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October 14, 1971

Arkansas Baptist State Convention

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Arkansas Baptist
NEWSMAGAZINE

October 14, 1971

Pointers on living



ELM

Dad was upset by the string of sorry grades Junior brought home on his school report card and proceeded to give the young man a strong talking-to. When the kid was finally permitted to get in a word edgewise, he had one question. "How much do you suppose heredity enters into this situation, Dad?"

The old question of which is the more influential on our lives, heredity or environment, is a continuing perplexity.

The *Arkansas Gazette* pointed out in a recent editorial that heredity is generally regarded as being a chief determinant on how long one may expect to live.

"It generally is agreed," said the *Gazette*, "that the maximum number of years a person can live is controlled by his genes. The human top potential is estimated to be about 120 years."

According to findings by Duke University's Center for the Study of Aging and Human Development, reported the editorial, there are 38 factors believed to affect how close a person may come to the maximum life span. The strongest factor, particularly among men, is said to be work satisfaction.

Erdman Palmore, a physician writing in *Postgraduate Medicine*, is quoted as reporting: "Work satisfaction is a measure of the extent to which a person continues doing his usual work, the extent to which he enjoys the work and the extent to which it is meaningful in his life."

Still another important factor is "a positive, optimistic attitude toward life." This positive outlook, said the *Gazette*, "seemed to have the psychosomatic effect of increasing longevity while extreme anxiety, depression and other stressful states lead to deterioration of body tissue and organs.

"Physical activity was a predictive factor. In the Duke study there were fewer illnesses and significantly fewer early deaths among those who were on their feet and moving about."

The value of bodily activity, even for sick people, has long been emphasized by physicians and surgeons. This is why, particularly in the case of surgery, a patient is likely to be set on his feet again not long after his operation.

So, if you want to live to maximum old age, choose well your forebears—and don't be lazy!

Erwin L. McDonald

In this issue

- Inclined to cancel your subscription because you disagree with a particular article, column, or editorial? A guest editorial this week may shed some light on what you can do besides cancel your subscription. See page 3
- Is the church becoming lost in the crowd? This week's cover supplies some food for thought on the subject. See notes on the cover photo on page 6.
- Our world is dirty and is becoming more dirty. A feature from the SBC Christian Life Commission examines our responsibility to keep the home entrusted to us. A Christian perspective on pollution is found on page 8.
- The proposed 1972 budget for the Arkansas Baptist State Convention is printed this week on page 7. This budget will be presented to the Convention annual meeting next month.
- A Taiwan Baptist leader has expressed opposition to the seating on Communist China in the United Nations. A Baptist Press article on page 16 gives the views expressed by Lu Pang-Ti to SBC Foreign Mission Board administrators.
- An SBC worker with senior adults is urging senior adult power for Christ. A story on page 13 tells about her ideas to use the resources of senior adults.

Arkansas Baptist

NEWSMAGAZINE

VOL. 70 OCTOBER 14, 1971 NO. 40

ERWIN L. McDONALD, Litt. D. *Editor*
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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.

Please cancel my subscription!

By Edward H. Beck

"... And finally, I think that editorial was a bunch of rubbish. You certainly do not speak for me and for many other members of our church... Don't send me your publication any more."

Do such comments express your feelings toward your religious periodical? If so, ask yourself three questions before you cancel your subscription: (1) What is my objection? (2) Can I afford to be without this publication? (3) How can I get my point across?

Does your criticism have merit or is it a superficial emotional reaction? Write your complaint. This will help you to get specific.

Are you upset about just one opinion in one article? Try to learn the general thrust of the magazine by scanning several complete issues. Perhaps the editorial stance is different from what you think.

Is your periodical merely *reporting* something you dislike, rather than commending it? It is not fair to blame an editor for distasteful news which he feels necessary to report so that you may be kept informed.

Is your objection to the way an opinion is presented? Study the periodical to find out whether more than one side of an issue is shown.

On the positive side, think through what you really want from the publication. Perhaps other valuable features in it offset the item that bothers you.

