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8-13-1970

August 13, 1970

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

August 13, 1970

Our public relations

Someone has defined public relations as "the art and science of getting along well with people."

It is getting through breakfast and still being in a good humor.

It is making your wife feel that if she were getting married all over again, she would choose you.

It is doing good and letting others know about what you are doing in such a way that they will have high regard for you and all that you represent.

For the Christian, it is so living that others, looking at your life, will love Jesus and copy your way of life.

And speaking of human relations, it is better to have even a yellow dog licking your palms than tearing your calves—or does that come under people-dog relations?

Argument may be a good weapon, but so is a revolver. As far as friendship is concerned, there is little difference between shooting somebody between the eyes with a .45-calibre pistol and bashing him over the head with a vanquishing argument—you lose a friend either way.

If you are the hot stuff, the truth will leak out. If you are not, all of your bragging and assuming will not hold your position for you.

As a vocational field, public relations is a development of the 20th Century. But in actual practice, it is as old as the Garden of Eden. Public relations began when Adam came out from under the anaesthetic and saw what the Lord had done with one of his ribs. (And people have been talking about their operations, ever since!)

But getting along well with people is not the all-in-all of public relations. For public relations on the highest plane involves good character and positive living. Even Paul, a real PR expert, realized that even good Christians cannot get along with everybody, as implied in his direction:

"If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18).

The power of positive Christian thinking was recognized by Paul as vital to human relationships:

"... whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Erwin L. McDonald

IN THIS ISSUE:

BAPTIST WORLD ALLIANCE members adopted a "Manifesto on freedom and responsibility" at the recent meeting in Tokyo. The statement is printed this week as a guest editorial on page 3.

* * *

DATES AND PLACES for 1970 associational meetings are listed on page 6.

* * *

WHAT MAKES the country's 10 largest Sunday Schools grow? See an article by a Baptist seminary professor on page 12.

* * *

BAPTISTS are responding to the needs of victims of Hurricane Celia. A report on the damage and subsequent demonstration of Christian love are found on the back page.

Arkansas Baptist newsmagazine

August 13, 1970
Volume 69, No. 32

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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

Manifesto on freedom and responsibility

(Adopted by the Baptist World Congress, Tokyo, July 8, 1970)

We who meet in Tokyo for the Twelfth Baptist World Congress believe that one of the most important issues confronting modern man is the establishment of a proper balance between freedom and responsibility. Convinced that both freedom and responsibility are values of the first magnitude and that Christians have a special stake in them, we issue this manifesto to our fellow Baptists and commend it to the attention of all men everywhere.

I. Our contemporary predicament

Mankind, at a glorious summit of technological achievement and with unprecedented possibilities for a richer life, seems at the same time to stand at the brink of disintegration and destruction.

Though the evil forces of irresponsibility and anti-freedom are always at work among men, modern technological developments, modern mass media, and modern political, economic, and social movements now combine to pose a threat of unprecedented proportions to freedom and responsibility.

In their commendable drive to change things, some idealists intensify our problems by underestimating the necessity of structures and law for mankind's life together, while some custodians of social structures, in their commendable drive to preserve social order, aggravate our problems by underestimating the necessity of freedom, renewal, and change.

Denials of religious liberty still occur in many lands and too costly concessions are sometimes demanded for mere toleration, while the curtailment of human rights is still all too common and too little is being done to relieve oppression and injustice.

Reliance on war as a preferred instrument of national policy, excessive nationalism, racism, injustice, poverty, moral permissiveness, extremism of both the left and the right, anarchism, and totalitarianism are all mortal enemies of freedom and responsibility.

II. Our Christian mandate

Because both freedom and responsibility are inherent in human nature and because both are explicit in the biblical revelation, Christians have a mandate to maintain the essential unity of these two, keeping them in careful balance.

Because every human being is of infinite worth, Christians have a mandate, in the face of dire threats to man's freedom and manifold pressures toward irresponsibility, to work in self-giving love for the good of all men.

Because the freedom "for which Christ has set us free" is inextricably allied with responsibility to Jesus Christ as Lord and to other men as brothers, Christians have a mandate to minister to their fellowmen.

Because no one is ever free to exploit, abuse, despise, ignore, or remain alienated from his fellowman, the Christian has a mandate to be responsibly reconciled not only to God but also to his brother and to love not only God but also his neighbor as himself.

Because Baptists stand in a heritage that has fostered both responsibility under law and commitment to freedom for all men, we today acknowledge a special mandate to hold high the banners of both freedom and responsibility.

III. Our solemn resolve

In commitment to freedom and responsibility, we will contend for the religious liberties of all men and for the responsibilities of the religious man and the religious community toward society.

In commitment to freedom and responsibility, we will seek equal civil rights for all men and women and support the responsible use of these rights by all.

In commitment to freedom and responsibility, we will strive to conquer racism, achieve brotherhood, alleviate poverty, abolish hunger, and support morally sound population objectives.

In commitment to freedom and responsibility, we will seek to maintain the intimate relationship of personal faith and social responsibility, proclaiming redemption through Jesus Christ and seeking with him the renewal of society.

The people speak

Arkansas influence reported in forming North India church

You will be surprised to have this letter from such a far off Country indeed! How kind of brother Joe Bradley—probably your regular subscriber of Dermott, Arkansas in the States to send the 'Arkansas Baptist Newsmagazine—July 2, 1970, to us for our Christian Retreat Centre, which enabled me to go through the same.

I cannot resist telling you how God works so wonderfully through His real devotees. One Mr. Emmanuel M. Lall, a layman of the Methodist Church here attended the General conference of the United Methodist Church (A World body) as an official delegate from North India, held at St. Louis, Mo., U. S. A. from April 19 to 25, 1970, but he returned home on May 16, 1970 as a Baptist layman!

He gave his testimony that this turn in his life was a real miracle. In all through his life so far he was opposed to professionalism in the Church, for which he had suffered cruelly. In the last All India conference of the Churches, he had boldly pointed out that "it is not that God is dead to men but that man is dead to God" and at one place *I must say it!*

of the great significance he uttered that "man is lost to man in these days."

It was certainly not by accident but through God's plan that he met C. D. Salley of McGehee, Ark. on phone from St. Louis who invited him to his town and arranged a deep fellowship with Baptist friends. Mr. Lall met many friends and had the opportunity of speaking at various occasions.

He was greatly inspired and moved by such meetings, especially the one called the singing service in the South McGehee Baptist Church. Though he got the opportunity for higher studies in the States free of cost, but he preferred to run home to administer his people with the word of God.

You will wonder that having derived great inspirations from friends of the Southern Baptist Church in Arkansas and the strength received from God we have been able to establish the First Southern Baptist Church in North India! Though we are only 51 members at present but God is using us for His service in this great land where two thousand years of christianity has produced only

The church and her personality

Every church bears the marks of an individual personality. No two churches in the world are identically alike. Some



DR. ASHCRAFT

are outstanding for their friendliness and warmth. Some are great centers of doctrinal preaching. There are some who excell in evangelism. Some are superior in their stewardship. Others are at their best in meeting needs in a multiple-ministries program. While every church has a unique personality all its own, that personality can be affected by a relatively few people. In many churches, a few people can run off about as many as the good pastor and the rest of the membership can bring in.

While a relatively few people can mar the personality of a church, likewise a small minority can resurrect it. A few good soul winners can encourage many to ply this artful trade.

One good steward can encourage others to give generously of their earnings to God.

One friendly usher can make all the visitors feel at home by a warm, kindly greeting.

One spiritual member who knows how to pray can permeate the congregation with a spiritual fervor.

One committed Christian can inspire others to become committed servants of God.

The spirituality of the church is never more than the sum total of the spirituality of the respective members who comprise it. This is true of the other graces of the church. The personality of the church cannot be disassociated from the personality of the people. The corporate personality of the church will be improved as the personality of the members is improved.

A few people can make a sparkling church out of a drab situation and any church can be radiant if it has radiant people in it. Many agree that even the most homely kid with a good personality will go further than a handsome person with no sparkle in his eyes.

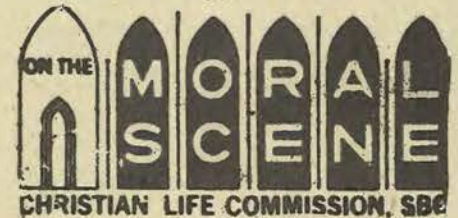
Our churches will be no brighter than the lights which are turned on. Every Christian is to burn brightly so the world may see and glorify God because of it.

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

2% of Christians. It is most nominal in the population of 546,640,522 as on May 1st, 1970.

We need prayers of the believers of the entire World of Arkansas Baptist. Kindly grant this a publication in your next issue. Our address for correspondence and enquiries is noted here.

Owing to Exchange Control Regulations in our Country we are unable to send our subscription to you. We will, however, request you in good christian faith, to continue sending us a copy of your Arkansas Baptist Newsmagazine so that we may read it regularly and feel strengthened, if it is convenient to you. —Michael Wesley Swynenberg, 319, Memaran, Bareilly, U. P. India



(UPI)—Two congressmen have charged recently that Uncle Sam indirectly contributes to harassment and invasion of a citizen's privacy by aiding the flow of unwanted and unsolicited mail. Reps. Jerome R. Waldie, D-Calif., and Ken Hechler, D-W. Va., testified at a House Post Office subcommittee hearing that federal agencies often sell mailing lists to advertisers. Waldie has introduced a bill that would prohibit any federal agency from making "available to the public any mailing or other list of names or addresses for any purpose." (The Nashville Banner, July 23, 1970)

Risk of Being Sedentary: A 16-year-study of more than 3000 longshoremen found that those with sedentary jobs expended 925 fewer calories per work day. Their death rate from coronary heart attacks was one third higher than among men who handled cargo. But heavy cigarette smoking and high systolic blood pressure created even higher risk of premature heart attacks than the sedentary life, Dr. Ralph S. Paffenbarger and associates, of Berkeley, Calif., write in the New England Journal of Medicine. (Today's Health, August, 1970)

Effect of Ozone: New studies of ozone, one of the irritants in smog, indicate that a concentration as low as one tenth of it per million parts of air may suppress the body's capacity to combat infection. The study was made by Dr. G. L. Huber of Harvard School of Public Health and associates. They exposed mice to various concentrations of ozone, and measured how effectively the animals' natural defense mechanisms could overcome inhaled staphylococcus germs. (Today's Health, August 1970)



Mr. and Mrs. Simpson

Observe golden anniversary

Mr. and Mrs. Robert L. Simpson of Route 3, Box 310, Little Rock, will celebrate their 50th wedding anniversary Sunday, Aug. 30, with open house and invite all their friends and relatives to attend.

Their daughters, Betty and Dixie, now Mrs. Stanley Winbarg and Mrs. Paul Hutsell, will be co-hostesses of the event. The reception will be held from 2 to 5 p.m. at the home of Mr. and Mrs. Paul Hutsell, also at Route 3, Box 310, Burlingame Road, Little Rock. Those desiring transportation or directions, may contact Mrs. Hutsell.

Mr. Simpson is the son of Mr. and

Mrs. Jefferson Simpson, Starksville, Miss. They moved to White County, near Searcy, in 1915. Mrs. Simpson is the former Bessie Davenport, daughter of Mr. and Mrs. Everett Davenport, McRae.

Mr. and Mrs. Simpson have resided most of their married life in White County, near Beebe and Searcy. For the past 12 years they have lived in Little Rock. There have been nine children, of which seven are now living, 30 grandchildren, and 22 great-grandchildren.

Both have been active Baptists since youth.

Ft. Smith church observes anniversary

Haven Heights Church, Ft. Smith, observed its sixth anniversary as a church July 26.

The church developed from a mission of First Church established nine years ago.

The first service as a mission had 35 people present. Now the church has 565 members.

