curse them or lament them has not solved them. One often wonders if some of these things can ever be changed.



DR. ASHCRAFT

Perhaps confrontation is the answer.

To face a problem, place it on the table, look at it and accept it is often half the solution. To confront a problem (which is often a person) eye to eye, heart to heart and soul to soul promises real victory. The "slow burn" which follows when things are left to simmer for years takes much out of us, allows ulcers to grow, hypertension to develop, communications to break down, relationships to deteriorate and our witness to die. This is more pain-

ful and dreadful than to make an appointment with our problem, confront it and solve it for the glory of God.

My greatest fear about our dilemma is that we may render ourselves incapable of internal reform by allowing things to drift on without decisive action. When this occurs reformation comes from without. This is doubly painful and only partially effective. We must never let this happen. When we are convinced something is wrong and should be corrected what should we do? We should present our suggestions properly documented to the responsible persons. We should be prepared to participate in the adjustment of matters. We should not expect someone else to fight our battles nor should we "use" people to carry the ball for us. We should graciously and mercifully point out the problem, mentioning corrective measures as we lay our lives and reputation on the line in the interest of the common good. When victories are won in this manner they are not for today but forever. By the way, facts should never be ruled out of any such considerations. I must say it!

## Baptist beliefs

# An idle tale?

BY HERSCHEL H. HOBBS

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

"And their words seemed to them as idle tales, and they believed them not."

Luke 24:11

The women told the good news of Jesus' resurrection to the apostles. But to them their words were "as idle talk" (hos leros). Leros, found only here in the New Testament, meant "nonsense." Medical writers used it of the wild talk of those who were in hysteria. So the apostles regarded the report as the words of hysterical women. They were victims of their grief, so they thought.

One of the strongest arguments for the bodily resurrection of Jesus is the fact that His followers, despite His promise, did not expect Him to rise from the dead (cf. vv. 7f.). This refutes the charge that the disciples of Jesus invented the story to preserve His memory and work. Even when they heard the story they were not convinced.

Luke says that they "believed them not." This renders the verb meaning that they had no faith. The imperfect tense of the verb means that they kept on not having faith. Except for John (Jn. 20:8) the disciples did not believe in Jesus' bodily resurrection until they saw Him alive. Afterward they proclaimed this grand truth in great power. It became the heart of their message. No longer did they regard it as an idle tale but as the gospel itself.

Unhappily there are those who still regard Jesus' resurrection as an idle tale. And this despite the abundant biblical evidence to the contrary. To say nothing about the verdict of history over the centuries.

An idle tale? Such is not the words of those who proclaim the resurrection but of those who deny it.

# The people speak—

## Vietnam soldier likes paper

I would just like to say that I enjoy reading the Arkansas Baptist News-magazine very much.

I have been stationed in Vietnam for 3 months now and I have found the work over here to be a great challenge.

I have been a Christian for some time now and the Lord Jesus Christ has blessed me in so many ways, that I just couldn't count all my blessings.

I am a member of the Yarbro Baptist Church in Blytheville, Ark.

We are very thankful to all the wonderful people in Arkansas who are helping in so many ways with the work.

Vietnam, even though it is a war zone, is surely a great mission field.

Our prayer is that God will continue to bless the work in Arkansas as well as in Vietnam.

Please remember each and everyone in your prayers.

Thank you so much for such a wonderful paper.

May God continue to bless each and everyone of you.—P. F. C. Jerry W. Lovins, 429-98-1274, Co. B 2nd Bn. 35th Inf., APO San Francisco 96355.

## Missionary welcome

I have noticed in several of our State Baptist Papers that four groups are being formed to attend the Baptist World Alliance meeting in Tokyo in 1970. I am sure that many of these groups will include Hong Kong in their tour of the Orient.

The missionaries of the Hong Kong-Macao Baptist Mission look forward to the opportunity of welcoming these Baptists to our lovely Colony and of sharing information relative to our mission work, with these who are a very real part of our total ministry. We certainly appreciate their vital role in missions through their mission gifts and continued prayer support.

I offer my services in assisting four groups in planning for their visit to Hong Kong. I would appreciate your passing this information to four directors that are planning to visit this Colony.—James W. Cecil, Business Manager, Hong Kong-Macao Baptist Mission of Foreign Mission Board SBC, 169 Boundary Street, Kowloon, Hong Kong

## Pine Bluff First observes birthday

First Church, Pine Bluff, John H. McClanahan, pastor, will observe Founder's Day Sunday, Oct. 5. On this occasion the church will be observing its 116th birthday, having been organized on Oct. 6, 1853. A part of the celebration will be the re-dedication of the newly re-decorated church sanctuary.



DR. WEBB

Architects for this \$100,000 project were Reed, Willis & Burks of Pine Bluff. The church re-decoration committee was composed of Wilbur West, chairman, Charles Bonner, Cliff Davies, John Fox, Ralph Justice and Stewart Sanders.

Guest speaker for the Founder's Day celebration will be former pastor Perry F. Webb, who now resides in San Antonio, Tex. Dr. Webb was pastor of the Pine Bluff congregation from 1930 to 1937. He and Mrs. Webb, along with all new members who have joined the church during the past year, will be honored at a reception following the evening service.

# Arkansas pastor encouraged by U.S. Evangelism Conference

The U. S. Congress on Evangelism just concluded in Minneapolis was one of the most significant convocations of Christians ever held.



DR. BENNETT

This was the evaluation of William Bennett, pastor of First Church, Ft. Smith, and one of approximately 500 Southern Baptists among the more than 5,000 persons from 95 different denominations in attendance. In a report Monday of last week to the weekly meeting of the Concord Association Pastors Conference, at First Church, Ft. Smith, Dr. Bennett said:

"Many of God's great apostles of the 20th century spoke or shared in the Congress. The unanimous judgment of the Congress was that the world is being convulsed by the most fantastic revolution of all times, and the only answer to the revolution of our times is the revolutionary Gospel applied in every area of man's need."

The Christian fellowship of the Congress was rated by Dr. Bennett as one of the highlights of the occasion.

"One of the real joys was to witness the essential oneness of God's people in the body of Christ," he continued. "People who have been born again, and especially those who have also been filled with the Holy Spirit, have a relationship one to another that is thicker than blood.

"Thank God there are thousands of people of all denominations who know Jesus Christ, who have found life in the Holy Spirit, and who are winning people to Jesus Christ."

Stating that he has been afraid of trends in the modern ecumenical movement toward one world church, Bennett said that he has always believed "there was a true biblical ecumenicity in the Holy Spirit. This I witnessed with joy unspeakable and personal edification, in the Minneapolis Congress."

Dr. Bennett said that he is "now praying that the evangelical family of God may be called together again real soon. I am also praying that we shall find a way to work together in world evangelism in this hour when the world needs Christ so desperately."

In a Baptist Press article on the congress, Walker Knight, editor of *Home Missions Magazine*, emphasized that

the congress concerned itself not only with evangelism but also with social concerns.

"Maybe the planners for the congress had set out to prove that conservative evangelicals are socially aware and concerned persons," wrote Knight. "If so, even the most biased observer would have to admit the congress succeeded—so well in some cases that numbers of the delegates were visibly shaken while others were shaking their heads.

"A strong link was established by the congress with the black man's struggle for equality through such speakers as Harlem Evangelist Tom Skinner and Southern Christian Leadership Conference President Ralph Abernathy."

Another link with world peace was made by Oregon Senator Mark Hatfield, reported Knight. He said that Hatfield called for an end to the war in Vietnam. Delegates strongly applauded a public appeal from Editor Harold Lindsell of *Christianity Today* to President Nixon asking for a special national day of prayer for an end of the war, he said.

Concluded Knight:

"Perhaps the congress might well have proved that evangelicals, though they might not agree on every point, can cooperate both in evangelistic outreach and in dealing with the critical issues of the day, for this was the tenor of the entire meeting."

## Professor completes clinical training

Dr. Maurice Hurley, professor of psychology at Ouachita Baptist University, recently completed a post-doctoral residency in clinical psychology at the Arkansas State Hospital in Little Rock.

At the completion of the residency last month, Dr. Hurley was awarded a diploma of certification in clinical practical psychology.

Dr. Hurley began the course two years ago at the invitation of the chairman of the State Hospital Board.

"This involved two days and two nights a week of actual practice plus numerous seminars, lectures and discussion groups," he said.

Dr. Hurley explained that besides giving him more experience in emotional problems in a clinical setting, the residency would improve his ability to counsel with students on campus.

## Missionary notes

Miss Nancy Goodyear, Pine Bluff, Southern Baptist missionary journeyman, has gone to the Bahamas, where she will teach science in a Baptist high school (address: Box 1644, Nassau, New Providence, Bahamas). Miss Goodyear is a graduate of MacMurray College, Jacksonville, Ill., and holds the master of science degree from the University of Wisconsin, Madison. Employed by the Foreign Mission Board in April, she recently completed journeyman training at Virginia Intermont College, Bristol.

Rev. and Mrs. Claud R. Bumpus, Southern Baptist missionaries to Brazil, are in the States for furlough (address: c/o Second Baptist Church, 1010 Combs, El Dorado, Ark., 71730). They are native Arkansans. Mr. Bumpus, born in Sherrill, grew up in Almyra, and Mrs. Bumpus, the former Frances Beindorf, was born and reared near Simpson. When they were appointed by the Foreign Mission Board in 1953, he was pastor of Urbana (Ark.) Baptist Church.

# Pastor is 'tried, condemned' by young people of his church

Gene Box, six years pastor of First Church, Gravette, found himself "hauled into court" by the young people of his church at a recent Sunday night service.

The occasion was the birthday of the pastor, and the young people's organization, "Where It's At," turned out to be both prosecutor, jury, and judge.

Gary Thraillkill, head of "Where It's At," brought the following interesting "charges" against the pastor:

"You have been mingling with lost men in such activities as hunting, in effort to establish friendships so as to win them over to your radical way of thinking and an acceptance of Jesus Christ.

"You have been spending many hours at the local hospital—hours you could have spent with your own family—visiting many people in an effort to be of comfort and encouragement.

"You have overtly and blatantly displayed a concern for all people of this community, knowing full well that people are just simply not to get involved.

"On numerous occasions you have decried publicly against such trivial matters as drinking, smoking, illicit sex, cheating, lying, cursing, blaspheming, immorality, hate, and various and sundry other harmless human pastimes.

"You have tried to undermine many worthy social activities of the community such as Sunday morning lake outings, Wednesday night bowling, Saturday night carousing, and Sunday night television watching.

"You have insisted that Christ should take precedence over all else in a person's life—even above social prestige. You have attempted to sow seeds of discontent and dissatisfaction in the hearts of luke-warm, half-hearted, self-satisfied Christians.