Second, can you afford to cancel your subscription? A printed periodical is a valuable means of communication. Information can be clipped and saved for later use. More depth coverage of issues is possible through the printed media than can be broadcast over TV. You can carry your periodical wherever you wish and read it at your convenience instead of being a slave to a TV program schedule.

Perhaps there are serious shortcomings with your religious periodical. Can you think of another publication that can provide the information you want in place of your religious newspaper or magazine? Secular newspapers can only provide brief, general coverage of denominational news without taking a particular religious stance.

By refusing to read what may occasionally displease you, you will be at a disadvantage when conversing with other people who do read your periodical.

But assuming you are strongly opposed to the content and slant of your religious publication, what might happen if you and others of a like mind kill it by cancelling subscriptions? Its successor might be even worse.

Even if you dislike your publication's slant, it is wise to get more than one opinion about events and

issues. By subscribing to at least one religious magazine or newspaper that you do not always approve of, you can be enriched by angles which you have not considered regarding current problems.

Finally, if you are completely opposed to your religious periodical, it is still worth subscribing in order to know what the "enemy" is doing, thus you can keep on your toes and can use your opponents' own ammunition to shoot down their arguments. You can learn what their weak points are and thus you can be more effective in presenting your opinions.

Third, if you feel that you have an important opinion at variance with that of the editor of your periodical, tell him about it in a letter. Make your letter brief, factual, and relevant.

It is only common courtesy to tell an editor why you are dissatisfied. Just to cancel your subscription or to let it expire without any explanation is like turning your back and walking away from someone who is speaking to you.

The editor wants to hear from you. Because only a few readers bother to write, your letter will carry extra weight.

If your objection involves misinformation in the periodical, you owe it to other readers to try to correct the situation. Let your editor know. He wants to be accurate.

Finally, this religious periodical that you dislike is really a valuable potential tool for your cause. You can make it into an important forum to gain support from other readers.

If your letter to the editor is written thoughtfully, he will probably print it, even if it disagrees with his own views. Your opinion might well trigger similar reactions of other readers. If enough persons reply to your comments, the editor might change his policy, or at least give more consideration to your point of view.

Is not this the democratic way: to try to change something constructively, instead of trying to destroy it or running away from it?

If you are critical of your religious periodical, this may be an indirect compliment to the editor. At least he is challenging you to think!

But no publication is perfect. Your constructive reaction can help the editor to "zero in" on issues that matter. You can help him do the kind of objective reporting that is journalism at its best.

So think twice about cancelling your subscription. You may want to renew it instead.

(Reprinted from the *Rocky Mountain Baptist*)

I must say it!

Progress and pain



Dr. Ashcraft

All real progress in the human family appears to have had a liberal amount of pain. To move forward in concert with others has its demands which are painful. Progress demands thinking. This is most painful for minds so long satisfied with the status quo. Changing the world presupposes that some will have to change their minds. This will come as a painful experience for many.

New eras of achievement do not come without new ideas. New ideas are not born but by travail and suffering. Progress demands self-imposed as well as rules imposed from without. This discipline is painful. Working with large numbers of people requires a built-in subordination of a personal, private sovereignty. To admit fault, confess shortcomings, regroup scattered forces is as difficult for some as major surgery without anesthetic.

There is no progress apart from job descriptions, task assignments, hard deadlines and painful disci-

pline. People who bother with progress observe quickly the sharpness of the arrows of destructive criticism. Going against the grain will surely invite splinters. All motion observed beyond the point of existing leadership will surely suffer the critical analysis of lesser envisioned men. Seeing the invisible required better vision than the customary 20-20.

Jesus discovered Heaven's highest meaning for this sort of pain. To him it was the purest motive for excellence in true progress. The motive is "intense commitment to the highest concern of God, strengthened by the abounding joy of assuring victory." "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

The many pains, discomforts, heartaches become more palatable when the joys of assured victory are considered. We in our day may well adopt Heaven's highest meaning of pain, also Heaven's purest motive for progress by enumerating the joys of assured victory. Pain becomes rather insignificant in the presence of the joys so very close now in the state of events.