The anniversary observance was an all-day affair with 276 in Sunday School, a full house for worship, and special music by the choir of Tuskegee Indian Baptist Church, Eufaula, Okla.

An afternoon song service, after lunch at the church, and a history of the church were other highlights of the day.

Then 137 came back for Training Union.

In the morning service a man 80 years of age followed the Lord in baptism.

"We are trying to live up to our motto, 'A Church with a Vision and Willing to Pay for It,'" writes Pastor J. H. Hogan.

In September, Chad Hallford, one of the members who recently surrendered to preach, will enter Southwestern Seminary at Ft. Worth. Four other young men from the church yet in school are preaching, one having answered the call to preach in Associational camp recently.



Hindmon moves to South Highland

Bennie Hindmon has resigned the pastorate of Central Church, North Little Rock, to become pastor of South Highland Church, Little Rock.



MR. HINDMON

Mr. Hindmon is a graduate of the Bay Town High School and Junior College in Bay Town, Tex. He received the A. B. degree from Louisiana College, Pineville, and graduated from New Orleans Seminary. He was a missionary in Venezuela for 3½ years. He has held pastorates in Texas, Louisiana, and Arkansas, and was pastor of Central Baptist Church for the past 2½ years.

Mr. Hindmon and his wife, Virginia, and their three children are at home in the church's parsonage at 21 Berkshire Drive.

A reception was given in honor of the Hindmons following the evening services, Aug. 2.

Revival services are being held (Aug. 12-16), beginning each night at 7:30 p.m. Doug Dickens and Charles Covington are the speakers, alternating each night preaching and leading the music.

Mr. Dickens graduated last May from Southwestern Seminary, where he received the M. Div. degree. He has been serving Lane Church, Lane, Okla., for the past two years as pastor.

Mr. Covington will graduate from Southern Seminary in December, with the M. Div. degree. He is presently serving as music and youth director at the South Highland Church.

Sherry Hacker cited for sword drill award

RIDGECREST, N. C.—Sherry Hacker, Batesville, has been awarded a "special citation" for outstanding performance in sword drill competition at Ridgecrest Assembly.

The sword drill competition was held during the Church Training Leadership Conference at the assembly. About 2,000 persons from across the United States attended the conference.

During both weeks of the Church Training Leadership Conference, 20 young people from various states participated in the competition.

Miss Hacker, already designated a "Master Swordsman," represented the Arkansas Baptist State Convention.

Arkansas leaders aid Indian work

For the past nine years, Rev. and Mrs. J. A. Hogan, now of Haven Heights Church, Ft. Smith, have been giving one week each summer to work with Indians in Oklahoma, first having worked with Tuskegee Indian Baptist near Eufaula in Bible School and revival.

For the past four years Mr. Hogan has been the Bible teacher for the Muskogee, Seminole and Wichita Sunday School and Training Union Convention. Other duties have included preaching in the evangelistic services and teaching pastoral duties. Mrs. Hogan leads age-group conferences and teaches in various positions.

This year the convention met July 13-18 with Deep Fork Hillabee Church near Checotah, Okla.

The churches use Southern Baptist literature and support missions through the Cooperative Program. They camp for the convention, and attendance usually is about 500. The youth choir from Haven Heights Church sang for the convention this year.

Family finances summer missionary

A young woman from Piggott is serving as a summer missionary to Hawaii. But Rhonda Wiley's mission work is set



apart from that of many other summer missionaries by the fact that her family is financing her work. Miss Wiley, a member of First Church, Piggott, is conducting vacation Bible Schools and Bible study classes on the islands. The Kahalulu Baptist Chapel, Kaneohe, on Oahu, is coordinating her work. Pastor of the Kahalulu congregation is Bob Duffer, son of Mr. and Mrs. Russell Duffer of Corning.

Miss Wiley is the daughter of Mr. and Mrs. Junior Wiley. She is active in the organizations of her church, and serves as church organist on Sunday nights. She is active in civic organizations, and has held the title of "Miss Piggott."

She has already been invited by a number of churches to share her experiences in Hawaii.

Miss Wiley's pastor is Kenneth Threet.

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

1970 ASSOCIATION ANNUAL MEETINGS

September 26-27	BUCKVILLE	Mountain Valley
October 6	CAREY	Bearden, First
7-8	VAN BUREN COUNTY	Shirley
8-9	BIG CREEK	8—Salem 9—Flora
12	ARKANSAS VALLEY	Friendship, Marianna
12-13	ASHLEY	12—Magnolia 13—Mt. Olive
12-13	BENTON	Gravette, First
12-13	BLACK RIVER	12—Spring Lake 13—Walnut Ridge, First
12-13	CENTENNIAL	12—Southside, Stuttgart 13—Almyra, First
12-13	CONCORD	12—Paris, First 13—Grand Avenue, Fort Smith
12-13	CURRENT RIVER	12—Pocahontas, First 13—Success
12-13	DARDANELLE-RUSSELLVILLE	Plainview
12-13	LITTLE RIVER	12—Ridgeway 13—Lockesburg, First
12-13	NORTH PULASKI	Marshall Road, Jacksonville
12-13	OUACHITA	12—Calvary, Mena 13—Vandervoort
12-13	PULASKI COUNTY	Markham Street, Little Rock
12-13-14	INDEPENDENCE	12—Floral 13—Desha 14—Calvary, Batesville
12-13-15	FAULKNER	Enola
13, 15	BUCKNER	13—James Fork 15—Abbott
13	CAROLINE	Wattensaw
13	CLEAR CREEK	Lamar
13	STONE-VAN BUREN-SEARCY	Clinton, First
14-15	DELTA	14—South McGehee 15—North Side, Eudora
15	BOONE-NEWTON	Lead Hill, First
15	CENTRAL	Mountain Pine
15	HOPE	Trinity, Texarkana
15	RED RIVER	Center Point
15-16	BARTHOLOMEW	15—Wilmar 16—Hermitage
15-16	CADDO RIVER	Mt. Ida, First
15-16	ROCKY BAYOU	15—Evening Shade 16—Melbourne, First

(Continued on page 7)

15-16	WASHINGTON-MADISON	BSU Center, 944 W. Maple, Fayetteville
19-20	CALVARY	Rose Bud
19-20	CARROLL COUNTY	Freeman Heights, Berryville
19-20	GAINESVILLE	St. Francis
19-20	GREENE COUNTY	East Side, Paragould
19-20	LIBERTY	19—El Dorado, First 20 (a.m.) Camden, Second 20 (p.m.) El Dorado, West Side
19-20	LITTLE RED RIVER	Concord
19-20	MISSISSIPPI COUNTY	Clear Lake, Blytheville
19, 20, 22	MT. ZION	19—Lake City 20—Philadelphia 22—Nettleton
19, 20, 22	TRINITY	19—Weiner, First 20—Tulot, Faith 22—Greenfield
19, 20, 22	WHITE RIVER	19—Norfolk 20—Mountain Home, First 22—Flippin
19, 22	CONWAY-PERRY	19—Casa 22—Bigelow
26-27	HARMONY	East Side, Pine Bluff
26-27	TRI COUNTY	Wynne, First

Beacon lights of Baptist history

A divided House*

By **BERNES K. SELPH, TH. D.**
Pastor, First Church, Benton

James Monroe Pendleton and his son, John Malcolm, were on opposite sides during the Civil War that convulsed our nation, 1861-65. Their views made no difference in their respect or relation of love for each other. They kept up a correspondence as long as they could and no letter contained an unkind word.

J. M. Pendleton was born in Virginia, November 20, 1811, and moved to Kentucky with his father the following year. He was licensed to preach in 1830. He was pastor in Murfreesboro, Tenn., in 1861, when his son enlisted as a Confederate soldier. The remainder of the father's memory was blackened by this incident because of the ensuing tragic consequences.

The son served as commissary for some time and as a private in General Bragg's army. While Bragg camped at Glasgow, Ky., John secured a leave and spent a night with his mother, two sisters, and younger brother who were visiting with kinspeople near his camp. Nearly all night was given to conversation. He left early the next morning. His mother never saw him again; his father had not seen him since he left home for Western Tennessee in 1860.

The Southern and Northern armies made their way to Perryville, Ky., and while they were skirmishing and seeking battle positions John Malcolm was reclining on the grass. A fragment from a bursting shell struck his forehead, snuffing out his life.

Not only did the father carry this burden but he was slandered. A newspaper published the account that the father had pronounced a curse upon his son, expressing a hope that he might be killed in battle. Of course, this was a falsehood.

The grief over the loss of his son, coupled with his strong allegiance to the United States which called forth threats upon his life, stimulated the elder Pendleton to take his family North. He took a pastorate at Hamilton, Ohio. In 1865 he became pastor of the Baptist church at Upland, Pa., where he served the remainder of his ministry, holding many important positions in his denomination.

J. M. Pendleton, *Reminiscences of a Long Life* (Press Baptist Book Concern, Louisville, Kentucky, 1891) pp. 67-8.

Proper Credit

The cover for the issue of Aug. 6, a church member reading from a Russian hymnal, was a photo by the SBC Home Mission Board. Two other photos appearing with the article on language missions (P. 16) were Home Board photos also.

'Powerline' on KARK

Powerline, a popular syndicated rock music program for teenagers, now is being aired by KARK Radio in Little Rock from 9:05 to 9:35 p.m. on Mondays.

Produced by the Southern Baptists' Radio and Television Commission, the program presents a spiritual message for youth, using the words of popular songs to relate Christianity to modern life.



Mission Pastor Henson and Jim E. Tillman, pastor of First Church, Walnut Ridge, in front of the new mission building.

New mission for 1st, Walnut Ridge

First Church, Walnut Ridge, has begun a mission work in the northeastern section of the community. It will be known as the Baptist Chapel.

The ministry of the mission began with a Vacation Bible School and revival. An enrollment of 101 was reported for the Bible School, and 14 additions to the church through the Chapel. The first two Sundays of operation, the Sunday School reported an attendance of 21 each Sunday. Wednesday night prayer meeting July 8, saw 38 people present.

Gary Henson, a student at Southern Baptist College and former pastor of the Huff Church, has been called as pastor of the mission. He is married to the former Sandra Tucker.

First Church, Walnut Ridge, ordained Mr. Henson to the ministry in February of this year.

Readers Plan books deal with crises

NASHVILLE—Three Broadman Readers Plan books have been released by Broadman Press and are now available in Baptist and general book stores across the country.

Reach Out! by James L. Sullivan, executive secretary-treasurer of the Southern Baptist Sunday School Board, is a compilation of essays on Christian life, leadership and education. Designed for both pastors and laymen, the text is suggested for use in personal meditation, personal development, sermon and speech preparation, deeper insight into the Christian life and outreach toward Christian maturity.

C. W. Brister, professor of pastoral ministry, Southwestern Seminary, Ft. Worth, is the author of **Dealing with Doubt**.

Designed to provide help for the Christian whose faith has been replaced by nagging doubts, this volume tells how to master doubts so that God becomes real again.

When Trouble Comes, compiled by John Ishee, editor of adult materials, church training department of the Sunday School Board, offers Christian help toward meeting life's crises. Case studies and analyses are used to discuss marital crises, juvenile delinquency, economic crises, vocational crises, doubt, narcotics crises, mental illness, sickness and death.

Broadman Press is the general books publishing arm of the Southern Baptist Convention.

Sweet surrender

One radiant summer morning,
I arose before the sun,
And had a new experience
With the Omnipresent One.

With honeysuckle perfume,
And song of feathered friends,
It was a perfect setting
For me to make amends.

I knew I must surrender
Completely to His will;
For only as I yielded
Could the Holy Spirit fill.

I needed to be stripped
Of all hypocrisy,
And so I vowed to serve Him
With more sincerity.

In humbleness I asked Him
To purge me thoroughly,
That I might bear more fruit,
And live victoriously.