"Repeatedly, you have premeditatedly and with charity aforethought, contributed to the decency of minors and have been instrumental in causing many of them to accept the salvation of Jesus Christ and to follow after his radical teachings.

"You have caused young women and young men actually to shed tears when you knowingly made them aware of their lost and sinful condition. You have shown apparent delight at seeing the hearts of young people break with sorrow and repentance.

"You, in collaboration with your equally guilty wife, have actually

opened your home on numerous occasions to masses of these young people and attempted to subvert their minds with ideas such as brotherly love, honesty, decency, godliness, purity, and even self-sacrifice.

"By your life, in word and deed, you have shown many of these impression-

able young people what it means to follow Jesus. And, as if it were not bad enough that you corrupt young people in this way, you have tried to indoctrinate some of their parents with the same beliefs. And never once have you stressed the importance of the country club, the social and financial factors of material success. You have persisted in



PASTOR GENE BOX, left, of First Church, Gravette, and accusers Vernon Marshall, Skip Heller, Pam Boyd, Pat Boyd, Sandy Box, and Karen Thraillkill.



NEW \$75,000 AUDITORIUM of First Church, Gravette, scene of the pastor's trial.—ABN Photos

promoting love of God and concern for man.

"All of these things you have done, it is reported, because you say you love Jesus and would lead people to believe that Jesus is the motivating force behind your actions.

"In doing all of these things, you have neglected pampering your own church members, you have neglected joining social clubs, and you have neglected to promote the general peace of mind and satisfaction in your own congregation."

When the case was given to the jury, the jury found the pastor "guilty on all charges."

The "court" sentenced Pastor Box "to suffer long hours of labor in the service of God; to go unnoticed and unthanked for your dedication, and to expect no congratulations on your consistency in this service."

The "sentence" continued:

"You are expected to continue to love without being loved, to continue to care without being cared for. You are sentenced to suffer our greatest love because of the love of God that you have shown to us.

"We condemn you to share our joys and our sorrows as we grow, as we conquer, as we fail and as we come to you for advice and counsel.

"At the cost of your time, energy, and patience you will be expected to continue to show us the Christ-way of life. You will feel the pain of our failures. You will feel the agony of our cries for help. You will know the burden of our hearts when we are troubled over the lost soul of a friend or family member.

"You shall not escape us, or others like us, day or night. We shall come asking, seeking, needing.

"We see you not as a god, but as a man with feet of clay—a man that God has entered in and lives through. We thank God for you and what you mean to us. Simply, Gene, through God we love you."

And—all of the people said, "Amen!"

## About people

Doug Chatham, associate director of public relations at New Orleans Seminary, has been named the seminary's assistant to the president, succeeding F. Stanley Hardee, Seminary President. H. Leo Eddleman has announced.

Hardee, who had held the position since 1967, has been named executive vice president of Oceanado Inns Inc., and executive vice president of Lyndau-nick Investments, both in Florida. He will live in Ormond Beach, Fla.

# World mission conference set

Trinity Association will have a World Mission Conference in all of its churches, Nov. 2-9, with State, Home, and Foreign missionaries working in the churches of the eastern half the first half of the week, and in those of the western half the second half.

Missionaries scheduled include:

State: T. K. Rucker, secretary of the Annuity and Promotion department of the Arkansas Baptist State Convention, Little Rock, and C. F. Landon, of the Mission department of ABSC;

Home: Miss Cleo Givens, Gaines-

ville, Ga., and W. Wayne Allen, Waynesboro, Tenn.;

Foreign: Miss Vada Waldron, Pampa, Tex., and Ted E. Savage, Oklahoma City, Okla.

Churches participating include:

Eastern half: Black Oak and Spear Lake; Marked Tree and Red Oak; Corner's Chapel and McCormick; Neiswander; Lepanto; Tyronza; Neal's Chapel, West Ridge, and Rivervale; Valley View and Anderson-Tully; and Faith.

Western half: Fisher and Waldenburg; Greenfield; Calvary at Harrisburg, and Lebanon; First at Harrisburg, and Bethel; Pleasant Grove and Pleasant Hill; Freer, Pleasant Valley, and East Side at Trumann; First at Trumann and Maple Grove; Providence at Trumann; and Weiner.

## Comedian Nutt on Arkansas visit

Grady Nutt, former director of public relations at Southern Seminary and current full-time comedian, will be the



MR. NUTT

guest speaker at First Church, Fayetteville, Sept. 26 and 27. Mr. Nutt, a native of West Texas and a graduate of Baylor University, went into television full time on Aug. 1 "because of constant demand on my time in the direction of entertainment of groups." A regular on the Mike Douglas show, Nutt believes that his Christian witness will be enlarged as he is heard by millions of people through the medium of television.

He reports that "it is all very exciting to me. . . a fellow who grew up near Lubbock in west Texas where we used to get our kicks out of watching the blinking caution light near the Sinclair station."

Nutt contends that he went to college "standing six feet, two inches tall and weighing 120 pounds soaking wet. My knuckles used to stay raw from dragging the sidewalks since my arms were so long my gorilla-like hands had no place to hang except on the ground."

Mr. Nutt spoke at First Church, Siloam Springs, on Tuesday, at John Brown University on Wednesday, and will speak to the Baptist Student Union at the University in Fayetteville Friday. He will speak to students and adults on Saturday night at First Fayetteville (following the Tulsa game in the afternoon), and conclude his engagements by giving the morning message at First Church on Sunday morning.

## Bluff, Fort Smith gets associate pastor

Bill Reding has accepted the call to Bluff Avenue Baptist Church in Ft. Smith, as associate pastor. Mr. Reding



MR. REDING

is a native of Mansfield, Ark. He surrendered to the full-time ministry in 1950. He attended Greenwood and Mansfield schools, and completed his formal training at Oklahoma Baptist University, Shawnee, Okla. His student pastorates were in Arkansas, and full-time pastorates have been in Oklahoma. For the past two and one-half years, he has been pastor of the Jenny Lind Baptist Church. He began his duties at Bluff Avenue on Sept. 15. Mr. Reding will be available for revivals and pulpit supply work.

C. D. Peoples is pastor of the Bluff Avenue Church.

## Billy G. West called to Des Arc

Billy G. West, who has been serving as pastor of Portland Church, has accepted the call of First Church, Des Arc. He began his ministry at Des Arc on Sept. 14.

Fritz E. Goodbar, retired minister of Little Rock, has served the Des Arc church as interim pastor since the resignation of Ernest Barton, who is now pastor of Immanuel Church, Carlisle.



# West View expands facilities

# From the churches



**WEST VIEW GROUNDBREAKING:** (L to R) Homar Pratt, Fred Rutledge, Winfred Cox, Pastor J. R. Hull, Junior Wycoff, and John Hestand.

West View Church, Paragould, broke ground Sept. 14 for a new \$53,400 auditorium. Construction is to begin this month.

The new building will be 46 feet in width and 86 feet in length. It will be built of blocks with brick veneer. There will be a baptistry, choir loft, balcony, two rest rooms, central heat and air, carpet and tile floors, and padded pews.

The building that is presently being used for an auditorium will be used for educational space.

The West View Church was organized in 1960 in the northwest section of Paragould. This section is now the fastest growing part of the city. J. R. Hull is pastor.

## Church distributes tracts at fair

The First Church of Pocahontas was involved in a campaign to distribute the gospel of John to the people of Randolph County at the County Fair. Members distributed over 3,000 packets which contained the Gospel of John and tracts.

This project was developed by the men of the church and was supported by the entire congregation. Pastor S. Ray Crews said that the response of the community was very pleasing to the church, but it also gave the church a real sense of being involved in a mission activity of trying to share the gospel with others.



The church's tract tent.

First Church, Hot Springs, dedicated a new two-story educational building Sunday, Sept. 14. The concrete structure provides classrooms, nursery facilities, a library, and kitchen and dining room. William C. Paris was chairman of the building committee. Lehman F. Webb is pastor.

Dr. Vester Wolber, Chairman of the Division of Religion and Philosophy at Ouachita University, has been called as interim pastor of First Church, Arkadelphia. Dr. Wolber writes Sunday School lessons for the Arkansas Baptist Newsmagazine.

Kenneth Overton was licensed to preach recently by First Church, Hamburg. He entered Ouachita University this fall.

Sixteen GAs took part in a coronation Sept. 7 at First Church, Mountain Home. Theme of the service was "Arise, shine . . . thy light is come."

J. O. Miles has closed out two years and five months as interim pastor of Clarks Chapel Church and is now open for interim or supply. He may be reached at Paragould, Rt. 4, Box 672.

## Revivals

First Church, Glenwood, Sept. 22-28. Rev. Gaines Armstrong, pastor of First Church, Murfreesboro, evangelist; David Tate, minister of music at Bearden, music director.

Anderson Tully Church, Lepanto, Aug. 31 to Sept. 10; Paul Kirkindall, evangelist, Jimmy Garner, song leader; 33 professions of faith, 24 for baptism, 5 by letter, 20 rededications. Charles N. Lewis is pastor.

First Church, Dumas, Aug. 17-24; Edward G. Robinson, evangelist; seven professions, two by letter. Mason Bondurant is pastor.

First Church, El Dorado, Sept. 21-26; Buckner Fanning will be the evangelist, Cecelia Franklin will be soloist. Don Harbuck is pastor.

Nodena Church, Wilson, Aug. 10-17; Carl Faulkner, evangelist, Mr. and Mrs. Jimmy Hill, music; seven professions of faith, 1 by letter. Pastor is Roy Johnson.

"In order that you might know where part of your Cooperative Program money goes, I will tell you how much it took to get one missionary family on the field. From the time we took our physicals until now, it has taken about \$6,000 to get us here and settled."—Joe Tarry, Brazil

# Gentry's youth center operates three nights

A youth center opened in a downtown store building in Gentry under the sponsorship of Gentry First Church is proving an attraction to teenagers, reports Pastor C. Dee Birdwell, of the sponsoring church.

When the center first opened, last month, it registered an attendance of about two dozen. But this has grown to an average of more than 60 for each of the three nights a week the center is open—Monday, Thursday, and Saturday from 7 to 10 p.m.

Gene Layman, minister of music and youth at the Gentry church, is credited with launching the program. It is financed by a \$1,500 anonymous gift, enough to assure its operation for a full year.

Equipment secured by the youth committee includes a juke box stocked with typical youth music; a piano; two pool tables; two ping-pong tables, checkers and other games; and a soft drink machine.

There is no discipline committee but couples from the church take turns serving as chaperones. The only rules are five adopted by the teenagers themselves—no profanity, no drinking of alcoholic beverages, no dancing, no gambling, and no smoking.

The center is open to all youths, regardless of church affiliation.

"We fully believe that many young people can be reached for Christ through this effort," said Pastor Birdwell. "Our young people witness mainly by example, keeping their speech and actions pure. They invite their friends to go with them to the center, and also to church.