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

Nearing a hundred, still likes paper

One of the oldest steady readers of the *Arkansas Baptist Newsmagazine* is Mrs. Nan Maloy, of Hoxie, who was 96 years old last June 24.

Mrs. Maloy was born in the Richwood settlement of Stone County, one of seven children of John and Elizabeth Hess. She has been a Baptist since she was 17 years of age and has lived in Hoxie now for 13 years.

Mrs. Maloy has not been able to attend church services for a long time, but she has a keen and abiding interest in Baptist affairs and reads the Baptist paper every week "to keep up."

Mrs. Maloy, whose address is Box 39, Hoxie, is a member of First Church, Hoxie, of which James Fitzgerald is pastor. She has two sons, Karl, who owns and operates a hardware store in Hoxie, and Gilbert, in whose home she lives, and a daughter, Verla, who lives in Washington, D.C.

Living with Mrs. Maloy and taking care of her is Mrs. Allie McGory, 76, also a member of First Church, Hoxie. Mrs. McGory received her pin for 32 years of perfect attendance at Sunday School, on a recent Sunday. She has been a Christian for 35 years.

The bookshelf

A Shepherd Looks at Psalm 23, by Phillip Keller, Zondervan, 1970, \$3.95

Mr. Keller presents an interesting devotional commentary on one of the best-loved Bible passages. With a shepherd's experience and insight, he leads and prods the reader to the greenest pastures of discovery and the coolest waters of fulfillment in the "Shepherd Psalm."

Voice of the Turtledove, by Charles R. Hembree, Baker, 1971, \$2.95

Mr. Hembree, author of *Pocket of Pebbles*, takes his cue from Scripture: His feelings of awe and excitement in exploring the Bible are mirrored here.

The Two Natures in the Bible, by Owen S. Cooper, Exposition, 1971, \$5

Mr. Cooper contends there is an inherent dual nature in the Scriptures—the natural as contrasted to the spiritual, or the shadow world and the world of light. When the Bible is viewed from this stance, he contends, the dilemmas and seeming contradictions vanish, to be replaced by a new and heartening spiritual understanding.

The Reality of God, by Louis Cassels, Doubleday, 1971, \$4.95

Mr. Cassels' weekly column, "Religion in America," appears in more than 500 newspapers, from coast to coast. In this, his latest book, he speaks "to the countless men and women who feel the

profound need for a source of value and meaning outside themselves, yet are unable to accept God." He examines the most common arguments against God's existence and shows how these arguments themselves can be used effectively to support a belief in God.

The Parent Slant, by Chester E. Swor, Broadman, 1971, \$3.95

Parents have always been ideally their teen-agers' best friends. Here is guidance to enrich that relationship.

Discern These Times, by S. I. McMillen, M. D., Revell, 1971, \$4.95

Dr. McMillen draws parallels between Revelations and what is happening today of widespread violence, collapsed morality, spread of Communism, and apostasy in the church. While deploring the worsening world situation, he sees in this signs of the Lord's return.

Letters to Polly . . . on the Gift of Affliction, by Melvin Schoonover, Eerdmans, 1971, \$3.95

This book is comprised of letters from a seriously afflicted father to a seriously afflicted daughter. Both Author Schoonover and his daughter Polly are victims of a rare bone disease called *osteogenesis imperfecta*, making them susceptible to easy bone fractures and consequent long hospitalization. The father, dean of continuing education at New York Theological Seminary, tells how he has risen above his affliction to find, not despair, but hope and joy.

Pine Bluff church calls E. V. Appling



Mr. Appling

Matthews Memorial Church, Pine Bluff, has called E. V. Appling as pastor. He has been pastor of First Church, Haynesville, La., since December, 1952.

Mr. Appling, a native of Grant County, was educated in Arkansas and New Orleans Seminary. He pastored churches at Wilmot and Arkansas City before moving to Louisiana.