—Gertrude Jesser, Fayetteville

All-day youth meeting scheduled at Gregory

Richard L. Proctor, of the firm of Proctor and Proctor, Attorneys at Law, Wynne, and a member of First Church, Wynne, has announced an all-day youth meeting at Gregory, five miles south of Augusta, on the Don Heunefeld airport and farm, for Saturday, Aug. 15.

The day's activities will begin at 9:30 a.m., with an air show, including aerobic acts, stunt piloting, and varied other acts directed by Mr. Heunefeld, leader of the Augusta Youth Movement, Mr. Proctor announces.

Writes Mr. Proctor:

"After the air show, everyone will go to Taylor Bay for an afternoon of swimming and skiing. Anyone with a boat there will be welcome. As of this time, we have around five or six lined up, but the more kids there, the more boats will be needed.

"After the time on the lake, we will have supper and then have a gigantic youth rally. There will be testimonies from young people from different cities, and a great time of singing. After this, there will be a dramatic monologue by Joseph Hester, pastor of the Wynne church."

The day's program is not sponsored by any one denomination and is open to those of all denominations.

"Everyone is asked to bring their swimming clothes, a sack lunch for the noon meal, and \$2 to provide the evening meal," Mr. Proctor has announced. "We would like to hear from you if you are coming," he writes, "but it is not necessary. Be in prayer for us, that the Lord Jesus Christ shall be glorified, and that many young people will come to know him as Savior and Lord."



Woman's viewpoint

By IRIS O'NEAL BOWEN

When little fellows shop

Working in our food store has been part of my life for several years, now, and children, bless them, have added much to the entertainment, enjoyment, frustrations and confusions of a lot of days!

One of my many and varied tasks around the store has been to teach a lot of little fellows the ins and outs of grocery shopping. I have trailed them from shelf to shelf, making their selections. I have often gone through their pockets, searching for their money they had misplaced. I have even pried, from their tightened fists, the money that Mother sent but they were determined not to part with! I have also been known to take ill-gotten candy bars from their pockets and to give them motherly lectures on "Thou shalt not steal!"

Making change is one of the trickiest jobs, although I have made many friends just giving them a candy bar and a big nickel back for a little old dime!

It has been my pleasure to change many dimes into pennies, only to get them every one back, one at a time only after much heart-rending selection over the penny candy!

One small-girl customer I remember used to tax my patience to the limit. She came in the store every afternoon with one penny to spend, and it usually took five minutes for her to make up her mind, even with my gentle prodding.

Finally, she would make her choice, or I would say, "I just believe you want a bubble gum today. Now let me have your money so that I can wait on another customer."

Reluctantly, she would take the candy and relinquish her money, but she never failed to ask, "Do I get any change back?"

I am always thankful for notes, for they help. Boys and girls can get pretty mixed up if sent after more than one item, and I find myself exchanging sugar flakes for coffee, or candy for a bar of soap. However, I draw the line at taking back ice cream bars. . . especially if a few bites have been nibbled away.

Would you believe I have lost several little friends, that way?

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

Negro lifeguard in vital role at Hart of the Hills

"Hey, watch Alvin, watch Alvin!"

I turned to watch Alvin as did everyone else, and Alvin modestly flashed a shy, grin-like smile that revealed a perfectly-formed and brilliant set of teeth which, set against his deep black skin, appeared all the more striking. Then, with the precision of a professional, Alvin ran three steps, jumped up, landing on the end of the diving board, and catapulted into a beautiful "one-and-one-half" dive. He entered the water with a silent swish and three seconds later surfaced in the shallow end of the pool.

Alvin is the lifeguard at the Hart of the Hills Camp, Ferndale. He is among the most essential personnel we have in our camp program. He is our friend because of the mission activities of the Arkansas Baptist State Convention that are planned and provided in the four weeks of camp each summer.

Let me tell you more about Alvin. Alvin Jackson is 18 years of age, one of 13 children born to Mr. and Mrs. Milton Jackson. He is in the 11th grade at Horace Mann High School in Little Rock and has been a lifeguard at the camp for three years. His senior, life-saving certificate was earned at Gillam Park pool, an achievement of which Alvin is rightfully proud.

Alvin is an athlete. He looks and acts like the well-coordinated athlete he is, a member of the track and tumbling team in high school. He gave us an exhibition which was most impressive, especially since it was conducted on the bare ground.



Alvin Jackson

Alvin is a kind, considerate person, soft-spoken and effective. He is respected and admired by all the young people at camp. Yet Alvin can "clear the pool" in a moment's notice, or order a careless swimmer to the "rest" area in

a firm, no-nonsense voice. He is a most essential person in our camp program.

Alvin is not yet a baptized believer in Christ. He attends church regularly and spoke seriously of the decision for Christ when I brought the subject to his attention, but he is counting the cost and is most serious about being the "right kind" of believer. I commended him for his attitude and encouraged him in his confession of faith in Christ.

Hart of the Hills Camp recently closed a four-week program that involved 300 persons. There were seven professions of faith and numerous reconsecrations to Christ as Lord. The teenage girls' camp was the largest in number in attendance, with 111, but the spirit of camp was evident in every one of the four weeks.—Robert U. Ferguson, Director, Work with National Baptists

Area conferences

This year our Area Evangelism Conferences will be held Sept. 13-18 as follows:

Sept. 13, 2:30 p.m., Second Church, El Dorado;

Sept. 14, 7:30 p.m., First Church, Blytheville;

Sept. 15, 7:30 p.m., First Church, Brinkley;

Sept. 16, 7:30 p.m., First Church, DeQueen;

Sept. 17, 7:30 p.m., Windsor Park Church, Ft. Smith;

Sept. 18, 7:30 p.m., First Church, Mountain Home.

Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, and I will have the program at Second Church, El Dorado.

Ralph Langley, pastor of Willow Meadows Church, Houston, Tex., and W. O. Vaught, pastor of Immanuel Church, Little Rock, will be the speakers for the week-night services.

Even though most of our pastors attend the state-wide annual conference in Little Rock, most of our people do not. We are attempting to schedule these meetings so that each member may attend at least one meeting every three years.

There will be a lot of singing, praying, preaching, and good fellowship.

All of our organizations in our churches should support and promote these conferences. They are designed for all the people, regardless of age.—Jesse S. Reed, Secretary, Evangelism

Cites need for child care

In this country, at this very moment, there are more than 4,500,000 children under six years of age whose mothers work. Less than 6% of these children receive care at a day nursery or day-care center. There are another four million children of the very poor whose care is not adequate, according to Joseph H. Reed, executive director, Child Welfare League of America, Inc. (Statistical information taken from guest editorial—Day Care Services: Our Best Investment for the Future—April, 1970, Parents' Magazine.)

In our state the number of working mothers is growing. The need for adequate day care centers is ever increasing.

The importance of the first five years can hardly be over-emphasized, for during this period intellectual and emotional development is greater than during any other period in life. Psychologists are unanimous in their agreement that patterns and traits developed during this period are most difficult to alter.

Many of our Baptist churches in Arkansas have started day-care centers. Others will in the very near future, as it gives them an opportunity to strengthen their mission outreach. Day-care services within the church setting, done with tenderness and Christlike love, offer affection, care and guidance for the child during the adult working day.

Day care does not become a substitute for the home but gives the church opportunity to strengthen the parental role and develop proper family relationships. Not only are the children given guidance which may assist them to move toward becoming Christians, but often the church is afforded an opportunity to witness to the parents. It is the church saying, "We care about you as a person. We are interested in ministering to you, both physically and spiritually."

Assistance and guidance in developing day-care centers is available through the Missions Department.—J. Everett Sneed, Director, Special Missions Ministries



LEADERSHIP READINESS CONFERENCES

SHAPING THE 70'S



Purpose

To assist the pastor, church staff, and church council members* in making plans for 1971-72. This will involve:

- Analyzing problems and opportunities encountered in using the new 70's materials, methods, and organizations.
- Exploring ideas that will help the church in its planning, training, and launching to achieve 1971-72 church goals.
- Helping churches to attain synergy (Eph. 4:16) in their church program activities and relationships (see p. 27 of *A Dynamic Church*).



Plan

A team of Southern Baptist Convention workers, including evangelism personnel, will assist state convention staffs in conducting several conferences in each state, to which church staffs and church council members* are invited. LRC meetings will be held during January-May, 1971.



Program

Consultations—opportunities to discuss any problem or question with program leaders

Conferences—program planning, introduction of new church calendar, discussion of new materials, and new concepts



Participants

- *Pastor and Church Staff
- *Church Music Director
- *Sunday School Director
- *Missions Committee Chairman
- *Church Training Director
- *Stewardship Committee Chairman
- *WMU Director
- *Director of Library Services
- *Brotherhood Director
- *Recreation Director
- Associational Officers and Program Leaders

DATES

1971		PLACES	DISTRICT
MARCH			
Mon.	1	FBC, Jonesboro	3-NE
Tues.	2	Forrest City	6-EC
Thurs.	4	FBC, Fayetteville	1-NW
Fri.	5	FBC, Fort Smith	4-WC
Mon.	22	FBC, Batesville	2-NC
Tues.	23	FBC, Hope	7-SW
Thurs.	25	FBC, Pine Bluff	8-SE
Fri.	26	FBC, Little Rock	5-C

2:00-5:00 Leadership Planning Conference for all persons in attendance. Content will include:

- An overview of the Planning, Training, Launching Plan for a church
- Church goals as related to SBC emphases
- Interpretation of available resources
- The best use of planning procedures in achieving church goals

5:00- Adjourn for supper (Not Provided)

7:00-7:25 General Session with a theme interpretation, "Living the Spirit of Christ in Expectancy and Creativity."

7:25-9:15 Conferences

Separate conferences by programs and services.

Content will be more specific than that of the afternoon period and will relate directly to respective programs and services included.

Student summer missionary ministers to unwed mothers

Dear Arkansas Baptist Students:

When I arrived in New Orleans, I learned that both of the regularly employed nurses were absent because of illness, so one other summer missionary and I had the responsibility of the nursing aspects of the Home all to our



MISS FRY

selves. We had little or no orientation, but we just asked questions and soon we were in a routine. My work consists mainly with working with the girls although occasionally I do work in the nursery. Each girl has her own individual problem and needs. I have many opportunities to talk with the girls concerning these problems. Many of these are physical and many are emotional. Whatever the case I always have the opportunity to show them that God really does care and that he does have a plan for their life. Many feel they have nothing to live for. Most of the girls are from a Baptist home and have had training in the church, but they seem to lack a strong personal relationship with Christ. This is the problem that concerns me most. There are several scheduled spiritual services for the girls but those do not seem to be very meaningful to the girls. I have tried to start a prayer meeting or maybe just a meeting where the girls can meet and pray, talk or whatever they feel like doing. This has been fairly successful. All the girls were interested but I felt that something very vital was missing—I hope with time the girls will relax more and that we will feel God's spirit more strongly.

One of the things I've enjoyed most is talking with the girls on a one to one basis. I have tried to always pray with them after we talk and this has meant a great deal to the girls and especially to me.

One of the most wonderful things that has happened is not what I've accomplished but rather the way my life has been affected by the summer. I have felt a new closeness to God and am learning to trust him more.

To sum it all up—I love it here and I know I'm in God's will and that is what is important.

Sincerely,
Elaine Fry

Elaine is a recent graduate of State College of Arkansas School of Nursing. She was sent to Sellars Home for Unwed Mothers by contributions from her fellow students.

Baptist theologian calls church to help in problems of dissent

WASHINGTON (BP)—A Baptist theologian in an address here called on the church to produce Christian answers to the problems of dissent in today's society.

Identifying "the spirit of dissent" as closely tied to the message of the Bible, Gerald L. Borchert said that "the prophets, the apostles and Jesus suffered too consistently at the hands of the authorities of their ages to categorize them in any other way than as figures of dissent."