Everything is free except the soft drinks and the playing of the juke box. Any profits from these will be applied to the utilities bills, the pastor said.

*ACTIVITIES at the youth center are varied, as these photos show.*

*Top: Checkers participants Terry Still, 9, Charlene Adams, 16, Larry Curran, 14, and John Birdwell, 8.*

*Center: Pastor Birdwell and chaperones Mr. and Mrs. Barney Adams study juke box "menu."*

*Bottom: Playing pool are Charlotte Adams, 16, Dianne Crapps, 15, Judy Berridge, 14, and Paula Berridge, 19.*





**YOUNGEST AND OLDEST:** Mr. and Mrs. Lynn Groce, youngest couple ever appointed career missionaries by the Southern Baptist Foreign Mission Board, visit with Mrs. Dexter White, 93, the oldest member of First Baptist Church, Pine Mountain, Ga. The Groces are at nearby Callaway Gardens for 14 weeks of intensive training for their work in Ethiopia. He is one of three former missionary journeymen who have been appointed to career mission service. Mrs. Groce is the daughter of missionaries to Tanzania.

**State missionary home on furlough**

Miss Martha Hairston, Southern Baptist missionary to Brazil and native of Arkansas, is home for a four-month furlough. Daughter of the late Earl Hairston and Mrs. Hairston, of Warren, Miss Hairston is a graduate of Warren High School, Ouachita University, and Carver School of Missions and Social Work, Louisville, Ky. Since 1953, she has directed the Seminary for Christian Educators (WMU Training School) in Recife, Pernambuco. Miss Mary Witt is serving as interim director during Miss Hairston's absence. Miss Witt, also a Southern Baptist missionary, is a Tennessean.

Miss Hairston left Recife Sept. 10, and spent two weeks with her sister and brother-in-law, Rev. and Mrs. Luther Dorsey, in Hawaii, before continuing to Warren.

**Judson's spiritual struggles\***

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

The years of imprisonment, sickness, and disappointment took their toll on Adoniram Judson, missionary to Burma. But the crowning blow was the death of his beloved wife, Ann, Oct. 24, 1826, and their baby daughter, Maria, six months later.

These experiences culminated in a period of tremendous emotional and spiritual strain. He felt that communion with God alone would secure the needed balm. He gave his leisure moments to prayer, self-denial, and doing good to the sick and poor. These practices furnished the basis for a little tract "The Three-Fold Cord." He gave himself to reading the works of the Quietists, and imbibed the teachings of Madam Guion, Thomas A. Kempis, and others of that class.

He sought the solitary. One morning he went far into the jungle and found a deserted, moss-grown pagoda. Here he sat, read his Bible, and meditated. At one time he spent 40 days here, in prayer and fasting, partaking of no food except a bit of rice. He gave to the Missionary Society his whole patrimonial estate and ministered to persons with the most loathsome diseases.

For some time he had suffered a peculiar dread of death. He feared the decay and corruption of his body. So, during this time he had a grave dug, and would sit beside, looking into it, imagining how each limb would appear days, months, and years after it had lain there. He believed this horror of death the result of pride and self-love and sought these means to erase it.

Dr. Judson is not to be condemned for such abnormal actions. These extraordinary acts of prayer, mortification, and charity were only temporary. He thought them necessary remedies against certain temptations, and a means to moral improvements. He never professed to arrive at the perfection he sought. He never advised any one to live after this manner. The doctrines set forth in "The Three-Fold Cord" must be interpreted in the light of his total experience, or they will lead the reader into error and confusion. Dr. Judson, himself, in subsequent life, looked back with trembling and fear upon this period in his life.

All this was a time of more than mere exclusive contemplation. He was busy preaching, establishing churches and schools, and teaching. The New Testament was thoroughly revised and twelve small works prepared in the Burmese language.

\*G. Winfred Hervey, The Story of Baptist Missions in Foreign Lands (St. Louis, Chancy R. Barns, 1886) pp 158ff

On Aug. 31 Aaron Wayne Gossett, age 12 and the son of Mr. and Mrs. E. R. Gossett of Rt. 2, Booneville, was licensed to preach the gospel by, and preached his first sermon in, the Southside Church of Booneville, Arkansas. J. Frank Jones is the pastor.

**Scholarship fund honors Marvin Green**

A scholarship in memory of Dr. Marvin Green, former interim president at Ouachita University and a long-time member of its Board of Trustees has been announced.

In describing the new scholarship, James Orr, vice president for finance at Ouachita, said that the school plans to set up the requirements for the fund with Dr. Green's widow. At the present time the specific amount and requirements for the fund have not been established.

Persons wishing to contribute should send checks to the Marvin Green Memorial Scholarship in care of the Ouachita business office.



AARON GOSSETT                      LARRY PILES

**Youths are licensed**

Larry Wayne Piles, 15-year-old son of Mr. and Mrs. Dewayne Piles, was licensed to preach by Waldron First Church, on Sept. 10.

Larry made his decision at Glorieta this summer during Foreign Missions Week.

Nelson Wilhelm is pastor of the Waldron Church.

## Anti-smoking movie available

An anti-smoking movie based on a dramatic true story has been filmed for free-loan use by community groups and employee audiences.

"The Mark Waters Story" recreates the heartbreaking but heroic drama of a newspaperman who wrote his own obituary while dying of lung cancer. His by-lined story reached millions of readers throughout the world when it was reprinted by Reader's Digest and other publications.

It begins with the statement: "Cigarettes were the death of me."

Richard Boone, the star of screen and television ("Palladin"), volunteered his services to direct the film and play the role of Mark Waters.

## Higher liquor taxes sought in Missouri

Students, faculty, administrative personnel, and employees at Midwestern Baptist Theological Seminary have asked Missouri Governor Hearnes "to broaden his call of the special taxing session of the legislature to include a consideration of raising the state tax on beer, wine, liquor, and other alcoholic beverages to bring it at least to the national average."

The Student Coordinating Committee, the student government organization of the seminary, circulated a petition to the Governor.

Robert Perry, president of the student government, reported that the petitions would be sent directly to Governor Hearnes.

## Thank God for time, says Duke

NEW YORK—"A man with normal manners thanks anyone for bringing him even a glass of water. There is no reason for him not to thank God for the time he is allowed to live."

So said Duke Ellington, notable jazz master, on the occasion of his 70th birthday.

"I say my prayers," he asserted. "When you say the grace you're not thanking God for the food—it might be there anyway. You're thanking Him for the time to eat it. Everything is measured by time. A million dollars means nothing if you don't have time." (EP)



## Feminine intuition

by Harriet Hall

## Ministering to college students

On a recent September afternoon a number of students and adults who are interested in a ministry to students met with Dan Yeary who is the College Minister of the First Baptist Church, Lubbock, Tex.

Here are some quotes from this talented young man who has pioneered in some effective methods of reaching students:

"A student is a first-class citizen. As we work with students we're involved in the greatest priority in the world. We are more interested in a person-to-person ministry than in statistics. We seek dynamic creativity. We listen to students and find out their needs, eyeball-to-eyeball. We have certain prerequisites in selecting teachers for our college Bible classes: (1) We feel they should be married college graduates; (2) They promise to attend Wednesday night officers and teachers meeting and pledge to visit once a week. In selecting teachers, age is not a factor. One of our most successful teachers is a woman 60 years old, but her secret is dedication."

In commenting on outreach in visitation, Mr. Yeary said, "Students teach us about evangelism. They want to get away from manipulation. They resent 'Bible notchers'—someone who seems to have a 'fast draw' approach. Rather, they are attracted by those who witness by simply being themselves and who are sensitive to the needs of others. We have tried to get away from ungodly competition. We visit all Baptist students and say, 'Man, we give a care!'"

Concerning using students in various activities, Dan Yeary said, "Let's get away from the idea of 'Come weal or woe, my status is quo.'" We call Sunday School College Bible Classes, and at night we call Training Union the College Forum. We seek to involve students in week-day mission programs, and in the various activities of our church. One student last year in giving a testimony for the stewardship campaign said publicly, "The Bible doesn't teach tithing." While a few people drew in their breath, the student quickly added, "You haven't begun giving if you only tithe; you have just paid what you owe. The Bible teaches that we should give tithes and offerings."

Other ideas suggested included after-church fellowships with pastoral dialogue, use of drama, collegiate singing groups, evangelism discipline groups, etc. In summary, Dan Yeary suggests that we stress three things in working with students: Quality, Flexibility, and Experimentation. He also stressed the importance of pointing the student to the church. "The church," he said, "is the launching pad on the Cape of the Campus, where we blast-off to discover Inner Space."

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

## About people

Samuel A. DeBord, who has been on the administrative staff of the Southern Baptist Foreign Mission Board since September, 1965, was elected director of promotion for the board during a special meeting at Glorieta Assembly.

The new position moves Dr. DeBord to the department of missionary education and promotion from that of an associate secretary in the department of missionary personnel. Both departments are in the mission-support division, one of three units of administration in the Foreign Mission Board. Dr. DeBord will assume his new duties October 15.

## Ouachita basketball to begin Nov. 17

The Ouachita Tigers begin their basketball season Nov. 17 with a game against Louisiana College in Pineville, La., according to the season schedule just released by OBU Athletic Director Bill Vining.

The Tigers also play East Texas Baptist College, Oklahoma Baptist University and Southeastern Oklahoma before opening their AIC season against Arkansas College in Batesville Dec. 2.

During the Christmas break Ouachita plays in a Holiday Tournament at Natchitoches, La. Other teams entered are Grambling, Northwestern Louisiana and Northeast Louisiana.

# Your state convention at work Personal witnessing time set for Baptist employees

Executive Secretary Charles H. Ashcraft of the Arkansas Baptist State Convention has designated Thursday afternoons as a time available for convention staff members to engage in personal, soul-winning visitation.

During this time, Dr. Ashcraft has announced, staff members will be free to visit along with pastors, fellow staff members, or by invitation from other concerned people.

The directive also applies to office secretaries, providing that someone is left on duty to receive calls in each of the various departments.

Dr. Ashcraft who served as superintendent of evangelism for the Utah-Idaho Convention, said that he hoped this would give encouragement "to all soul-minded people who try so hard to bring people to the Lord."

A period for reports and sharing of experiences will be ob-

served at the Friday morning coffee break in Baptist Building.

Persons desiring to invite staff members to go calling with them in the interest of witnessing to lost people should feel free to contact the staff members directly by telephone, Dr. Ashcraft said.

## FUN, FOOD FELLOWSHIP

Food, fun, fellowship seasoned with inspiration from music, and God's Word makes for a memorable evening. That's exactly what Royal Ambassadors, their counselors, and pastors and other men and boys can expect from the thirtieth annual State-wide Royal Ambassador Fellowship Supper. The Supper is scheduled for Monday night, Nov. 3, at Immanuel Church in Little Rock.