He has served as an associational moderator, trustee of The Louisiana Baptist Children's Home, as a member of the Executive Board of the Louisiana Baptist Convention, and as chairman of the finance committee of the Louisiana Baptist Convention.

Mr. Appling has traveled extensively in Asia, and the Middle East, and has visited European countries.

He will arrive on the field Oct. 15.

The people speak

From a Jewish friend

I read with great interest and appreciation your fine magazine this month. Articles such as these should surely bring much understanding to all who read them and create good will among all men.

May I wish for you and all your staff continued success in your publication and a New Year filled with good health and happiness.

Mrs. Allen Weintraub
Little Rock, Ark.

On Attica

Thank you very much for "The Attica crisis" in the 9-23-71 issue of your Newsmagazine.

—Arla E. Hallford
108 N. Walnut
Eastland, Texas 76448

Open for meetings

I would like to express to the churches in Arkansas, the calling of the Lord into full-time evangelistic work. Up until now the Lord has let me work in week-end revivals in Arkansas, Texas, and Oklahoma while attending Ouachita. I have recently resigned as interim-pastor of Mt. Zion Church, Arkadelphia.

Ed Hancock
Box 396
Devalls Bluff, Ark. 72041



HERE FOR CONVENTION: Anita Bryant, the widely known singing star and Baptist witness, who will be here for the Wednesday night meeting of the Arkansas Baptist State Convention, Nov. 17, in Robinson Auditorium, is shown here with her husband, Bob Green, and their children, Bobby, Gloria, Barbara and Billy. The whole family will be here for the occasion, W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, who arranged their visit, has announced.

News about missionaries

Miss Martha Louise Blair, daughter of the Rev. and Mrs. W. Judson Blair, missionaries who are assigned to the Baptist Spanish Publishing House, El Paso, Tex., was married Sept. 18 to Ronald Virgil Kolb. The couple was married at Grandview Baptist Church, El Paso. The bride's father, son of Southern Baptist missionaries, grew up in Argentina; her mother, the former Dorothy Sullivan, was born in Monticello, Ark., and also lived in Little

Rock, Ark., and Dallas and Ft. Worth, Tex. The bride studied at the University of Texas at El Paso.

Mrs. John S. Oliver, missionary on furlough from Brazil, may now be addressed at 305 N. May, Southern Pines, N. C. 28387. Mrs. Oliver, the former Virginia Winters, was born in Leslie, Ark., and also lived in Alabama and Mississippi while growing up. She and her late husband were appointed by the Foreign Mission Board in 1950.



Lost in the Crowd?

Modern America has a multitude of choices of directions and the church struggles to keep its banner held high. This scene in Fayetteville, N.C., typifies the situation — a lone church sign, "Jesus Saves," competes for attention among a host of commercial and highway banners.

—Photo by Toby Druin,
Biblical Recorder, N.C.

Woman's viewpoint Via the paper route

By Iris O'Neal Bowen



Mrs. Bowen

Have you seen the ads in the paper that strongly insist it will make a man out of your son to carry a paper route?

I am here to submit the thought that in the process of making a man out of your son, you may be making an old man out of his father.

Our David got his first paper route the August before he entered the seventh grade, and he started it and summer football practice at the same time. He left the house, primed and eager, at about 4:30 a.m., threw his route and got home about the time I had breakfast ready. He left immediately for 7:30 football practice and was home, starved, by noon. Soon though, he was gone again for his afternoon session of practice, staggering in, you guessed it, in time to eat with us again.

Then he passed out on the couch till I strong-armed him into bed at nine.

One night I was trying to shake him awake enough to get to the bed and he sat up very straight and bright-eyed and asked, "Are we going to run through that play again, coach?"

"If you touchdown tonight, fellow, it'll be that stuff in your pillow," I informed him as I led him off to bed.

Once adjusted to the lack of sleep, he did well until cold weather. Then every morning it just got more and more difficult to get up. I always heard his preparations for the job ahead; I heard him as he headed for the front door. Then he would pause in the open door, with the rain, snow or whatever was out there, whooshing in. I would hear the door shut, but David wasn't gone. Instead he clopper-toed it back to our bedroom door and stood another minute.