Borchert, academic vice president and theology professor at the North American Baptist Seminary, Sioux Falls, S. D., delivered the keynote message to the fourteenth annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs here.

The conference theme this year is "Dissent in Church and State."

"The problem of injustice is with us in intensity. Men are on the streets because of it," Borchert declared.

"While some claims of injustice are illegitimate and some are formed very responsibly, the church must not opt out of her role in locating the truth of the claims," he continued.

Borchert vigorously protested Christian theory that is not accompanied by Christian action. "As a seminary professor and dean I am hardly opposed to theology," he said, "but I cannot help feel that part of the reason Christian theology fails to achieve the goals that theologians propose is that few theologians themselves are willing to invest themselves beyond the typewriter and podium or pulpit."

The Baptist dean said that much of the dissent in society is caused by injustice, and that the church has failed in solutions because of an incomplete view of the world. "The subject of dissent is one which the church can ill afford to limit simply to discussion," he said.

The cover



This group of Boy Scouts leaves Camp Orr, Newton County, for a float trip on the beautiful Buffalo River of north central Arkansas. Arkansas conservationists are now seeking to preserve the Buffalo as a "national river" under National Park Service Administration.—Photo courtesy of Arkansas Parks, Recreation and Travel Commission

Revivals

First Church, Lake City, Aug. 16-23; W. R. Herring will be evangelist, Les Stanley and Paul Owens will have charge of music. John M. Basinger is pastor.

"The Christian must be committed to working for the rectifying of injustice," Borchert stated. "He cannot hide his head in a pillow of orthodoxy and assume no responsibility for the actions of society."

He continued, "To be a Christian in a democracy and abstain from voting or fail to be concerned for the poor in the community, or be indifferent to a neighborhood and city plagued with racial injustice or growing dishonesty in business or increasing use of drugs by local students does not relieve the Christian of his involvement in the guilt of his community."

Borchert deplored that the church has many times "suffered from an appalling lack of prophetic spirit." He was quick to add, however, that "a century has yet to pass when the tender consciences of some of God's faithful have not moved the church to a truer representation of her nature and mission."

Facing the need of the North American nations for Christian prophets, he said, "It is not an idle wish but a firm conviction of the present speaker that churchmen who face God humbly and their nation honestly can be the state's greatest hope in this era of mushrooming violence."

The ten largest Sunday Schools and what makes them grow

By OTHAL FEATHER
Professor of Education Administration
Southwestern Seminary, Ft. Worth, Tex.

A sincere approach to analyzing the ten largest Sunday Schools in the USA in 1969 by Elmer Towns tends to minimize the effectiveness of some traditional principles of outreach advocated by Southern Baptists. This impression is gained by many from a hurried reading of the author's report on each of the ten churches and his summary chapters on "Factors Causing Growth."

On the contrary, a careful examination of the last chapter, "Statistics," reveals additional factors which were not pursued sufficiently to glean all the pertinent information.

Eight of the ten are Baptist churches but only one is a Southern Baptist church. But the author presents many challenging facts which should be taken seriously by Southern Baptists.

The churches surveyed in the book, *The Ten Largest Sunday Schools*, have applied many long-established principles for Sunday School growth advocated by Southern Baptists. They have actually used these well known principles much more effectively than most Southern Baptist churches.

Some of the principles are couched in dissimilar terminology and are administered through different organizational structures from those employed by Southern Baptists. This factor should encourage Southern Baptists even more as we enter the era of "flexibility" suggested for the 1970's.

Principles of outreach are much deeper in meaning and more involved than mere terminology, type of organization or traditional administrative procedures. Two of the more controversial principles for Sunday School growth which were employed by the ten largest Sunday Schools are worker-pupil ratio and the age-old problem of visitation.

In eight of the ten largest Sunday Schools (two do not list enrollment) the over-all, worker-pupil ratio was one Sunday School worker for every 10.6 pupils. This ratio prevails even though there are several large classes for older children, youth and adults, taught by well trained church staff members or outstanding teachers. The teachers of large classes in one Sunday School were assisted by numerous adult lay-counselors, thereby maintaining a better worker-pupil ratio than the average Southern Baptist Sunday School.

The Canton Baptist Temple of Canton, Ohio, follows the "master teacher" plan, using the best teachers in the church for large classes. However, this church

reports a total Sunday School enrollment of 5,025 with 810 teachers (not including substitutes) or an average of 6.2 Sunday School members for every teacher.

A well organized, personal visitation program is paramount in eight of the ten churches and all of the churches emphasize evangelistic outreach by daily witnessing of laymen. Seventy percent of the Sunday School lay leadership (for nine churches with complete reports in this area) make one or more personal visits each week with a primary emphasis on Christian witnessing. They average one lay visitor per week for every sixteen enrolled in Sunday School. This is positive proof of the age-old principle, "When we go, they come."

Evangelistic zeal seems to motivate visitation in the ten largest Sunday Schools, rather than absenteeism. But, experience has taught Southern Baptists that the great majority of unsaved and unchurched Sunday School members are absent every Sunday.

Mass evangelism from the pulpit is supported by personal evangelism by the

'Whiskey at the Wheel' distributed in paperback

NASHVILLE—More than 15,000 paperback copies of *Whiskey at the Wheel*, a Broadman Press release by J. Marse Grant, have been purchased for mass distribution by agencies in two states.

The Christian Life Commission of the Baptist General Convention of Texas is giving copies of the book to every Baptist pastor in that state.

"Traffic Safety Sunday in our state is in October," said James Dunn, secretary of the commission, "and in November we vote on liquor by the drink. This book will furnish a wealth of facts and illustrations for sermons for these two occasions."

The commission has purchased several thousand additional copies to give to persons other than Baptist pastors.

The Christian Action League of North Carolina, a non-denominational agency, is giving copies of *Whiskey at the Wheel* as a gift to persons who contribute to their work.

"We are in the field of alcohol education," said D. P. McFarland, a member of the league. "We feel wide distribution of this book in North Carolina will help

people in the ten largest Sunday Schools.

The author concluded his study with a deep conviction that the future of the church depends on the "effectiveness of church-centered evangelism." Further study of the author's statistical table in the last chapter reveals the average baptism rate (the number of baptisms for every 1,000 persons enrolled in Sunday School) for the ten largest Sunday Schools in the USA was 119. The Southern Baptist Convention reported a baptism rate of 49.6 for 1969. A report from *Research Roundup*, 1969, showed that ten Southern Baptist churches, each in a different size category, with the highest baptism rate, attributed their evangelistic response, primarily, to the use of the Sunday School in outreach and evangelism.

These 10 churches had an average baptism rate of approximately 257 baptisms for every 1,000 enrolled. They ranged in size from the smallest category with a maximum enrollment of 49 to the largest with a minimum of 1,500 enrolled in Sunday School.

The largest category of Southern Baptist churches, with 1,500 or more enrolled in Sunday School, was led by Beth Haven Church, Valley Station, Ky., with a baptism rate of 193.

When these and other basic principles of evangelistic outreach are utilized to their maximum, Sunday Schools will continue to grow and churches can be evangelistic.

us cut down on the number of highway deaths."

McFarland said the league also will promote the use of the book by similar organizations in other states.

The sale of these books brings the total number in print to more than 42,000, according to Jimmy D. Edwards, Broadman sales manager.

Grant's book made the best seller list for May in the "Christian Bookseller" magazine, a trade publication serving the religious book industry. The book was listed in 12th place as the result of a survey of book stores representing independent, denominational and general book stores located throughout the country.

Grant, editor of *The Biblical Recorder*, journal of the Baptist State Convention of North Carolina, includes in the book factual reports of tragedies caused by drunken driving. The reports are supported by testimony from government leaders, highway safety experts and from pastors who have comforted the bereaved in such situations.

Whiskey at the Wheel is available in Baptist and general book stores across the nation.

The Unity of the spirit

WAYNE E. WARD
Professor of Theology
Southern Baptist Seminary

(Last in a series)

That Baptists have been able to experience any unity at all is the miracle of the centuries. They have never agreed on any one creed; they have never had any unified organization for all Baptists; and they have never recognized any official head or bishop.

They will all say that they accept the Bible as their rule of faith and practice. But they have never been able to agree on what it says about many important matters.

They will all say that Christ is the head of the church. But they often disagree on what the Head wants the body to do.

How can such fiercely independent people ever get together on anything?

Let me answer again, in all solemnity: it is really and truly a miracle of God's Holy Spirit. It is simply amazing how many doctrinal statements have been agreed upon by Baptists, under the leadership of the Spirit—without coercion or threat or intimidation. The moment someone begins to demand that another Baptist sign a doctrinal statement in order to prove that he is a Baptist, the real genius of Baptists is being destroyed even if the statement he signs is a true as the gospel.

Only the Spirit of God can bring us to truth and unity—without coercion and without threat. A Baptist who signed a document as sound as the Ten Commandments under the threat and intimidation of the group of fellow-Baptists would literally cease to be a Baptist; because an agreement which is demanded, or coerced, is a violation of the very freedom of the Spirit which makes Baptists Baptists!

How short-sighted is the mentality which runs around trying to force a conformity of doctrine by signing doctrinal statements. The man who does not care about freedom of conscience could sign them with no qualms, and the man who is enough of a Baptist to value the freedom of conscience would be forced to deny that very freedom by signing such a statement—even if he believed every word of it!

The principle of coercion in religion is wrong—even if people are coerced to say or do the right things. Only in liberty and freedom can the Spirit work. And in that liberty and freedom, he can bring us together in real unity—the only kind of unity that matters—a free and voluntary unity.

The genuine unity which can come when people read the Bible together, in

the freedom of the Spirit, is something which has to be experienced to be understood. It is glorious. There may not be absolute agreement on every word of the scriptures, but even the differing viewpoints can serve the Spirit's purpose of illumining and teaching our minds.

There may not be absolute agreement on the words we use to express all the doctrines, but even the differing words can be used of God to reach different people.

All of our words about God and his truth are always going to be imperfect because we are sinful and imperfect.

All of our interpretations of scripture are going to be partial and sometimes incorrect because we are limited and imperfect men. We are not God. A man who believes he has a corner on the truth, and knows exactly how to say it, and demands that other people accept his interpretation—has lost that all-important distinction between himself and God. He has committed the ultimate blasphemy by playing God and trying to make other minds and hearts submit to him.

When men voluntarily express their doctrinal beliefs, or share their interpretations of the scriptures, and put them in writing for the world, it is good. Whenever men demand that others accept their statements or interpretations by any kind of pressure, threat, or coercion, they are destroying the faith they want to preserve. Only the freedom of the Spirit can bring true unity of doctrinal understanding or scriptural interpretation. Coerced agreement is the unity of men—not the unity of the Spirit!

Problems of the Christian life

Race and the nature of the church

The nature of the church creates for it some very real problems and yet some tremendous potentialities in the area of race. The church is a divine-human institution.

Its human nature is evident in the fact that it cannot help but be influenced by its environment. It is always located in a human situation. It cannot totally ignore or detach itself completely from its culture. To do so would mean that it would not be able to minister effectively to the culture.

Also, the church is a human institution in the sense that it is composed of men and women. Those men and women are immature and imperfect. If the church is to minister effectively to them, it must begin where they are and seek to lead them to where they ought to be. This is just as true in the area of race as anywhere else.

It is most unfortunate, however, if any church fails to recognize and to respond to its divine nature. It ministers to men and women in a particular cultural situation, but it ministers to them in the name of the Lord. It gets its commission from the Lord. Its basic purpose is to promote the cause of Christ or the kingdom of God among men.

Also, the message that the church teaches in the classroom and preaches from the pulpit is of divine origin. It is the word of God addressed to men. How unfortunate if that message on race or on any other issue is trimmed or toned down to fit the particular human situation.