The Fellowship Supper is an ideal way to kick off Royal Ambassador Week, observed in churches throughout the Southern Baptist Convention. It can be one

of the extra special events, for the Chapter Membership, planned for observance of the week. The supper will begin at 6:15 p.m. and will be over by 8. This will make it possible for boys from almost every section of the state to leave after school, attend the supper, return home, and still get a good sleep. It will be necessary for counselors and pastors to plan in advance for the transportation for the boys and also for the boys to be ready to leave immediately after school. In a few cases it may be necessary for them to leave school at noon.

The program, besides food and fellowship, will include singing groups for fun and inspiration and missionary information and inspiration. Last year almost 400 attended the supper. This year let's fill the dining room. That will mean about four hundred and fifty. Counselors and pastors should start planning now to bring their boys for this inspiration-fellowship meeting.

In a short time more information and reservation forms will be mailed to counselors and pastors. In the meantime start talking it up with the chapters.—C. H. Seaton

GOING TO THE

# RODEO

And

## Arkansas Livestock Show?

September 25—October 5

Be Sure to Visit the Booth

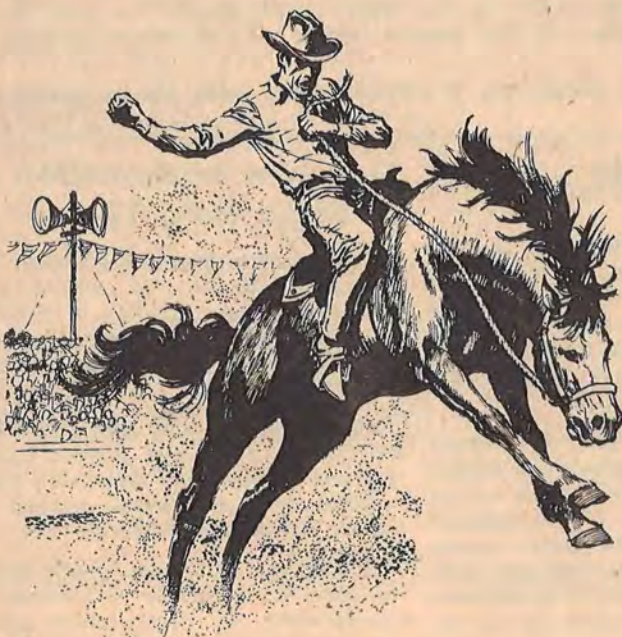
Sponsored By

The Baptist Student Union

in the

Hall of Industry Building

(Scripture Portions Furnished By the  
American Bible Society)



## Student workers resign positions



MR. BUMPASS

MR. COUND

Dick Bumpass, Baptist Student director at Arkansas State University for the past eight years, has resigned to accept the position of Baptist Student director at the United States Naval Academy at Annapolis.

Gerald Cound, associate state director of the Student Department, has resigned to become track coach and instructor of Physical Education at Hendrix College in Conway.

## Construction approved for music building

LOUISVILLE—The trustees of Southern Seminary have given the go-ahead for construction of a \$591,000 building to house the seminary's School of Church Music.

The new music building will be located on a site to the side and rear of the present Alumni Chapel, on the corner of Lexington Road and Godfrey Avenue.

Forrest H. Heeren, dean of the Church Music School, says he hopes the building will be ready for occupancy by July 1970. Total cost, including equipment, is expected to be \$800,000.

The new building will have 16,000 square feet, and the rear wing of the present chapel will be renovated as part of the building plan, providing 8,000 additional square feet of floor space. The chapel wing will house additional classrooms, practice studios and offices. The two buildings will be joined by an arcade.

The funds for the building were allocated by the Southern Baptist Convention in session at New Orleans, La., last June. The allocation was made at the request of the Executive Committee through the capital needs section of the Cooperative Program.

When completed, the new building will bring together for the first time all the facilities of the School of Music which is presently housed in seven different buildings on the campus. (BP)

# Editorial calls for study of SBC Foreign Missions work

WASHINGTON—Writing in an editorial that some missionaries do not feel their own opinions and views are given much consideration, Editor James O. Duncan, just returned from a trip to East Asia, urged a "thorough study of our whole foreign mission program."

The editorial, in the *Capital Baptist*, earnestly requested the program committee of the Southern Baptist Convention Executive Committee, in consultation with the SBC Foreign Mission Board, to conduct the study by using a team of "good listeners" who would go to the major mission fields and talk first-hand with the missionaries.

"This we feel would be the fairest and most objective way for the missionary to express himself and for any changes to be brought about," Editor Duncan wrote.

Editor Duncan made five major observations from his impressions from a recent trip to three countries in East Asia:

"The role of the missionary has changed. He is no longer the unquestioned leader, but rather a resource leader. In fact, the missionary of the future may be a highly trained technical, professional person who will go for brief periods of time just as a resource person. . ."

"Missionaries are saying that more institutions are not what is needed." As examples, the editor suggested sending Baptist scholars to teach in national schools, and Baptist doctors to national hospitals, rather than creating Baptist institutions. "The missionary finds himself running institutions rather than doing the thing he is called to do."

"Every place we went we found objections to the imported crusades of evangelism. The editorial quoted one missionary in Japan who said he could not point to a single person active in Baptist work who came out of the Japan Baptist New Life Movement evangelistic crusade of 1963." But the editorial added that some missionaries "see the evangelistic crusade as the most important thing that is done."

"Some missionaries feel that the Foreign Mission Board exerts too much pressure . . . Some of the missionaries felt that there was no real leadership given at the local mission field—anybody's business was everybody's business . . . The solution, some say, is for one person to be given more responsibility in running the detailed affairs of the mission."

"Some missionaries do not feel that their own opinions and views are given much consideration. They are asking for more openness and freedom to express themselves. Some want some kind of publication where they can air their views and thus bring about some changes.

"It would not be honest reporting if we didn't conclude that there is much unrest on some of the mission fields," the editorial said, adding that it was because of this unrest that the suggestion to study the total program was made. (BP)

## Sees revival as problem-solver

Stephen Olford, pastor of Calvary Church, Manhattan, N. Y., speaking at the recent U. S. Congress on Evangelism, said that "there is no problem that cannot be solved by a heaven-sent revival."

He stated that the greatest need among churchmen today is "total obedience to the Word of God."

Olford is a student of revivals of the past. He pointed out that many of the great social advances of history have been spawned by spiritual revivals.

He added that he is convinced that "there is nothing revival couldn't solve if we were prepared to pay the price."

When he became pastor of Calvary Church, Olford said, the congregation barred black people and he took it as a challenge to seek to overcome prejudice.

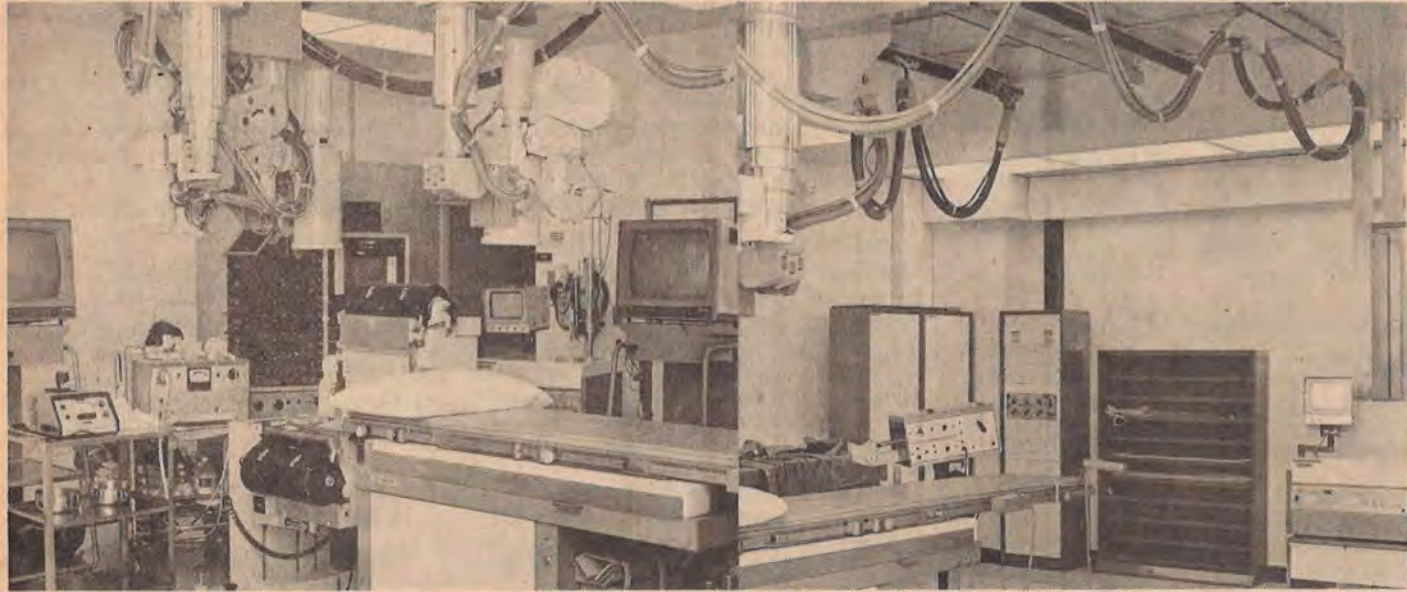
He said a poll showed a majority opposed removing the color bar, but that he began to preach and to pray toward the end that the church would be desegregated.

Eventually, he reported, a vote was taken on desegregation and only 11 members voiced opposition to the removal of the restriction.

Olford said that four of the 11 subsequently repented, and that the other seven are now dead. He called the deaths "the judgment of God."

# Institutions — Arkansas Baptist Medical Center

## NEW \$250,000 SPECIAL PROCEDURE LABORATORY



After almost a year of frustration, resulting from ordering equipment made in three foreign countries, plus a dock strike in New York, the Center is finally able to use its new \$250,000 special procedure laboratory.

The laboratory, which is 22 feet by 27 feet, is full of equipment designed to produce the highest quality pictures from two different angles at the same time. The laboratory will be used to investigate congenital heart disease; arteriosclerosis of the coronary arteries; other major arteries of the body; brain tumors and strokes; and kidney and

gastrointestinal tumors.

By using twin x-ray tubes, the equipment has bi-plane capabilities with three distinct methods and techniques of recording images. The primary technique consists of two film changers which have the capability of exposing from the front and side simultaneously, up to six cut film per second. The primary back-up technique is cine filming (motion picture x-rays). This technique also can be performed from the front and side simultaneously and is employed in only a few laboratories of this type in

the United States. In addition to the above mentioned capabilities, the laboratory is equipped with video tape for instant replay and stop-action.