Finally he would say, "Daddy?"

When Daddy roused up enough to answer him, David would give his daily weather report: "Daddy, it's raining outside," or, "Daddy, it's snowing."

"Do you want me to take you?" Daddy would yawn, knowing all too well the answer. Soon they would be out facing the elements, growing old together. I don't think Daddy really minded. He, too, has had his go at becoming a man via the paper route—selling that great old paper, *The Grit*, at a nickel a throw.

What's that, Daddy? You think it's time grandson Steven got himself a paper route?

Youth Revival — a new phenomenon

They came in droves and sat on the front seats in our little church. (In my day, the young people wanted the back seats and occasionally there was much whispering and giggling and even a paper wad now and then).

Not so these boys and girls. They joined in the singing and led in prayer when called upon.

And they were so beautiful, the girls with their long hair and shining faces. Many of the boys had long hair, too. Not so beautiful but certainly different.

Then came the preacher—a young man from Ouachita University. Well, I'll declare, he wore a red coat and striped trousers. Did I ever think I'd see a red coat in the pulpit?

The song leader wore red pants and a loud, loud shirt. Surely, they got together on the suit.

The girls had their boy friends and the boys were careful to sit by the pretty girls. Some even held hands. (Land sakes! courting right in front of every body!)

The service began with the theme song:

Sweet Jesus, sweet Jesus
What a wonder you are
You're brighter than the morning star
You're fairer, much fairer than the lily
that grows

By the wayside;
Precious, more precious than gold.

And then young and old joined in the chorus:

Amazing grace, how sweet the sound
That saved a wretch like me.
I once was lost but now I'm found,
Was blind but now I see.
When we've been there ten thousand
years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we've first begun.

How our spirits were lifted by that old-time hymn and those joyous voices!

Then came the guitar music. Boys and girls dressed like colorful gypsies sang songs of Jesus and his love until the building almost rocked with rhythm. We almost shouted like we used to do at

camp meetings.

After song service there was a testimonial meeting. Boys and girls rose up and told how Jesus had saved them. They told of visiting the shopping centers, the zoo, meeting people on the streets and witnessing for Christ.

I wondered how many of us at that age or even now could stop and tell strangers about Jesus and his power to save.

The youthful preacher gave us a good sermon that made our hearts yearn for the zeal and dedication of these young Christians.

Just think, they have a whole life ahead to serve the Master.

What's to become of our children?
Where are they going?
They're going to Heaven, Man,
they're going to Heaven.

— S. Pickering

Now is the time for churches to elect messengers to the 1971 annual state convention.

Proposed 1972 budget Arkansas Baptist State Convention

(Executive Board recommendation to Convention)

I. STATE CAUSES		
1. ADMINISTRATION	\$ 59,360	
2. MISSIONS		
(1) BSU - Operating	136,200	
(a) BSU - Buildings	12,500	
(2) BROTHERHOOD	18,000	
(a) Camp - Operating	11,952	
(b) Camp - Improvements	3,712	
(3) EVANGELISM	37,650	
(4) MISSIONS	138,924	
3. RELIGIOUS EDUCATION		
(1) CHURCH MUSIC	25,553	
(2) CHURCH TRAINING	41,271	
(3) SUNDAY SCHOOL	50,413	
(a) Assembly - Operating	13,275	
(b) Assembly - Improvements	11,800	
4. ARKANSAS BAPTIST NEWSMAGAZINE	18,994	
5. WOMAN'S MISSIONARY UNION	58,765	
6. SERVICES		
(1) Division of Services	44,135	
(2) Baptist Building Debt	95,000	
(3) Convention	17,500	
(4) Annuity - Operating	9,675	
(5) Retirement Dues	110,000	
(6) Foundation	20,000	
(7) Stewardship - Cooperative Program	32,000	
(8) Miscellaneous	8,800	
(9) Reserve	11,397	986,876
7. CHRISTIAN EDUCATION		
(1) Ouachita Baptist University	420,433	
(2) Southern Baptist College	59,486	
(3) Ministerial Education	44,882	524,801
8. BENEVOLENCE		
(1) Ark. Baptist Family & Child Care Services	98,000	98,000
II. SOUTHERN BAPTIST CONVENTION		1,000,000
III. CAPITAL NEEDS		
1. CHRISTIAN EDUCATION		
(1) Ouachita Baptist University	156,797	
(2) Southern Baptist College	46,377	
(3) Ministerial Education	22,380	225,554
2. OTHER		
(1) Baptist Student Union	29,932	
(2) New Missions Sites	23,946	
(3) Ark. Baptist Family & Child Care	36,080	
(4) Assembly Improvements	30,596	
(5) Camp Improvements	10,200	
(6) Baptist Building Maintenance	8,205	
TOTAL		<u>138,959</u> <u>\$2,974,190</u>