As a result of its divine-human nature there tends to be a continuing tension within the church. If that tension is not there, then the dual nature of the church is not being kept in proper focus. This tension in recent years in many churches has been more evident regarding race relations than in any other area. It should be remembered that there is no real hope for the movement of the church toward God's ideal for it without such tension.

There is a continuing temptation to excuse the church's limitations or imperfections on the basis of its human nature. For example, many people excuse the clear violation by many churches of the Christian spirit in the area of human relations in general and race relations in particular. The claim is made that the churches cannot do otherwise or they will lose the opportunity to minister to the spiritual needs of people.

By T. B. MASTON
Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

But what about the divine nature of the church? Can any church properly claim to be the "church of God" or claim to have Christ as its head and yet fail not only to proclaim the word of God on human relations but also to practice that word in its own fellowship?

It may not greatly damage the church and the cause of Christ if a church considers it impossible for it to "go all the way" in the area of race relations at a particular place and at a particular time.

It will do irreparable harm, however, to the church and to the cause for a church to contend that its very imperfect expression of its divine nature is God's ultimate will for the church in the area of race.

There is no hope for advance toward God's ideal for our churches unless there is maintained a constant tension between where those churches are now and where by his grace they should be.

Churches can never lift the world toward God's ideal for the world unless there is maintained a wholesome tension between what they teach, preach, and practice and what the world believes and does. There is no area in which this is more true than in the area of race.

Institutions ————— Baptist Medical Center New Site, Construction Plans Are Announced For BMC Medical Complex

The Baptist Medical Center Board of Trustees has announced construction plans for its major medical complex at a new location in western Little Rock.

The 213-acre site for the new complex is bounded, roughly, by the proposed East-West Expressway on the north, Kanis Road (12th Street) on the south, Barrow Road on the east, and the Interstate 430, which will be located just east of Shackelford Road, on the western edge.

Included in the "medical city" will be space for a 500-bed hospital and associated services, a high rise medical towers office building, high rise housing, and a large motel for out-patient use.

The new location will take the place of a 53-acre site at University and Evergreen which was originally scheduled as the location for the new hospital. The existing plans would fill the University site and would not allow for future expansion area. "Thus, the University property would become obsolete even before ground was broken," Board Chairman R. A. Lile explained. A new development plan is being prepared for the University property in preparation for offering the land for sale.

"When the Interstate 430 by-pass and the East-West Expressway are completed, this will easily be the most accessible location in the state of Arkansas," added Lile. "This site offers us enough room for future expansion as a major southern medical center."

The new location, which is four times larger than the University Avenue site, also has other advantages. The city has been concerned about the amount of traffic that a project this size would add to the already congested University Avenue.

"Since a large number of patients are referred to our hospital from all over the state, it is important that the new hospital be located for easy access from all directions. When the Interstate, with its new Arkansas River bridge, and the East-West Expressway are completed, the hospital complex would only be minutes away from any location in central Arkansas," Lile added.

Adapting the site plans for the new location is expected to take about three months, with construction slated to begin on the hospital by the end of the year.

The hospital is in the process of exercising options on the new property and has completed a temporary development plan.

The present hospital complex in central Little Rock will continue to operate as a 200-bed general hospital, with an additional 100 beds to be utilized as a rehabilitation center, and another 100 beds for long-term care. The system also operates 153-bed Memorial Hospital in

North Little Rock. "This will provide the entire System with a capacity of over 1,000 beds, and will make it possible for us to utilize specialized facilities, for all three hospitals on an economical basis," Lile explained. "It has been proven that sharing of such things as highly specialized medical equipment, laundry facilities, and computer and accounting staff and equipment can result in substantial economy to the patient."



Mr. and Mrs. R. A. Lile made a recent contribution to Baptist Medical Center's Building Fund, in memory of Mr. H. A. Wiseman.

A contribution was received from Mrs. Ida M. Webb, to be used for BMC's Pediatric Ward. Mrs. G. E. Gathright of Alexander, Ark. sent a contribution from her WMS, and asked that it be placed in the Chaplain's Fund.



SUGGESTION WINNER — Miss Edith Kincheloe, Education Coordinator, holds the \$25.00 check which she received from the Employees' Council for her suggestion that adult volunteers be assigned to the emergency waiting room to serve as hostesses, and be of assistance to patients' families and emergency room personnel.



AUXILIARY ADDS TO FUND — Mrs. James Puddephatt, president of the BMC Auxiliary for 1969-1970, presents a check in the amount of \$1200 to Mr. J. A. Gilbreath, executive director of the BMC System. The money was raised by the Auxiliary in the various fund raising projects which they sponsored during the year. The Auxiliary voted to donate the money to the building fund for the new hospital.

The hospital grows in both size and reputation



This view of the front of Arkansas Baptist Hospital shows progress of construction of the new \$1,500,000 addition. This shot was made Sept. 15, just two months and three days after ground was first broken for the new building.

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

In October of 1953 plans were announced for a 21 bed psychiatric unit to be put into operation in the new addition that was under construction. The unit was the first of its kind to be put into a private general hospital in Arkansas.

A campaign was initiated in January of 1954 to raise \$750,000 to help pay the cost of the new addition to the hospital. Over 1,500 people braved snow and ice to hear Governor Francis Cherry, Winthrop Rockefeller, and Campaign Chairman Dave Grundfest tell of the need for additional hospital beds. Dr. Howard Armstrong, the hospital's chief of staff told the large crowd that before coming to the meeting he had checked all of Little Rock's hospitals and that "if you were to need hospital care tonight there would be no room for you."

The campaign was successful and in July of 1954 ground was broken for the addition that was to provide a new face for Arkansas Baptist Hospital.

SCHOOL ESTABLISHED

In November of 1954, the School of Radiologic Technology was established at BMC with three students. On the same day, it was announced that Dr. Joe B. Scruggs, Jr. had been appointed as head of the Radiology Department.

In 1954, it was announced that a contract had been let for air conditioning of the original building. The work was progressing on schedule on the new addition to the building which was under construction on the 13th street side of the present

building.

During the year, trade papers were filled with stories of the "meals on wheels" food service that Baptist Hospital had pioneered. The mobile food carts attracted visitors from other hospitals all over the country.

Also during that year, Baptist Hospital became the first hospital in the city to open its medical staff membership to negro doctors.

In June of 1955, Baptist Medical Center became the first hospital in the state to initiate a hostess program. The program provided a full-time hostess to assist patients and their families.

Another in the series of firsts for Arkansas Baptist Hospital was the adoption of the hospital courtesy card. The system, which was one of the first in the nation, allows a person to provide financial information in advance of need. This procedure, together with other pre-admission procedures, make it possible to reduce the amount of time involved in admission to the hospital.

In September of 1955, Mrs. Charles H. Brough, widow of the Arkansas governor, and worker in the hospital since its beginning, resigned as chairman of the donations committee of the hospital. She had served in this capacity for more than 12 years and had been responsible for keeping the hospital scrapbook since the death of Mrs. R. C. Rudisill. These scrapbooks, complete with even the smallest newspaper accounts of events which mention the name of the hospital, provide a rich source of information on the earlier days of the hospital, and form the basis of much of this history account.

In the same month, W. H. Patterson

was promoted to assistant administrator.

January of 1956 was an important time in the history of Arkansas Baptist Hospital. In that month, the new \$1,500,000 addition to the 13th street side of the hospital was completed and opened to patients. The new unit added 137 beds to the total that were available in the hospital. As soon as the new area was occupied, work began on remodeling of the original building.

COBALT THERAPY UNIT

At the same time that the new addition was occupied, the hospital took delivery of its first cobalt therapy unit. The machine was housed in a special lead-lined concrete block unit, and was hailed by experts as offering new hope for the cancer patient.

At the same time visitors were touring the newly opened addition, the hospital announced plans for additional construction. The plans called for construction of a new \$500,000 annex to house the surgical operating rooms, x-ray, emergency room, and recovery rooms. The two-story building would be located immediately north of the existing hospital and behind the Medical Arts Building.

Evidence of medical progress was found in the July issue of the "The Buzzer" which reported that so far, there had not been a single polio case, and the polio ward had not been opened for the summer.

A new era in the treatment of psychiatric patients opened on October 8, 1955, when the hospital opened its newly remodeled psychiatric unit. This was the first such unit in a private general hospital in the state.

Nine Interns On BMC Staff

There are nine interns who will be rotating through the various departments at BMC during the coming year. All are graduates of the University of Arkansas Medical School.

Margaret D. Beasley, M. D. is a native of Little Rock and also holds a B. S. degree in Chemistry from the University of Arkansas. Her husband, Tom, is also a physician.

Samuel Brown, M. D. is a native of Hope, Arkansas and a graduate of Hope High School. He received a B. S. degree in Chemistry and Biology from Henderson State College at Arkadelphia. Dr. Brown and his wife, Susie, have one child, Suzanna, 15 months.

Jock S. Cobb, M. D. is a native of Keo, Arkansas, and a graduate of England High School. He received a B. S. degree, with a major in Biology, from Hendrix College, Conway, prior to receiving his degree in medicine. His wife, Jo, is a teacher.

Sam L. Gladney, M. D. is a native of El Dorado, Arkansas and a graduate of El Dorado High School. He received a B. S. degree in Chemistry and Biology from Ouachita Baptist University at Arkadelphia.

Ted S. Lancaster, M. D. is from Quin, Missouri, and graduated from Little Rock University, prior to receiving his M. D. degree from the University of Arkansas. His wife, Deanne, is a laboratory technician. The Lancasters have one daughter, Shawn, 20 months.

Donald A. Laurenzana, M. D. is a native of Chicago, and also holds a B. S. degree in Zoology. He and his wife, Carolyn, are the parents of three-year-old twins, Elizabeth and Frank.

Ray W. Leavelle, M. D. is from Texarkana, Arkansas, and a graduate of Arkansas High School in that city. He attended Texarkana Junior College and Southern State College, where he received his pre-med degree. His wife, Rene, is a registered nurse.

Donald M. Raney, M. D. is a graduate of Fordyce High School and Little Rock University, with a B. S. degree in Biology. His wife, Milrene, is an accounting clerk. The Raneys have two children, Mark, nine; and Sharon, five.

Charles H. Rogers, M. D. is a native of



... Intensive Care Supervisor Sandra Ward, R. N. and Respiratory Therapy Supervisor David R. Dalton and "patient" Evelyn Burnett, L.P.N., demonstrate the way the equipment is set up in the hospital's new respiratory intensive care unit.

New Respiratory Intensive Care Unit In Operation

A modern new Respiratory Intensive Care Unit has been placed in operation at Baptist Medical Center.

The unit will provide respiratory support for patients with acute head injuries, crushed chest, acute drug intoxication, acute pneumonias, spinal cord injuries, post operative patients, and acute and chronic bronchitis with emphysema.

LOCATED IN INTENSIVE

The RIC unit is located in the area of the General Intensive Care Unit which was utilized for coronary care prior to the establishment of a separate coronary unit in February of this year.

The new nursing unit will be under the direction of the Respiratory Care Committee and will have twenty-four hour coverage by a member of the Respiratory Therapy Department.

DALTON PROMOTED

In another move related to the development of the Respiratory Therapy Department at Baptist Medical Center, Hospital Administrator W. H. Patterson has announced the promotion, effective August 1, of Respiratory Therapy Supervisor David R. Dalton to the position of department head, with the title of Technical Director.

Dalton is a graduate of the University of Kentucky, with a major in Respiratory Therapy. He holds membership in the American Association for Inhalation Therapists.

Renal Dialysis Unit Planned

Construction is underway on a new Renal Dialysis Unit for Baptist Medical Center. The artificial kidney has arrived and the unit is expected to be in operation within the next 30 days.

The four-bed unit will be located on the third floor of the student residence wing and will be under the supervision of Mr. Buddy Pat Cook, R.N. and Mrs. Virginia Bonner, R.N.