The use of two x-ray tubes in unison allows the physician to view the injection of dye from two different angles with only one injection.

Dr. Joyce said, "this laboratory is one of the finest of its kind in the country. It represents the continuing commitment of ABMC to the highest standards of medical practice and patient care."

### 62 Attend Family-Night Supper



Juanita Straubie, Director of Student Activities, reported an overflow crowd for the monthly family-night supper held in the Student Union Building, Friday evening, August 22, sponsored by the members of Grace Presbyterian Church.

Miss Straubie said that the idea behind the program is to have young adults from interested churches in the area to sponsor a family supper and come and visit with the students. The sponsors are encouraged to bring their children and participate in the fellowship as a family.

The menu for August was spaghetti with meat sauce, tossed salad, garlic bread, homemade cake and iced tea. "The students loved it," Miss Straubie said. "The best part of the whole evening is that it is informal and the students and sponsors feel free to relax and enjoy the fellowship. There is group singing; some enjoy listening to records; and some just want to sit and talk," Miss Straubie said.

Students of the X-Ray School, Medical Technology School, and School of Practical Nursing attended the supper. Some of the students brought members of their families with them.

Pictured above are members of the Grace Presbyterian Church who assisted in the preparation and serving of

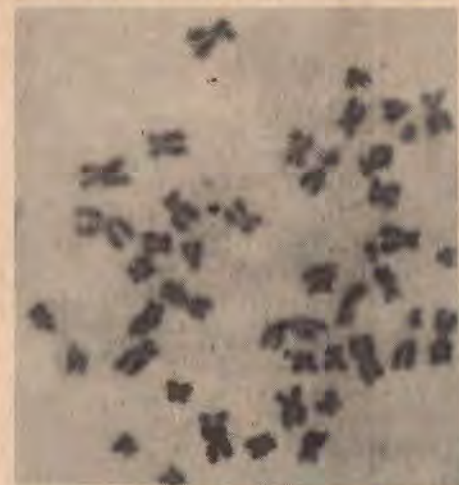
the meal. From left to right, they are: Mrs. Dub Johnston, Mrs. Floyd Lofton, Mrs. Forrest Miller, Mrs. Purl Partillo, and Mrs. Sam Clippard. Also assisting were Mrs. Tad Krug and Mrs. Henry Nichols.

### Fall Recruiting Program Underway

Again this year, Mrs. Sandy (Sipe) Doolin, ABMC's recruiter, will travel to schools throughout the state to present programs to students in the 9th through the 12th grades, in an effort to create interest in health careers, and to talk specifically about the schools here at the Center.

Mrs. Doolin traveled over 15,000 miles last year and presented programs to approximately 125 schools. If you would like to have Mrs. Doolin come and talk to your students in the 9th through the 12th grades, you may write to her in care of the Inservice Department of Arkansas Baptist Medical Center.

## Cell Division May Be Diagnostic



The Center's Clinical Laboratory announces a new test and reaches a new capability of assisting the physician in diagnosing some rare diseases and abnormalities.

Pictured above is a process called "chromosome mitosis". Simply stated, the picture was taken at the instant of chromosome division, thus enabling the technologist to observe the pattern of division and count the number of pairs. This process also allows the technologist to detect the chromosomes which contain the various genetic characteristics determinative of hereditary traits.

The normal number of chromosomes for man is 46. Having more than 46, or less than 46, produces various abnormalities, depending upon which chromosome is affected.

All 46 chromosomes are contained in the nucleus of the cell. The above picture was taken through a microscope which magnified the study subject 1000 times.

One of the most common uses of the test is to diagnose mongolism in children. A more recent capability is to test for Philadelphia Chromosome which is seen in chronic myelogenous leukemia.

## Listening Leadership

An ancient Egyptian, Ttah-Hotep, wrote 5,000 years ago: "If you are in the position of one to whom petitions are made, be courteous and listen to the petitioner's story. Do not stop his words until he has poured out all that is in his heart. . . . A man with a grievance loves the official who will . . . let him talk out his troubles fully, but if an official stops the flow of his words, people will say, 'Why should that fellow have the power to behave this way?' "

## Filing For Social Security Benefits

Ed. Note: This is part two of a three-part series on the Social Security Program in this country. This article has been edited from one prepared by the Arkansas Division of the Social Security Administration.

For many persons, the word "government" brings to mind visions of a huge, complex monster gobbling tax money and breathing out vast clouds of "red tape". Confrontations with this beast are fearful occurrences. Therefore, when these persons reach retirement age and wish to apply for their social security benefits, they anticipate a long, drawn out and painful procedure. Seldom is this the case.

The process of applying for social security benefits usually begins at one of the many district offices or by contacting one of the many traveling representatives of the Social Security Administration.

There are several types of applications which can be filed. Living workers may file for retirement or disability benefits, and may wish to file for their dependent wives, husbands or children. Survivors of deceased workers may file for widow's, widower's, children's or parent's benefits. A lump sum death payment of up to \$255 is payable, also, after the death of an insured worker. The type of claim filed determines the information and documentary proof which must be supplied.

### Proof of Age

You are required to submit satisfactory proof of your age. Church or public records of birth made early in life are preferred, but these are not available in many instances. Other documents, such as marriage licenses, military records and family records, may be used. Older documents have more value. The social security office will assist you in obtaining proof. Prospective applicants should not delay filing because they do not have these proofs handy.

The procedure for claiming disability

benefits is a bit more complicated. Claimant should be prepared to supply the names of the doctors and hospitals which have treated them, and be able to describe the effect of their disability on their health and ability to work. The children, wives or husbands of deceased or living workers must furnish basically the same information. In all cases, the children's birth certificate must be furnished. If a child is between the ages of 18 and 22, he must show that he is attending school full-time.

### Benefits Based on Earnings

The earnings of employees are reported by employers on a quarterly basis. Each person's wage record is maintained in a master file. The earnings of self-employed persons are recorded in the master file each year after they file their tax return. Because several million persons report their earnings each year, there is a lag period between the time the earnings are reported and the time they show up on the records. To insure obtaining the highest benefits payable, applicants in all cases may be asked to furnish proof of the worker's earnings in this lag period. This means providing the workers W-2 Form for the previous year or the self-employed person's personal copy of his tax return.

If the claimant takes this information to the social security office the first time he goes, the entire process involves only answering a few questions and signing the forms.

Not too long ago, persons applying for social security benefits were told to file six months in advance. Now they are asked to file only three months in advance. Because of extensive use of complex computers, many persons receive their first check within three weeks of filing their application.

## "Play Hospital" Enters Seventh Year

The Arkansas Baptist Medical Center Auxiliary's "Play Hospital" entered its seventh year September 10, when the first of twenty-four scheduled programs was held in the Student Union Building, across the street from the hospital. Approximately 105 children attended this first program of the year.

Requests for reservations involving more than 1,000 children have been received from kindergartens in Little

Rock, North Little Rock, and surrounding areas. The schedule has been completely filled through the month of May, 1970, which is the last month of the program.

Approximately 925 children visited "Play Hospital" last year and more than 4,000 are estimated to have visited the program during its six years of operation.



## Foreign Exchange Students At ABMC



John Sargent (left), and Bernd Hensel

John Sargent and Bernd Hensel, foreign exchange medical students, arrived at ABMC in July to spend two months studying procedures and techniques and to work with the medical staff of ABMC, in an effort to learn as much as possible about the practice of medicine in America.

The students were sent here through arrangements with the Student American Medical Association, in cooperation with the International Federation of Medical Students Association. Through this program, approximately 500 students from America go abroad each year to study, and 500 students from foreign countries come to America.

John is 22 years of age, and is a native of Winchester, England. He has completed 4½ years of medical school at the London University, and has one more year to go before receiving his degree. He lists his hobbies as flying, sailing, acting, and music. He has written several musical numbers which have been published in England. After graduation from medical school, John plans to study music at Oxford University and hopes to eventually get a music degree. He is very much impressed with America and especially with the people he has met since coming to ABMC.

Bernd is 23 years of age, and is a

native of Otterndorf, Germany. He is a student at the University of Giessen (about 300 miles west of Berlin) where he has completed five years of medical school and has one more to go before receiving his degree. His hobbies are tennis, swimming, reading, and chess. Bernd said he was impressed with the program of continuing education in America, which they do not have in Germany.

John and Bernd said that everyone had been very friendly and helpful to them and that they know now what is meant by "southern hospitality." They had the opportunity to see some of the scenic areas in the state including Hot Springs National Park, and Petit Jean Mountain. They went on a three-day camping trip to Lake Ouachita, learned to water ski, and said the scenery was "simply fantastic."

Before arriving at ABMC, John and Bernd had not met each other; however, they became friends very quickly and the two of them made many friends during their stay here.

John will leave the states September 21 and return to England. Bernd has a friend who will meet him in Little Rock and the two of them will leave September 20, and travel by bus to San Francisco for a sight-seeing trip before returning to Germany.

## Ware Is Nominee In A.C.H.A.



James Ware

James C. Ware, Assistant Administrator of ABMC, was admitted as a New Nominee in the American College of Hospital Administrators on August 17, at a convocation ceremony held in the Auditorium Theatre in Chicago, Ill.

The ACHA is a professional society comprised of more than 7,000 of the leading hospital and health care administrative personnel in the United States and Canada.

Mr. Ware, a native of Ruston, Louisiana, and former Administrator of the Southern Baptist Foreign Mission Hospital in Guadalajara, Mexico, came to ABMC in January of this year.

## September Artist

The paintings on display in the canteen area of ABMC were painted by Mr. T. W. (Winfred) Bell, president and general manager of the Bush-Caldwell Company of Little Rock. Mr. Bell is a native of Benton, Arkansas; a graduate of Little Rock High School, and an honor graduate of New York University School of Commerce.

Mr. Bell began painting as a hobby about 30 years ago. He had no formal art training until a few years ago when he met Mallie McAninich, whose paintings he had long admired. Mrs. McAninich conducted evening art classes and for the next three years, Mr. Bell attended the classes.

A self-portrait which was displayed at the Worthen Bank Spring Art Festival received honorable mention for Mr. Bell. He also won second place on a portrait displayed at Park Plaza; and received honorable mention on another portrait.

Although he paints for pleasure, Mr. Bell has sold several of his paintings.

# Sources of extremism

BY C. ARTHUR INSKO  
Professor, Golden Gate  
Baptist Theological Seminary

*EDITOR'S NOTE: Following is the first of a four-part series on Extremism, as adapted by Baptist Press from four addresses at a Conference sponsored by the Southern Baptist Christian Life Commission at Glorieta Baptist Assembly. The speakers were ethics professors at Southern Baptist Theological Seminaries.*

The social fabric which holds the nation together is being torn apart. There is a growing minority of extremists, right and left, that is—to put it mildly—disillusioned with the values of society.

The extremist has an ideology based on a distorted view of reality. Many experts feel that some extremists, especially those of the far right, suffer from paranoia.

Extremists of right and left are poles apart in ideology, yet the sources of their thought and action are often the same. Extremism may be fundamentally a psychic phenomenon. Its constituent elements, however, are derived from the cultural context in which it appears. Here are some of the sources of extremism.

There is in the American ethos a certain proneness to extremism and violence. The frontier spirit and the tradition of the six-gun are still a part of our nation's character. As a nation we were born in revolution. This heritage itself is a source of extremism. We see it among the new left who find intellectual roots in American tradition of freedom. We see it among the radical right, who would use force to protect the American heritage.

Another source of extremism is the fear, often approaching paranoia, that certain groups of powers, domestic or foreign, are conspiring to subvert or destroy our basic rights and privileges as Americans. These people who see a "conspiracy" frequently have an obsession with threats, real or imagined, to the American people. It comes in part from the social pressures for conformity to our political and cultural values. It also springs from a belief in the superiority of the American political system. It sometimes arises from a deep concern for ideological conformity, often accompanied by a pervasive intolerance.

Closely allied with this super-patriotism is the Protestant nativism which insists that America has always been a Christian nation, and that every effort must be made to guard or restore

this heritage. This nativist nationalism is concerned with preserving the remnants of the Protestant establishment. A culture-Protestantism has become defensive about changes that are destroying the old foundations of supremacy.

Of all the elements in our national heritage that contribute to extremism, none is more significant or pervasive than the modern individualistic view of man. It is basic in the ideology of extremists from both the left and right today.

Right-wing extremism is constituted in large measure by a fusing of the nineteenth-century doctrine of rugged individualism and ultra-conservative Protestant fundamentalism. The legacy of modern individualism is seen also in the leftist extremism of our time. Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare. In the end it sacrifices the individual to a faceless mass and makes personal identity of no consequence.

The concern for authentic self-hood is a positive emphasis in the youth revolution. The radicals, however, are explicit in their rejection of the values and institutions of contemporary society. They have no faith in the processes of evolutionary change. The "establishment" must be destroyed.

Much extremism has its source in the monumental changes taking place in society. Revolutionary change is the fundamental fact of life today. The old days and old ways are gone. The pace of change is so rapid that adjustments are difficult if not impossible for some segments of society. It is not surprising that extremist behavior is manifested.

Another source of extremist behavior comes from the threats and fears engendered by the growing class and race conflicts. The rightist defenders of the status-quo have cause to fear this revolution. The colored peoples and the "have nots" of the earth are determined to have their freedom and to share in the benefits of the scientific and technological revolution. Frustrations born of denials and deprivations in the midst of a widespread enjoyment of freedom and wealth, have produced the extremist black militants. At the same time, the frustrations of the segregationist have been intensified as legal barriers to segregation have come down. Thus his extremism, like that of the black militant, becomes both a personal and a social tragedy, born of frustration.

It should be remembered that it is not faith, but doubt and fear, which cause men to idolize the familiar and accepted ways of the past. Whoever believes he is moving in God's world will face with hope even the "shaking of the foundations."

*Other articles in this series will include:*

*"Psychological Dimensions of Extremism," by C. W. Scudder*

*"Extremism's Ugly Faces," by Clayton Waddell*

*"Christians Coping with Extremism," by William M. Pinson*

## Cooperation with colleges needed

LOUISVILLE—Cooperation of both Baptist colleges and seminaries is needed to develop an educated Baptist leadership for the churches, the president of Furman University told the Founders' Day Convocation at Southern Seminary here.

Gordon W. Blackwell, president of the Baptist school in Greenville, S. C., said that Southern Seminary was founded in 1859 at Greenville, S. C., "in order to provide a central school for theological education of the ministerial students graduating from all Baptist colleges of the South."

The president of the Baptist school which turned over to the seminary its funds for theological education said that this same cooperative effort and spirit is needed to develop an educated leadership for Baptist churches.

"One of the reasons for establishing the seminary was to provide something of a cross-fertilization of ideas and a unifying influence among the varying sections of the convention," he said. "I am inclined to believe that such reasons for our seminaries are still valid."

During the Founders' Day services, Allen W. Graves was installed as the new administrative dean for the seminary. Graves had been dean of the seminary's School of Religious Education since 1955.

Also during the ceremonies, four of the seminary's professors who recently received tenure by action of the trustees signed the "Abstract of Principles," the oldest statement of faith adopted by any official group of Southern Baptists.

The four professors who signed the original hand-written document were Professors Donald P. Hustad, music; James W. Good, music; Lucien E. Coleman Jr., religious education, and W. Bryant Hicks, world missions and world religions. (BP)

## Just big enough

BY ELIZABETH PHILLIPS

Becky pulled the chair across the kitchen floor. She pushed it close to the sink.

"I think I will wash the dishes," she said.

The little girl pushed the handle. Hot water gushed out and splattered everywhere! It wet her hands and dress. Becky almost cried because the water was too hot.

Mother rushed in and turned it off.

"I just wanted to be a helper," explained Becky.

"It was nice of you to want to help," said Mother, "but this job is too big for you."

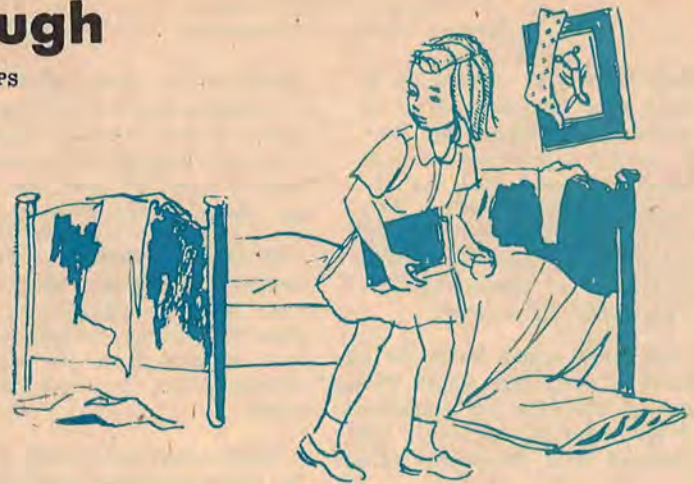
Becky found a broom and decided to sweep the floor. The handle bumped into a vase on the table. It went crashing to the floor!

"Oh!" said Becky. "I have broken Mother's beautiful vase."

She picked up the pieces and took them to Mother.

"I'm sorry," she said. "I did not mean to break it."

Mother put her arms around Becky.



"Thank you for trying to help," she said. "But you must wait until you grow up just a little more. Then you can help every day."

Becky was sad. She had wanted to help, but all she had done was cause trouble.

She walked slowly to her bedroom. There were her pajamas on the floor. She folded them carefully and put them on the bed. A color book and a doll were on the floor, too. She put them in the toy box. She put her slippers in the closet.

Just then Mother opened the door. "Why, Becky!" she said happily. "You have cleaned up your room!"

"Did I do a good job?"

"You did a fine job," said Mother. "Am I big enough to do that?" asked Becky.

"You are just big enough," smiled Mother.

Becky smiled, too. It made her happy to do something nice for Mother.

(Sunday School Board Syndicate, all rights reserved)

## The bookshelf

**Constantinople, City on the Golden Horn**, by David Jacobs and the editors of *Horizon Magazine*, published by American Heritage Publishing Co., Inc., with book trade and institutional distribution by Harper & Row, 1969, \$5.95

This is the 32nd title in the *Horizon Caravel* series of illustrated histories for young readers.

The thrilling and sometimes startling story of a city and an area which once stood at the center of the known world and which, because of its strategic location, was sought as a military prize by military forces from many lands, is related here.

Founded nearly 2700 years ago as the Greek colony of Byzantium, Constantinople was given its present name in the fourth century, when Roman Emperor Constantine I decided to build his capital on the site of the old city.

**Sourcebook for Mothers**, by Eleanor Doan, Zondervan, 1969, \$5.95

This compilation of readings, banquet ideas, toasts, poems, seed thoughts, devotional talks, plays, and dialogs—all

about mother—would probably have been more accurately named **Sourcebook about Mother**. Here is an ideal reference volume for libraries, public or private.

**The Urban Crisis**, a Symposium on the Racial Problems in the Inner City, edited by David McKenna, Zondervan, 1969, \$3.95

Nine authorities in the fields of Sociology, Politics, and Education, identify the issues that face the nation in the urban crisis, the nation's most urgent social problem.

**The Vacuum of Unbelief**, by Stuart Barton Babbage, Zondervan, 1969, \$3.95

Says Dr. J. McDowell Richards, president of Columbia Theological Seminary, of this book: "One can scarcely read it without obtaining new insights into the nature of the world in which we live or without finding stimulus to further study of literature and history." Author Babbage takes an enlightening look at the Christian and the society in which he lives.

**From Hayes to McKinley, National Party Politics 1877-1896**, by H. Wayne Morgan, Syracuse, 1969, \$12.95

Covering the period between the end of Reconstruction and the triumph of industrialization, the author offers new insights into issues such as tariff protection, the currency fights, the struggle for party identity, Populism, and reform.

The book shows how politics stabilized into a two-party system responsive to public needs. It shows, especially, how Republicans used their talents, capitalized on events, and enacted programs that reflected the needs and wishes of a new industrial America.

**A Naturalistic View of Man**, by George Crile, Jr., World, 1969, \$4.95.

This book is challenging, provocative, and disturbing in the questions it raises, but holds out hope in the solutions it proposes. Here is found a new vision of human growth and development.

"If we continue to emphasize higher education and persist in neglecting the importance of what is learned in the first few years of life, it is unlikely that we will ever accomplish our educational aims," declares Dr. Crile.

Reuben Gums, director of radio and television for the Council of Churches of the City of New York, has confirmed the fact that radio station WABC, an American Broadcasting Company affiliate, has canceled a program he produced for the council-sponsored series titled "The Sound of the City." Station officials claimed that the show—featuring interviews with United Methodist Bishop James Armstrong and Tom Cornell, national secretary of the Catholic Peace Fellowship—was "too political," particularly the portion devoted to the bishop's statements on the Vietnam situation. Bishop Armstrong, head of the United Methodist Dakotas area, was one of eight Americans who went on a fact-finding trip to South Vietnam early this summer. He has been critical of the U. S. position in Vietnam and has characterized South Vietnam's government as being unrepresentative of the people of that land. Expressing surprise at the WABC cancellation, the bishop termed it a "denial of freedom." (Christian Century, Sept. 3, 1969)

How can a welfare program that costs \$4 billion more confront 60 percent of present recipients with the threat of a reduction in their benefits? . . . The difficulty over reduced benefits for some of those now on relief rolls arises because the Nixon program would provide relief payments or federal food stamps, but not both. Example: A family of four now receiving \$2,000 annually in relief payments is also entitled to \$436 in food stamps. Under the Nixon program the family would still receive no less than \$2,000 in welfare but no food stamps. The difference would be made up only if the state increased its contribution. On average, of the 6 million families now receiving aid for dependent children, 40 percent in 20 states would receive an immediate increase to the \$1,600 income floor set in the Nixon plan. Sixty percent in 30 states are guaranteed only that their welfare benefits will be no less than at present if they take no food stamps. (Richard Wilson's column, Dallas Morning News, Aug. 15, 1969)

Missionary notes

Rev. and Mrs. Billy L. Bullington, Southern Baptist missionaries on furlough from Togo, may now be addressed at 5135 N. Oak Trafficway, Apt. 2, Kansas City, Mo., 64118. He is a native of Charleston, Ark. Born in San Antonio, Tex., she, the former Evelyn Robinson, lived in Texas and Arkansas while growing up, spending her high school year in Russellville and Arkadelphia, Ark. The Bullingtons were appointed by the Foreign Mission Board in 1966.