Hamburg, Arkansas, and a 1961 graduate of Arkansas A & M College, with a B. S. degree in Biology and Chemistry. He received a Master's degree in Anatomy from the University of Arkansas in 1965. He was formerly employed in the BMC Pathology Department. Dr. Rogers is an associate member of Sigma Xi, and a member of Alpha Omega Alpha, national medical honor society. He served as president of the University of Arkansas Medical Center student body during 1969-70. His wife, Rita Lynn is a teacher. The couple has one daughter, Laura Lynn, three.

Baptists told disruptive dissent inevitable unless changes made

WASHINGTON (BP)—A highly-placed government official warned here that church people must recognize and help correct the factors which breed dissent in our society, else the nation soon will be "engulfed in the same kind of destruction we are trying to prevent."

Mrs. Anita Allen, a special assistant in the Office of Education of the Department of Health, Education, and Welfare, addressed the Baptist Religious Liberty Conference in its annual session here. She spoke on the subject, "Distinguishing between Dissent and Disruption."

The theme of this year's conference, sponsored by the Baptist Joint Committee on Public Affairs, is "Dissent in Church and State."

Mrs. Allen, also president of the District of Columbia school board, is the wife of a Baptist minister, Willie B. Allen, pastor of the Upper Room Church here in Washington.

"We who are church-connected must recognize the socio-economic problems and our institutional unresponsiveness to them which breed dissent," Mrs. Allen told about 100 conferees from across North America. "We must appreciate also that dissent in a free society dramatizes a problem," she pointed out.

"We have a choice," she emphasized. "We can understand the problem, bring about orderly change, and publicly denounce disruption whatever the cause" and "thereby assist in the creation of a better society."

"Or," she continued, "we can pretend nothing is wrong or overreact to any dissent or be silent at the wrong time."

To do the latter, Mrs. Allen warned, would mean that "we are overtly or covertly a part of a disruptive pattern that, like a stinking cancer, can destroy all of us."

"If we do not bring about orderly change, change will inevitably occur, but it will be through conflict and disruption, and there will be little control over the outcome," the Baptist Laywoman warned.

Mrs. Allen emphasized four things which "concerned citizens can do to determine the form dissent will ultimately take."

First, she said, "each one of us must attempt to distinguish clearly between that which is constructive dissent and that which is non-productive disruption."

The education specialist admitted that this is not always an easy distinction. She elaborated the principle by saying that "when dissent in any significant way interferes with or violates the rights of individuals or when it leads to violence and destruction, that is, at the very least, disruption, and cannot be tolerated."

Once this distinction has been made, she continued, "responsible citizens must publicly denounce such behavior."


"Unless disruptive behavior is denounced by those responsible citizens who are supporting the same cause its advance must inevitably suffer," Mrs. Allen explained, "for those who have yet to be persuaded will be dissuaded by the disruption the cause has evoked, and those who would oppose the cause will have new ammunition against it."

Public denunciations are not enough, she emphasized. A further necessary step is to "acknowledge that there are a number of largely ignored problems in this country which are worthy of dissent."

Dissent can do no more than point out that these problems are there and have not been solved, she told the Baptist group. "Dissent itself cannot solve the problems."

"It is crucial that responsible citizens seek constructive channels for those who dissent and devote their energies and efforts to finding solutions through the democratic political process," Mrs. Allen said.


ALL ABOUT ARKANSAS




THE OZARKS
THE WORD

HAS A HISTORICAL BACKGROUND. FRENCH EXPLORER DU TINE FOUND A NATIVE INDIAN TRIBE IN THE REGION AND CALLED THEM "AUX ARCS" MEANING "WITH BOWS." THE ENGLISH VERSION BECAME **OZARK**

WHEN WHITE MEN BEGAN TO ARRIVE IN ARKANSAS THEY FOUND THE TERRITORY INHABITED BY INDIAN TRIBES—CHIEFLY **OSAGES CADDOES AND QUAPAWS**



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About people

Roddy Stinson, editor of two magazines for men published by the Southern Baptist Brotherhood Commission in Memphis, has been named editor of San Antonio, monthly magazine of the Chamber of Commerce here, San Antonio, Tex.

Stinson, 29, has edited Baptist Men's Journal and Guide since 1966. He joined the SBC Brotherhood Commission in 1964 as assistant editor of the Royal Ambassador boys' magazine, Ambassador Life and Ambassador Leader.

Paul Dewayne Simmons, Louisville, has been appointed assistant professor of Christian ethics at Southern Seminary.

Simmons, 34, joined the faculty on Aug. 1. He previously had been an instructor in Christian ethics at the seminary, but did not hold faculty status.

Bill Estes, Dallas, has been named consultant in vocational guidance for the Southern Baptist Sunday School Board here. He will be responsible for interpreting church vocations to high school and college youth and for consulting on recruiting for church vocations. He also will work in occupational guidance counseling services.

A native of Texas, Estes earned the bachelor of science degree in psychology and has completed requirements for the master of science degree in clinical psychology, both from North Texas State University, Denton.

Compulsory chapel rule upheld by district judge

By BETH HAYWORTH

WASHINGTON (BP)—A U.S. District Court Judge has ruled here that compulsory chapel or church attendance at the nation's three military academies is "an integral and necessary part" of the military training for future officers and is not unconstitutional.

As a part of the Pentagon's training package for officers, "its purpose is purely secular, and . . . its primary effect is purely secular," Judge Howard F. Corcoran said of the compulsory chapel program.

The case, *Anderson versus Laird*, will be appealed, according to a spokesman for the American Civil Liberties Union, counsel for the plaintiffs.

Last spring Judge Corcoran held three days of hearings on the case brought by two cadets of the U. S. Military Academy and nine midshipmen of the U. S. Naval Academy.

The plaintiffs maintained that compulsory attendance at services of worship violates the establishment-and-free exercise clauses of the First Amendment to the Constitution, and constitutes a religious test for office, also in violation of the Constitution.

A. Ray Appelquist, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, told the court during the hearings that the mandatory chapel services has had an "adverse effect" on recruiting chaplains. The "climate" created by the requirement, Appelquist said, has reduced the number of men interested in the chaplaincy.

Also at the hearing, a spokesman for the National Council of Churches (NCC), Dean M. Kelley, urged that attendance at chapel in military academies "should be completely voluntary at all times." Kelley cited particularly a statement adopted by the NCC Study Conference on Church and State in 1964 as well as an official statement of the United Methodist Church urging that participation in such services be voluntary.

During the three days of hearings in April the Pentagon put two of its top men on the witness stand to support their claim that the regulation was not an attempt for "forced worship." Instead, according to Admiral Thomas H. Moorer, now chairman of the Joint Chiefs of Staff, the purpose of the requirement is "to enhance the leadership and command ability" of the men.

The Pentagon maintained in its testimony that attendance at worship serv-

ices would help an officer to understand why men react in different ways and "why some find it necessary to resort to religion in times of crisis."

The problem facing the court, Judge Corcoran wrote in his opinion, is but one facet of "the age-old problem of how to balance the requirements of the military and its needs for discipline and training with the constitutionally protected rights and privileges of the civilian society."

Judge Corcoran noted in his decision that the court accords "great weight" to the opinions and the judgment of the military experts in charge of developing the country's military leaders.

"In the absence of any compelling testimony to the contrary," Judge Corcoran said, the court agrees with the evaluation of the military chiefs that the purpose of the requirement is "wholly secular" and "a vital part" of the overall training program.

"The court also agrees," the opinion continued, "that the primary effect of required attendance is secular in that it enables those who will one day hold command positions to gain an awareness and respect for the force religion has on the lives of men so as to react for the benefit of all in combat crises including the giving of spiritual counseling and guidance to those who turn to religion in such situations."

Judge Corcoran noted that the plaintiffs had introduced "forceful testimony as to the negative effects of compulsory attendance at worship services upon mankind in general." But, he continues, the plaintiffs failed to demonstrate that the effect "is anything but slight, insubstantial, and non-extensive" on the cadets and midshipmen at the military schools.

"As moralists the court must accord them due deference," Judge Corcoran said in reference to those who testified against the regulation, "but in matters military the court feels constrained to look to the military experts."

In further support of his opinion, Judge Corcoran said that "tradition—and the continuous public acceptance of a practice—carries weight and demands recognition." He noted that there has been an unbroken pattern of 150 years of mandatory chapel "under the eyes of the President and the Congress, the military authorities, and the public in general."

"Such tradition cannot be lightly discarded; and the longer its existence the greater its influence on the constitu-

tional interpretation of the regulations involved," the district court judge held.

Judge Corcoran dealt in his opinion with one aspect of the constitutional question that was not argued directly in the hearing last spring—the question of the propriety of government of use the church or religion to accomplish a secular purpose.

The district court judge referred to the standards set down by Justice William J. Brennan Jr., in his concurring opinion in *Abington Versus Schempp* and restate in *Walz versus Tax Commission*. In stating the "involvements of religious with secular institutions" which are forbidden, Justice Brennan mentioned, among others, the "use essentially [of] religious means to serve governmental ends, where secular means would suffice."

Judge Corcoran held that the attendance requirements do not "use essentially religious means to serve governmental ends, where secular means would suffice." He agreed with the Pentagon's contention that only through chapel or church attendance, and not through any secular means, would the "complete training" of future military leaders be accomplished.

"Sensitivity to the spiritual needs of men can best be developed through the compulsory chapel requirement," Judge Corcoran said. This "most effective method" provide[s] the only opportunity to observe the impact that spiritual values have on the lives of men," he said, echoing the testimony of the Pentagon spokesmen.

Southern Seminary alumni officers

LOUISVILLE, Ky.—Herbert C. Gabhart, president of Belmont College, Nashville, Tenn., is the new president of Southern Seminary Alumni Association. He succeeds John E. Lawrence, pastor of Forest Hills Church, Raleigh, N. C., who was president for 1969-70. Gabhart will serve during 1970-71 and will preside over the alumni luncheon next June in St. Louis, Mo.

J. Herbert Gilmore, pastor of First Church, Birmingham, Ala., was chosen president-elect. He will assume his duties as president next June, for 1971-72, and he will preside over the 1972 alumni luncheon in Philadelphia, Pa.

Bruce Hartsell, pastor of First Church, Shepherdsville, Ky., was elected secretary for 1970-71.

Robert M. Schwyhart is the new president of Southern alumni serving in the American Baptist Convention. Schwyhart is minister of Christian higher education for the ABC churches in the Great Rivers Region, headquartered in Springfield, Ill.

Barnacles and bicuspid

By CLAIR G. WOOD

To a sailor, barnacles are nuisances which have to be removed from the bottom of their boats from time to time. Biologists at the University of Akron, however, are looking at these curious shellfish in an entirely different light. They hope that the barnacles may provide an answer to the age-old problem of dental cavities.

Barnacles are related to lobsters, crayfish, and crabs. They are different from other members of their families, however, because they attach themselves to rocks, ships, or other hard objects. There the cone-shaped creatures, which range in size from a pinehead to a foot in diameter, spend the rest of their lives. When a great number of barnacles attach themselves to a ship's hull, they may reduce its speed by as much as 20 percent. Then the ship has to go into dry dock and have the barnacles scraped off.

Scraping the barnacles off a ship's bottom is a hard job. The barnacles secrete a kind of glue which cements the animals' shells to the ship. This glue works better than any that has been made by man. In fact, it works so well that it takes a hammer and chisel to remove barnacles from a ship. And when they are removed, they carry away a layer of steel with them.

If a cavity in a tooth could be filled with this glue, it would be stronger than the original enamel. It was this possi-

bility that marine biologists began to explore.

There were two questions the biologists had to answer. Would barnacle glue attach to the enamel of a tooth? Would chemicals in food dissolve the glue?