Rev. and Mrs. Ben E. Hope, Southern Baptist missionaries to southern Brazil, have completed initial language study in Campinas, Sao Paulo, and moved to Campo Grande, Mato Grosso. They may be addressed at Caixa 783, Campo Grande, Mato Grosso, Brazil. Mr. Hope is a native of Arkansas; he was born in Grant County, and spent most of his youth in North Little Rock. Mrs. Hope is the former Berdie Moose, a native of Oklahoma City, Okla. The Hopes were appointed by the Foreign Mission Board in 1967.

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## SBC gifts up over last year

NASHVILLE—Southern Baptists' 1969 contributions to world missions through the denomination's Cooperative Program unified budget continued a steady increase over gifts for the same period last year, despite a slight decrease during the month of August.

A report from the Southern Baptist Convention Executive Committee for the first eight months of the year showed a 5.78 percent increase in giving through the Cooperative Program for 1969 compared to a similar period in 1968.

Cooperative Program contributions hit \$18,549,409 for the first eight months of 1969, an increase of \$1 million over 1968 contributions.

During the month of August, however, Cooperative Program gifts totaled \$2.18 million, a decrease of \$23,165 compared to the August, 1968 gifts.

John H. Williams, financial planning secretary of the SBC Executive Committee, explained the decrease by pointing out that two big checks from the Tennessee Baptist Convention came during the month of July, one of which normally would have been posted in August. Williams added that he usually feels good if the increase is more than five percent over the previous year's gifts, and that the increase so far has been 5.78 percent.

In addition to the \$18½ million in Cooperative Program contributions, Southern Baptists have given \$21.1 million so far during 1969 to designated, specific mission causes. The \$21.1 million is an increase of \$853,924 or 4.20 percent over designated gifts during 1968.

The combined grand total of Cooperative Program and designated gifts to world missions reached \$39.7 million in August, an increase of \$4.93 percent or \$1.8 million.

Most of the total, both in Cooperative Program and designated categories, went to support foreign missions efforts—a total of \$25.7 million. More than \$8½ million has gone to home missions during the year.

The Cooperative Program supplies funds to 19 agencies and organizations of the Southern Baptist Convention, including the two mission boards, six seminaries, and other related agencies and institutions.

Amounts included in the monthly report reflect only contributions to world and nationwide Southern Baptist mission efforts, and do not include amounts given to support state and local Baptist mission efforts. (BP)

## Tonight the Carlsons watched a program on hunger

### then they turned it off and went to sleep.

But hunger, unlike TV programs about hunger, doesn't turn off. Things just keep getting worse. Before you finish reading this, about three persons will die from starvation—about one every 8.6 seconds.

(That's 100 in fifteen minutes; 400 an hour or about 825 in the time it takes to eat three meals a day.)

And what's being done about it? Well, not much. But then only a handful of people are even trying. Like the agricultural missionary. He takes literally the biblical injunction to feed the hungry—as well as to care for spiritual needs.

But he's not getting very far. Too many problems, too little help. And too many of us who never get any closer to the problem than our TV sets:



foreign mission board/sbc/richmond

## Weavers

A glorious tapestry of life we weave,  
If the right material we use;  
Faith, love, and charity  
Will give a pattern of beautiful hues.

—Opal L. Whitfield

## Rewards of true discipleship

By C. W. BROCKWELL JR., Education Director  
Calvary Baptist Church, North Little Rock

Life and Work

September 25, 1969

Matt. 19:27-30, 25:31-40

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schemes every day but this tops them all. Actually, it is far greater than this for who can measure the value of an eternity with Jesus Christ?

### Fair judgment

The disciples saw the rich young ruler walk away because he could not bear to part with his wealth. The young man did not see in Jesus a value equal to his wealth. They also heard Jesus state the seeming impossibility of a rich man entering the Kingdom and they were shocked. A man of riches surely must have an inside track to heaven because they believed wealth was a sign of blessing. Perhaps it is, but it is not a sign of favoritism. Only God can transplant a man on the road to hell to the road to heaven. Ingenuity and wealth cannot do it.

Such a startling revelation raised a question in Peter's mind. They had been the first to forsake all and follow Jesus so naturally they must be high on God's honor roll. What would they get as a result of their dedication?

Jesus gave his answer in a story recorded in Matthew 20. Briefly, it pointed out the test a man put to some temporary laborers so he could determine which ones he wanted to keep on a permanent basis. The ones who worked the longest and seemingly the hardest failed by way of greed and the ones who came on last passed. This illustrated Jesus' point that just because you are in first place does not mean you are going to remain there. Longevity is not the way Christ determines reward. Only service counts and God knows what a man really does and how a man really feels about what he is doing. We can expect a fair judgment.

### Joy of service

Passing now to Matthew 25, we pick up the drama of the crucifixion as it moves to a climax. Jesus is crowding in all the teaching the disciples can comprehend. They listen but their minds are dulled by thoughts of his predicted death. Later, God's Spirit will awaken in their minds the ideas Jesus

is presenting.

Away from the temple they began wondering what would ever become of it. And what dreaded events are about to tumble in upon them? Jesus quietly reassures them while painting in their minds an incredible scene of destruction. At last he speaks of final events and surprises his disciples with his doctrine. He speaks of a gathering and a separation—a welcome and a goodbye. To some he says: "Come on in, you blessed people, for you took care of me when I needed help" But to others he will say: "Go away, you cursed ones, for you wouldn't do a thing for me when I was desperate." What a terrifying sentence!

Then everybody will answer: "When, Lord, when did we do anything for you or when did we ever turn our backs on you?" "It was in the simple things such as water, comfort, and encouragement," says Jesus, "that you helped me or turned your backs upon me. I sent you sons and daughters of mine and you didn't realize how much they meant to me."

Those who serve Jesus Christ are not too concerned about getting credit but they will get far more than that. They will get to do more service for the King!

### Conclusion

A few final thoughts about rewards:

People who chase rewards never catch them. Yes, it pays to be "good for goodness' sake!" God rewards those who would serve him whether there were any rewards or not.

Most rewards do not look like rewards to those who are not Christian. Man as a whole does not place much value on God's rewards. That is because the Devil has him confused into thinking that if you cannot bank it or taste it, it is not very good.

You cannot do more for God than he will do for you. No matter how many times you empty your cup of strength in his work, he always fills it back up with something a little better.

Payday someday! It is really coming!

Ah, at last the rewards! Will they be long in coming or have we already received part of them? We can thank Peter for asking the question for all of us: "Lord, what are we going to get out of following you?"

"Simon, you ought to be ashamed of yourself for thinking such a thing! You shouldn't think about getting anything back for having left all to follow me. You ought to be glad you are poor. You ought to be happy to count it life itself to have surrendered all and get nothing in return. Shame on your selfishness!"

That is what we might have said. But what did Jesus say? Are we to be "good for goodness' sake"?

### Big promotion

From the smelly fishing boats and the grassy hillsides to the throne of Heaven is a long way but that is the kind of promotion those who follow Jesus will get. There will come a time when God will elevate all those who are faithful to Him. Now there is work, then there will be honor. Now there is struggle, then there will be freedom from struggle.

Actually what Jesus is here promising is more than an honorary seat in Heaven. He is saying we will be somebody in God's kingdom. Christians are the minority down here but up there they will be well known.

The work begins down here, though, as God's servants share in the administration of His work. We carry the Gospel of Jesus Christ and God honors those who believe.

### Enormous profits

After stunning the disciples with an idea of glory they could not even imagine, Jesus proceeded to spell out the rate of profit a Christian could expect from his investment in the Kingdom.

Not that Jesus was laying down a specific standard of return but if a fold were one hundred percent, then a hundred fold would be ten thousand percent! Is that not enough to make the commercial mouth of this world water? You hear of sure-fire, get-rich-quick

# A king's greatness and ruin

BY DR. VESTER E. WOLBER  
Religion Department  
Ouachita Baptist University

International

September 25, 1969

I Kings 4:20-21, 29-30, 32-34  
11:4-6, 9-11

Good men can let their character corrode and their spirituality wash out. Solomon's case is a classic example of what happens to a man who casts aside his convictions, gets his values mixed up, and lives without a noble aim. The lesson for this week might well be entitled "The Decline and Fall of a mighty Monarch."

## Mighty monarch (I Kings 4:20-34)

1. A Reign of Splendor (20-21). The printed texts are selected to show the splendor of Solomon's court in the height of his glory. (1) In the era of Solomon the nation extended its borders and expanded vastly its territorial control. (2) The population multiplied. (3) He lived in luxury in full enjoyment of the rich gifts which his subordinates brought, and with them ate and drank and made merry. There was not in Solomon any depth of social concern; it mattered not to him if other people made in the image of God lived in poverty and labored in economic slavery to produce his choice foods and fine wines and to groom his stabled horses.

2. A Heart of Wisdom (29-30). (1) God gave Solomon a complex and versatile mind, so that he was the top egg-head of his era. (2) The Lord also granted him unusual wisdom, wisdom which outstripped the insight of all others in Egypt or the Babylonian world. This wisdom had been granted in answer to his prayer in order that he might rule well his people (3:3-9).

3. He was a prolific writer and speaker (32-33). As a botanist his interests ranged from trees to vines; and as a zoologist his writings touched

## A loss of harmony

I have a craving stomach,  
And a late complaining tooth—  
A state that has developed  
Since I have lost my youth.

There used to be such harmony,  
Agreement, joy, and ease,  
And honey was the chiefest thing  
'Mong ailments to please.

Then, there was glee for things on  
ice  
And pleasure for those hot.  
No matter now what stomach  
wants,

The tooth pleads, "O, let's not!"  
—W. B. O'Neal

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upon the major classes of animal life: beasts, birds, reptiles, and fish.

4. He was renowned for his learning and wisdom (34). Kings and sages and all who sought wisdom came unto Solomon to hear him speak.

## Decline and fall (11:4-11)

A person can have a bright mind and retain his worldly wisdom while he becomes spiritually dull.

1. Factors Contributing to his Downfall (4-6, 7-8). (1) He was old. The Bible does not substantiate the popular notion that when people grow old they become more religious. The forces arrayed against the church have always sought to plant that idea in the minds of youth and thus subtly convey the idea that religion is for old people. If one does not become a committed Christian while he is young, there is little likelihood that he will when he is old. To the contrary, one's spiritual fervor and sweetness of spirit will fade as he grows older unless he nourishes and cultivates the plant of reverence in his life.

(2) He had too many wives. Polygamy is so innately unnatural and unfair that it can't be defended. A woman has enough problems in keeping her man straight if she owns all the stock in him; but if she holds only a few shares and other women have the rest, she has an impossible task.

(3) These wives had false religions. He married these women to make and seal political alliances; but since they followed other religions, he had to arrange for their religious worship in the land. Thus false gods and false worship were introduced into the nation and into his court. These women turned his heart after heathen gods. In particular he turned after Ashtoreth, goddess of fertility, among the Sidonians; and after Molech, the god of the Ammonites to whom child sacrifices were made (Lev. 20:2-5).

2. Consequences of his Sins (9-11). (1) God was made angry at Solomon because his heart was turned away. His anger was intensified because he had given unto Solomon personal care: he

had appeared to him twice to grant wisdom, and had warned him against the very sins which he committed. The king was twice-guilty: he failed to worship and serve God, and he spurned the words of warning from God.

(2) God took the kingdom from his house. Although he did not expedite the judgment until Solomon was dead, the kingdom was divided and the major portion of it was taken from Solomon's son and given to Jeroboam, Solomon's servant.

If one desires to serve God and retain his favor, he will have to discipline himself, deny himself, and devote himself unto the Lord; and the cost may be great. But if he chooses to erect a wall of selfishness around himself and live inside it for pleasures of the moment, the cost will be higher.

Solomon didn't have a thing which he didn't get from God, and he didn't get a thing from God that he didn't waste on himself.

## What love is

Love is when a friend gives you a word of comfort in your sorrow.

Love is when a person takes time to send a card, and write a note.

Love is when a person takes time to make a personal call.

Love is when someone takes a homemade gift to a friend.

Love is sharing home-baked foods.

Love is fellowship with others.

Love is being a good listener.

Love is making others happy.

Love is being able to forget and forgive.

—Phyllis Kuper  
Rural Route 1  
Midway, Ark.  
72651

A—"An idle tale?" (BB) p4; "Adoniram Judson's spiritual struggles" (BL) p10.

B—Bennett, Dr. William, evaluates evangelism conference, p5; Box, Gene, "hailed into court," photos p8.

C—"Confrontation" (I must say it) p4.

G—Gentry youth center, photos p9; Green, Dr. Marvin, honored by memorial scholarship, p10; Gossett, Aaron, licensed to preach, p10.

H—Hurley, Dr. Maurice, completes clinical work, p5; Hairston, Miss Martha, on furlough, p10.

M—Missionary welcome (L) p4; "Ministering to college students" (FI) p11.

N—Nutt, Gardy, visits state, p7.

P—Pine Bluff First observes birthday p5; Piles, Larry, licensed to preach, p10.

R—Reding, Bill, to Bluff Avenue Church, Ft. Smith, p7.

T—"That reminds me" (PS) p2; "Too much home work" (Clabe Sez) p8.

V—Vietnam soldier likes paper (L) p4.

W—"Which way the church college?" (E) p3; Webb, Dr. Perry, p5; West, Billy G., to Portland, p7; Wolber, Dr. Vester, interim at First, Arkadelphia; West View Church breaks ground, p8.

From *The Hopeful Times*, bulletin of Hope Association, edited by Superintendent of Missions M. T. McGregor:

Add daffy-nitions: Menu—Vittle Statistics.

Mrs. Mish (Mrs. McGregor) has a little vegetable plot in the back yard. Usually, it is a site to be hoed.

And then there was this little town which had purchased a new fire truck, and the city council met to figure out what to do with the old fire truck. They finally decided to keep it for answering false alarms.



## Enigma

Nothing confuses a man more than driving behind a woman who does everything right.

## Fool's gold

If you think gold bricks are a thing of the past—wait until you get a builder's estimate on a new home.

## Truth in ending

Epitaph on the tombstone of a hypochondriac:

"See, I told you I was sick."

## Misapplication

A sailor limped into the naval hospital, had his foot X-rayed, and was asked to wait. Some time later an orderly appeared and handed the sailor a large pill. Just then a mother with a small child in need of immediate attention entered. While the orderly disappeared with the new patient, the sailor hobbled over to get a glass of water, swallowed the pill and sat down to wait.

Sometime later the orderly reappeared carrying a bucket of water. "O. K., let's drop the pill in this bucket and soak the foot. . ."

## Scrambled Scripture

There are many stories of children misquoting the Lord's Prayer. A little girl was heard praying: "And lead us not into Penn Station." And a small boy gave this version: "Howard be Thy name."

Another youngster said: "Our Father, Who are in heaven, how did You know my name?"

These days, parents shouldn't teach their children the value of a dollar; as soon as they do, the kids'll want their allowances raised.—Joan I. Welsh

Church	Sunday School	Training Unions	Ch. Adns.
Alicia	64	60	
Arkadelphia, Shiloh	23	11	1
Berryville			
First	155	60	
Freeman Heights	120	80	3
Rock Springs	67	46	
Booneville	222	204	1
Camden			
Cullendale	382	105	
First	452	115	2
Cherokee Village	68	81	
Crossett			
First	530	161	1
Mt. Olive	238	102	
Dumas, First	262	54	
El Dorado, Ebenezer	155	61	
Fayetteville, First	637	189	11
Forrest City, First	515	181	4
Ft. Smith, First	1081	389	1
Gentry, First	167	78	
Green Forest, First	179	68	
Greenwood, First	294	105	
Hampton, First	135	44	
Harrison, Eagle Heights	235	49	1
Hope, First	479	150	
Hot Springs			
Emmanuel	46	25	1
Grand Avenue	166		
Piney	171	74	
Jacksonville			
Bayou Meto	147	90	
First	480	176	6
Jonesboro			
Central	418	112	1
Nettleton	325	125	
Lake Hamilton	112	47	
Little Rock			
Archview	136	44	
Baring Cross	620	164	5
Southside Chapel	36		
Geyer Springs	589	202	
Marked Tree, Neiswander	93	46	
Monticello			
Northside	88	60	6
Second	259	105	6
North Little Rock			
Calvary	428	138	4
Central	256	112	2
Crystal Hill	163	52	2
Gravel Ridge	149	103	
Highway	159	75	
Levy	542	144	3
Sixteenth St.	51	34	
Sylvan Hills	256	92	
Paragould, East Side	266	150	6
Paris, First	340	105	1
Pine Bluff			
Centennial	204	108	
East Side	173	94	1
First	739	185	3
Green Meadows	76	32	
Second	182	73	
Watson Chapel	196	81	1
Springdale			
Berry St.	94	31	
Caudle Ave.	98	23	
Elmdale	380	104	9
First	402	132	
Oak Grove	72	38	
Tiller, First	47	29	1
Van Buren, First	366	160	
Jesse Turner Mission	11		
Chapel	31		
Walnut Ridge, First	296	192	10
Warren			
First	408	119	
Southside Mission	62	50	
Westside	90	43	
West Memphis, Calvary	254	102	
Williford, Springlake	53	42	7

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We would appreciate it so very much if our churches would send in their attendance reports on standard five-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.





**MOVIE PRODUCTION** is on the agenda for the Southern Baptist Convention 125th Anniversary Production Committee at work on the 45-minute film, "Dimensions of Courage." At work are W. C. Fields, chairman, on the left, Mrs. R. L. Mathis, Don Hall of Hollywood, director, Truett Myers, Jay Durham, and (not shown) Crawford Howell, Fon Scofield and Davis Woolley. (BP Photo)

## 'Dimensions of Courage' film tells of Baptists' 125 years

NASHVILLE—A motion picture commemorating the 125th anniversary of the Southern Baptist Convention will be premiered at Baptist "M-Night" mass mobilization rallies in 100 cities across the United States between Nov. 15 and Dec. 15.

The film portrays the diversity among the 11.3 million-member convention. It stars thousands of Southern Baptists across the nation as they express their candid views about things that affect their faith and witness.

The color film "Dimensions of Courage" is a documentary that focuses on the people who now make up the nation's largest Protestant denomination.

It was developed by a seven-member committee representing Southern Baptist Convention agencies, and produced by Jack L. Copeland Productions of Hollywood.

"The 125th anniversary film of the Southern Baptist Convention will surprise you," said W. C. Fields of Nashville, public relations secretary of the SBC Executive Committee and chairman of the 125th anniversary film committee.

"It is not a costume piece with pre-Civil war sets, false beards and actors

portraying someone dead and long gone. It is a documentary which captures in vivid color and sound Baptists of all sizes and shapes in their most interesting roles—being themselves.

"The film," said Fields, "is a reminder that the great achievements of our Baptist forefathers were born of great courage. Mostly the scenes deal with the decade ahead and the kind of courage that must be shown by all of us today if the cause of Christ is to know new triumphs in the Space Age."

Established in 1845, the Southern Baptist Convention will be 125 years old in 1970.

Aimed for Southern Baptist audiences, the film tells something of the forces that have shaped the denomination as it is today and what challenges face Christian people on the road ahead.

The Camera takes the viewer back and forth across the nation, showing Baptist people at work and play, expressing their views.

"There are some fascinating faces flashing on the screen," Fields stated, "elderly saints weathered by decades of toil, bright boys and girls wheeling

and shouting in the sun, a space scientist describing life in the Twenty-first Century where the youngsters of today will spend most of their lives, and an art gallery of others."

Among those interviewed are an industrialist standing amid his machinery, a Negro spokesman on a street corner, a pastor leading his congregation in worship, a professor discussing the generation gap with his son, a hippie on Los Angeles' Sunset Strip, a mission worker in San Francisco, an inner city worker in Worcester, Mass., a missionary being commissioned for service overseas, a panel of outspoken college students and dozens of other Southern Baptists.

A few of the top denominational officials appear on the screen, but the film devotes more time to the rank and file mixture of Baptist people than to Baptist leaders. (BP)

### Dirksen's death may affect issue

WASHINGTON, D. C.—It's possible that the death of Everett M. Dirksen may doom the renewal of a fight to have the Supreme Court reverse its decision and allow prayer in public schools again.

The high water mark in the issue may have been reached in 1966 when the Senate voted to table it, Washington observers said. (EP)

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