To answer the first question, scientists suspended teeth in tanks of seawater containing baby barnacles. Sure enough, the barnacles attached themselves to the teeth and began to grow. When attempts were made to remove them, the teeth broke but the glue did not let go. This answered the first question.

To answer the second question, hundreds of different liquids were used in attempts to dissolve the glue. All of these attempts met with failure. Even hot sulfuric acid, such as is found in car batteries, would not dissolve it. From these experiments the biologists concluded that barnacle glue would make an excellent substance with which to fill teeth.

What is the reason then that dentists are not already using the glue to fill cavities? The answer is simple. There is not enough of it. A single barnacle produces only one gram of glue in its entire lifetime. When you consider that one gram is only 1/454 of a pound, you can see why the glue is so scarce. Not enough barnacles could be fished to provide the glue necessary to supply all of our needs.

Make a kitchen garden

By DOROTHY DUNSTEDTER WARNER

Did you ever stop to think what nice green plants could be grown from much of the refuse thrown away in a kitchen? Save the following and learn to grow green things.

SQUASH seeds, planted in soil, are quick growers. They trail lush green vines as pretty as any ivy you ever saw.

CARROT basket is made by cutting off the top section of a carrot. Hollow out the bottom and hang it like a basket in a sling of twine. Fill the hollow carrot root with water. Ferny-looking greens will grow out of the carrot.

PINEAPPLE tops can be cut off about one inch from the fruit and planted in soil. They look much like cactus.

GRAPEFRUIT seeds can be planted in soil in a pot. They will grow into interesting shiny-leaved plants when given an occasional dose of liquid fertilizer.

AVOCADO pits are a bit tricky but worthwhile. You must plant the seed in soil, pointed end up. Or you may suspend one so it is half in water until it sprouts; then plant it. Sticking toothpicks into the seed will hold it up so that half of the seed is above water.

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Chemists are now trying to make barnacle glue in the laboratory by first learning how the barnacles make it. If they can succeed in doing so, the barnacles—long a headache to those who sail the sea—may provide us with the means to take better care of our teeth. (Sunday School Board Syndicate, all rights reserved)

Nighttime shadows

By SHIRLEY POPE WAITE

When I went to bed last night,
I saw upon the wall
Something that looked like a
man,
So big and straight and tall.

I shouted out for someone.
Mother heard my call.
I told her I was frightened
By that man upon the wall.

Mother looked and then she said,
"Why, that's been there before,
Because it is the shadow
Made by your bedroom door.

"A shadow is a spot that's dark
Behind a thing that's light.
We see shadows in the daytime
As well as in the night."

Then she put her arms around
me
And said, "Let's say a prayer,
And thank God for every shadow,
For it means his light is there."

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Children's version of Moon Biography

NASHVILLE—A biography of Lottie Moon, missionary to China for 40 years, is available in a version for 6-to-9-year-olds.

Recently released by Broadman Press, *Lottie Moon of China*, by Mrs. Jester Summers, describes the life of a headstrong tomboy who later became the motivating force behind a yearly mission offering in Southern Baptist churches.

The fully-illustrated volume contains detailed accounts of Lottie's childhood experiences, her education as a young woman, her Christian experience and her work as a missionary.

New strategy and materials for personal evangelism

ATLANTA (HMB)—A task force on personal evangelism meeting in Atlanta on the need for a strategy and materials for personal evangelism called for a "new and revolutionary thrust in lay witnessing to evangelize this generation for Christ."

Growing out of the work of this task force is a new and exciting set of materials and a new strategy for lay witnessing. The materials are being published by Broadman for the Division of Evangelism of the Home Mission Board and the Church Training Department of the Baptist Sunday School Board.

The materials are being published under the title WIN (Witness Involvement NOW). The materials are a creative departure for Southern Baptists. They will be identified only by the author's name and publisher.

Designed for individual use, they are not identified with any particular organization in the church. It is hoped that these materials will be used by many

denominations having no publishing house of their own.

Evangelism leaders desire that these materials will be discovered rather than promoted.

The materials are designed for the individual Christian witnessing to the individual non-Christian. They include a tract that provides a "form" for the witness and an interpretation piece for helping others to use the tract.

To aid in training persons to train others in the use of these materials, schools are now being scheduled for October and November of 1970 by the Division of Evangelism of the Home Mission Board. Special leadership manuals will be developed later for use in local churches, campus organization, the Armed Forces, and other situations. Pastors will be able to discover how this can be best used in their churches in training lay persons to witness and to lead others to witness.

The bookshelf

The Rudy Atwood Story, by Rudy Atwood, Revell, 1970, \$3.50

This is the autobiography of the minister of music, for more than 31 years, for "The Old Fashioned Revival Hour." Mr. Atwood tells in his own words how his early love for God and music shaped his life and guided him toward the radio and television ministry he enjoys today.

God's Super Salesman, by Bob Harrington, "The Chaplain of Bourbon Street," Broadman Press, 1970, \$4.95

Harrington puts himself, his life, and his unique ministry on paper, in this interesting and extensively illustrated book. He discusses the difference between being "simply a clerk for God" and "being a salesman for him." He tells why he is success-oriented, and how this approach to evangelism has been blessed of God.

Insight, A Study of Human Understanding, by Bernard J. F. Lonergan, Philosophical Library, \$6

Writes the author, a Catholic philosopher and professor of dogmatic theology: "... our concern is to reach the act of organizing intelligence that brings within a single perspective the insights of mathematicians, scientists, and men of common sense."

Forty Years with the Silent Billion, by Frank C. Laubach, Revell, 1970, \$6.50

Dr. Laubach, who died recently at the age of 85, has recorded here highlights of his world travels, during the past 40 years, in his unique ministry of helping the world's "little people," as he called the destitute of all races and nations. He updates his *Thirty Years with the Silent Billion*, published in 1960. Readers will catch some of Dr. Laubach's compassion and sense of urgency for the wellbeing of all people.

Broadman Comments, International Sunday School Lessons January-August, 1971, Broadman Press, Nashville, 1970

This volume seeks to provide a comprehensive discussion of the Bible passages for the respective Sunday School studies and to give insight into the meaning of the passages for life today. It is not aimed at providing an exhaustive presentation of the lesson passages.

How High Are the Stars!, by William Cannon, Broadman Press, 1970, \$4.50

In this novel, native Mississippian Cannon offers a modern counterpart to the all-time religious best-seller, *In His Steps*. This book deals with the question: "Can a modern man really live within the will of, 'walk in the light,' as the letter of John would ask one to?"

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Our great inheritance

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

Life and Work

August 16, 1970

I Peter 1:1-12

Introduction to Unit Two:

In the last unit we noted that Israel became a holy nation through a covenant God made with Abraham. The primary purpose of the covenant was the coming of the promised Messiah through a particular family. The fulfillment of the covenant was the coming of Christ.

Israel was the medium of God's blessings to all people. This holy nation, recipient of privilege from God, failed in its spiritual responsibilities.

In the New Testament all believers are the people of God (see I Peter 2:9, 10). The chosen people of God are those who have chosen Jesus. The redeemed are the chosen of God.

In the Old Testament Israel was to be the interpreter of God to a world in spiritual need. In the New Testament the church is the interpreter of God's redemptive love to a lost world. Do you think the church today is measuring up to God's expectations in the matter of carrying out the Great Commission? How can we improve?

Introduction of I Peter. (I Peter 1:1, 2)

In verse one we are told the authorship of the book. Simon Peter, the spokesman of the 12, was the author. The letter states that it was written by the apostle Peter with the help of Silvanus (or Silas of the book of Acts). See I Peter 5:12. The help given by Silvanus would help to explain the excellent, polished Greek of this epistle.

The date of the writing was probably between 62 and 64 A.D. Most scholars agree that the epistle was written from Rome. The letter was written before the great fire of Rome (64 A.D.) after which Nero severely persecuted the Christians. The word "Babylon" in I Peter 5:13 in my opinion refers to Rome.

The backdrop of the epistle was the threat of persecution. The churches in Asia Minor needed hope, encouragement, and fortification. The epistle met such a need. Writing from a warm pastor's heart, Peter wrote to help believers who were facing trials and testings. The epistle is rich in meaning for Christians today.

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Peter addresses the people to whom he writes as the elect, God's chosen people. It is quite evident that Peter writes this letter to people who were Gentiles. Please see 1:18, 2:10 and 4:3.

Redemption and praise. (I Peter 1:3-5)

Verse three is one of the greatest verses in all the Bible. Peter is praising God. Why not? God is worthy of such praise, especially in terms of man's redemption in Christ. The apostle was so overwhelmed by the grace of our Lord in providing for our salvation that he shouted, "Thank God." The phrase "hath begotten us again" could best be translated "we have been born anew" (RSV). Note in the verse the connection between the new birth and the resurrection of Christ.

Verse four states that the believer is the possessor of an "inheritance incorruptible" or "a perfect inheritance beyond the reach of change and decay" (JBP). Note that our salvation in Christ is eternal ("fadeth not away"). Verse five explains why; we are kept by the power of God through faith. We are saved by the power of God through faith and kept saved the same identical way. Yes, the Bible in many many places teaches the security of the believer. The last part of verse five teaches us that final redemption is future. We are saved now; but in heaven, when we shall have a glorified, resurrected body like unto Christ's, we shall have final, complete salvation. Our inheritance, therefore, is heaven (see v. 4 b).

Rejoicing amid trials. (I Peter 1:6-9)

The readers and recipients of the epistle were objects of suspicion, hatred, and persecution. In the midst of trials and suffering Peter exhorts his readers to "greatly rejoice". Only a true Christian can do this. Please read John 16:33. Also we should be reminded that while in a Roman prison Paul admonished the Philippian believers to rejoice in the Lord.

Peter told his readers that these trials were temporary and for a purpose. This was one way of demonstrating that one's faith was genuine. The Christian can rejoice amid trials because Christ will be our strength and the believer can look forward to what God has in store for us in the future. Verse 7 presents the blessed hope of Christ's reappearing. Verse 9 again refers to our full, complete salvation.

Thus trials reveal the deep resources available to the redeemed and point to the reality of one's profession. If our love for Christ will not endure the severest testings, then who would want what we have?

The glory of Salvation. (I Peter 1:10-12)

Someone has said that verse 10 tells of the prophecies of salvation, verse 11 the price and verse 12 the provisions of salvation. The prophets searched and inquired about salvation and its wondrous glory. Even the angels desired a glimpse. The Spirit of God told the prophets the truth about Christ. We take Old Testament messianic prophecy as a matter of course; however the predictions of the prophets concerning the coming of Jesus as Messiah are a miracle from the very hands of God. Only the Spirit could unfold such revelations of the sufferings and glory of Christ!

Conclusion:

This lesson connects our story of various Old Testament passages with the passages written by the Holy Spirit through the apostle Peter. We have noted that the church today has the same privilege and responsibility before God as did Israel in the Old Testament. Let us not fail God. Let us share the blessings of salvation with a world in spiritual darkness.



Results of arrogance

BY VESTER WOLBER, Th.D.
Religion Department, Ouachita University

International

August 16, 1970

Genesis 11:1-9;
Luke 12:13-21;
Psalms 10:4

Before leaving home to teach this lesson the teacher should bathe himself in humility oil, knowing that where he opens the tower of Babel for discussion he will get a bushel of questions which he will not be able to answer. His humble spirit will also help him in expounding the lesson because only the humble-hearted are qualified to discuss the sins of pride and arrogance.

It will help if one will draw a distinction between the events at Babylon and the meaning of those events. However difficult it may be to understand the events, it is quite clear that the author's purpose in recording them was to hold up a danger signal for the human race, warning every generation against the danger of declaring its independence from God.

The events (Gen. 11:1-4)

As people migrated over the area, some settled on the plains of Shinar. There they learned to make brick, and there they learned how to build houses out of brick and fashion cities. They proposed to build for themselves a tall tower—probably a ziggurat—and to make a name for themselves. Too, they intended to settle permanently about the tower and make it the focal point of civilization. Thus they were concerned about making a tower for themselves, gaining fame for themselves, and establishing a permanent abode for themselves.

Meaning of the event

They were arrogant. They declared their independence from God, threw off all sense of responsibility to God, and asserted their self-sufficiency. One gets the impression that they were more concerned about making a name for themselves than they were with making a society in which the purpose of God might be carried out.

The tower was probably clothed with religious significance and may have been the product of a humanistic religion which set aside the revealed religion of Noah and his family. Archaeological digs have brought to light a significant fact: all ancient cities in the area had similar towers, called ziggurats, which were probably temples.

God's displeasure (11:5-9)

It is difficult to understand what God

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said (v. 6) but it is not so difficult to understand what he did. He proposed to confuse their language (v. 7) but what he did was to scatter them over the face of the earth (v. 8). The means employed in dispersing them, and the means used in confusing their language are not made known; but perhaps their division into isolated groups would account for the development of various languages.

Additional warnings (Deut. 6:10-15)
(Luke 12:13-21; Ps. 10:4)

In one of his final addresses to Israel Moses warned his people against the spirit of self-sufficiency which might develop after they entered the land "flowing with milk and honey." He foresaw a real danger that where they came to live in houses which they had not built and ate crops and fruits which they had not planted they might forget that it was the Lord who had promised to give them the land and it was the Lord who had made good his promise. In times of prosperity men have to make special efforts to maintain their source of dependence on God.

Jesus took up that same theme and told a story to illustrate it. A prosperous farmer surveyed his abundant harvest and made plans for building larger barns for storing his grain (Luke 12:13-21). He thought that when his big barns were full he would feel fully self-sufficient and could relax; but he failed to take into account the fact that one cannot store up in barns that which is necessary to feed and preserve the soul.

The Bible often reminds us that there is apt to be a direct relationship between economic prosperity and spiritual poverty, because man does not live on bread alone. Even broiled steak with baked potatoes and the best of salads and deserts won't satisfy the hungry spirits of men. Just as the branches must look to the vine for sustenance, so must man look to God for their daily diet.

An ancient song-writer said that the wicked and greedy man renounces the Lord and, in pride, does not seek him; he even tries to persuade himself that there is no God (Ps. 10:3-6). He thinks himself to be fully capable of meeting all problems which may confront him. In utter self-confidence he says "I shall not be moved." But he is moved.

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A Smile or Two



"Would you like to moonlight tonight, boss? I need a baby-sitter"

Wiser

Marriage counselor: "And how long have you been married?"

Husband: "Long enough to know that there are some things you can't say with flowers."

Revivals

Johnson Church, July 19-26; Oba I. Ford, evangelist, music by U of A BSU students; four by letter, one profession of faith. James Threet is pastor.

First, Norfolk, July 19-26; J. Everett Sneed, evangelist, Forest Bynum, song leader; eight conversions, nine baptisms, one by letter. Paul Huskey is pastor.

Ebenezer, El Dorado, July 13-19; Jack Hazlewood, evangelist, Morris Ratley, music director; 28 professions of faith. Alton Hawk is pastor.

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Attendance Report

August 2, 1970

Church	Sunday School	Training Union	Ch. Adds.
Alicia	56	60	
Banner, Mt. Zion	34		
Berryville			
First	144	46	
Freeman Heights	99	34	
Rock Springs	82	49	
Bonneville, First	255	219	1
Cherokee Village	94	26	1
Crossett			
First	466	117	2
Mt. Olive	238	144	1
Dumas, First	214	49	
El Dorado			
Caledonia	45	26	
Ebenezer	142	60	
Philadelphia	27	30	
Ft. Smith, First	1,144	309	1
Gentry, First	144	61	2
Greenwood, First	303	89	
Hampton, First	102	47	
Harrison, Eagle Heights	159	46	
Helena, First	223	75	5
Hope, First	385	106	4
Hot Springs, Piney	172	70	2
Jacksonville			
Bayou Meto	137	57	
First	340	95	2
Marshall Road	267	112	2
Jonesboro			
Central	414	107	7
Nettleton	253	94	1
Lake Hamilton	128	37	
Little Rock			
Geyer Springs	561	229	5
Life Line	480	182	2
South Highland	337	124	6
Luxora	68	26	
Magnolia, Central	549	216	2
Marked Tree			
First	11	42	
Neiswander	81	44	
Mineral Springs, Central	82	85	
Monroe	67	21	
Monticello, Second	211	86	
North Little Rock			
Baring Cross	599	159	1
Southside	31	26	
Highway	140	48	
Levy	371	65	
Park Hill	705	127	14
Sixteenth St.	55	35	1
Paragould, East Side	279	131	3
Paris, First	314	91	1
Pine Bluff			
First	656	158	
Green Meadows	56	39	
Second	167	72	1
South Side	547	111	
Tucker Mission	13	9	
Oppelo	26	25	
Springdale			
Berry St.	82	34	
Elmdale	373	78	
St. Charles	68	42	
Van Buren, First	372	171	1
Jesse Turner Mission	33		
Chapel	37		
Vandervoort, First	63	18	
Walnut Ridge, First	252	82	
Chapel	41		
Warren			
Immanuel	240	79	1
Westside	67	32	

Other suggestions?

Warden: "I've been in charge of this prison for 20 years and that calls for a celebration. What kind of a party would you boys suggest?"

Prisoners: "Open house"

Magic act

The little girl had just had an appendectomy. When she was asked by her friends to describe what had happened, she said, "They told me it wouldn't hurt and then they stuck a needle in my arm and I disappeared."

Real pal

Jack: "Could I get off early tomorrow afternoon? My girl wants to cook dinner for me."

Boss: "No, I can't spare you."

Jack: "Thanks—I knew I could count on you!"

A tall order

Two old settlers in the West, both confirmed bachelors, got to talking about cooking.

"I got one of them cookery books once, but I never could do nothin' with it," said one.

"Too much fancy work in it, eh?" asked the other.

"Yep. Every one of them recipes started out the same way—'take a clean dish'—and that settled it with me."

The biggest problem with politicians' promises is that they go in one year and out the other.

Someone should CARE for college students. The Second Baptist Church of Arkadelphia does.

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- Tutorial Program
- Ministries to Arkansas Children's Colony-Arkadelphia

Carl Kluck, Pastor

Hurricane Celia devastates Texas coast; Baptists respond

CORPUS CHRISTI, Tex. (BP)—The 161-mile-per-hour winds of Hurricane Celia, which ripped the Texas Coast with devastating fury, had hardly died down before a task force from the Texas Baptist Executive Board began arriving to assess damage and set up relief operations.

Early reports from William H. Colson, area superintendent of missions for Baptists here, characterized Celia as the most destructive disaster to hit the Texas Coast in recent times.

Baptist churches and institutions were hit hard, according to first reports from Colson, Orville Scott, Texas Baptist Press representative and Baptist Press staff writer, and other observers.

An official of the University of Corpus Christi, located on the Corpus Christi bayfront, said nearly every building at the school was heavily damaged, and some were totally destroyed.

J. Eldon Johnson, a student recruiter at the Baptist school, said the university would close down for the remainder of the summer, and there was some doubt

FMB Elects PR consultant, appoints 26 missionaries

RICHMOND (BP)—The Southern Baptist Foreign Mission Board elected a public relations consultant and commissioned 26 new missionaries during its July meeting here.

Richard M. Styles, former director of development and public relations for Virginia Intermont College, Bristol, will begin his public relations duties with the board Sept. 1. He will coordinate the PR task of the board's Mission Support Division, and will be directly responsible to the division director, Jesse C. Fletcher.

The new career missionaries are Mr. and Mrs. Fred M. Allen, Ft. Worth, appointed to Guyana; Mr. and Mrs. Charles D. Brock, Coon Rapids, Minn., Philippines; Miss Betty Lynn Cadle, Denver, Colo., Rhodesia; Mr. and Mrs. Donnell N. Courtney, Jasper, Tex., Guatemala; Mr. and Mrs. John H. Faulkner, Sherman, Tex., Rhodesia.

Mr. and Mrs. L. Wayne Gresham, Arlington, Tex., Philippines; Mr. and Mrs. Lawson E. Jolly Jr., Clearwater, Fla., Costa Rica; Mr. and Mrs. Jim K. Maroney, Wichita Falls, Tex., Ghana, and Mr. and Mrs. Clyde N. Roberts, Kenner, La., Mexico.

Mr. and Mrs. Maroney will be returning to the Baptist school in Kumasi,

about opening dates slated in September.

Colson reported that he does not know of a single one of the 41 churches in the Corpus Christi Baptist Association which escaped damage.

Preliminary reports on the extent of damage, however, were sketchy and incomplete.

Texas Baptist Executive Secretary T. A. Patterson and Charles McLaughlin, secretary of the convention's State Missions Commission and chairman of the convention's disaster relief committee, have issued appeals for money to help rebuild shattered Baptist facilities.

They also requested Baptists to send staple foods (preferably in boxes or cases), all types of furniture, sheets, pillows, mattresses and towels. Clothing should be held until further notice.

Checks should be sent to R. A. Springer, convention treasurer, at 201 Baptist Building, Dallas, Texas, 75201, marked plainly for "disaster relief."

Location of distribution points for the items was not immediately certain, but

Ghana, where they served, 1967-69, as Missionary Journeymen.

Employed as missionary associates for terms of four or five years are Miss Lois E. Calhoun, Germantown, Ohio, for Jordan; Mr. and Mrs. R. H. Falwell Jr., Nashville, Hong Kong; Mr. and Mrs. Elton P. Gray, Biloxi, Miss., Okinawa; Mr. and Mrs. V. Merle McDonough, Jonesboro, Ark., Philippines; and Mr. and Mrs. Lehman F. Webb, Hot Springs, Ark., Singapore.

More than 30,000 persons registered Christian life decisions before and during the recent Baptist evangelistic campaigns in 13 Asian countries, according to Joseph B. Underwood, consultant in evangelism and church development for the board.

The decision-makers included persons professing faith in Christ or indicating their intention to pursue a Christian vocation as well as many "seekers," Underwood told the board. Some were converts from non-Christian religions, including at least 16 Muslims in Dacca, Pakistan.

Of the total, 17,000 were Koreans. The evangelistic emphasis in Korea ran Jan. 1-July 10. In the other countries the campaigns were held June 21-July 5.

Baptist officials in Dallas said they would be announced as quickly as possible.

The winds mauled Corpus Christi and almost destroyed several bayside towns as it swept inland across the Texas Gulf Coast area.

Driving into the disaster area, members of the Texas Baptist task force encountered widespread debris, destruction and confusion. Miles of mangled, corrugated roofing littered the highways.

Roland Williams, assistant superintendent of missions for the Corpus Christi Baptist Association, observed that the disaster had welded Baptists into cohesive teams, single-mindedly seeking to help refugees.

Morgan Avenue Church here housed more than 200 such refugees during the first night. Parkdale Church provided facilities for cooking.

Preliminary reports indicated extensive damage to the Zephyr Baptist Encampment near Sandia, Tex., where most dormitories were reportedly caved-in.

Almost half the building housing offices of the Corpus Christi Baptist Association had collapsed. Parkway Church here was reported "virtually destroyed."

Churches in Blanco Baptist Association, which includes the almost obliterated towns of Rockport, Portland, and Fort Aransas, suffered extremely heavy damage. First Church, Portland, northwest of Corpus Christi, was listed simply as "destroyed."

Early reports also indicated heavy damage to four other churches in Corpus Christi—Trinity, Travis Avenue, First Mexican, and Windsor Park. The extent of damage, however, was not immediately available, and observers said other churches might even have been hit harder.

Early reports on injury and loss of life are fragmentary, at best, but it is believed that it might be less than originally feared.

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