Southern Baptist College personnel inspect a new, 46-passenger bus recently purchased by the faculty of Southern Baptist College under the leadership of Jim Vickery (second from right) registrar at the college. Left to right: Academic Dean Woodrow Behannon, Business Manager Richard Thomas, and President H. E. Williams.

Development officer named at Southern



Mr. Lewis

William Douglas Lewis has been named assistant to the president of Southern Baptist College for development.

Dr. H. E. Williams, president of the college, said that Mr. Lewis would be principally engaged in an endowment

insurance plan.

Mr. Lewis is a native of Missouri. He received the B.A. degree from Washington University and the M.A. degree from Texas Christian University.

He has taught in schools in Missouri and Texas. He was dean-registrar at Hannibal LaGrange College, Hannibal, Mo., and was recently registrar at Missouri Baptist College, St. Louis, Mo.

Mr. Lewis has held pastorates in Missouri, Texas, and Arkansas.

A Clean thought for a dirty world

By Dan Aleshire, Research Intern,

Christian Life Commission of the Southern Baptist Convention

In the beginning God created the Heavens . . . (Gen. 1:1).

"Millions of tons of pollutants are belched into the air each year over the United States—a reasonable estimate is 130 million tons."

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear" (Gen. 1:9 RSV).

"Each year 55 billion cans, 23 billion bottles, 60 billion metal or plastic bottle caps, and 7 million automobiles are discarded."

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens" (Gen. 1:20 RSV).

"... the use of DDT on land is polluting the whole sea. It is coming down through the rivers, out into the ocean, and causing the death of sea-feeding birds."

Thou makest springs gush forth in the valleys, they flow between the hills, they give drink to every beast of the field (Ps. 104:10f RSV).

"Approximately 50 million pounds of solid waste materials are dumped into the nation's waterways each day."

Thou didst set the earth on its foundations, so that it should never be shaken (Ps. 104:5 RSV).

The Bible makes a simple affirmation: God created the world. He created it with plan, order and balance. When the divine task was completed, God entrusted the care and keeping of this elegant earth to the most noble of his creatures—man.

But man has proven unworthy of his task. He has juggled the balance, manipulated the plans, and ignored the order. The consequence of this reckless and irresponsible behavior is terminal. Man can no longer continue killing the earth and expect it to give him life in return.

The problems of the environment are not only the concern of professors and politicians. The ecological crisis is, ultimately, the concern of every committed Christian. The historian, Lynn White, has stated: "Since the roots of our trouble are so largely religious, the remedy must be essentially religious, whether we call it that or not."

God gave man the privilege of using the creation and the responsibility of caring for it. Man has used the gift, but he has refused to be a caring-keeper of it. The task of restoring order and balance to the creation is a function of Christian stewardship.

What can be done?

A concern about environmental stewardship can be interpreted into

numerous concrete expressions.

Christians can write their legislators requesting stricter enforcement of local anti-pollution laws, and the passage of new and stricter codes. Churches can provide educational programs which present a theological interpretation of environmental care. Local churches can refrain from transacting business with firms which contribute to environmental problems. Some churches need to set their own house in order by cleaning up the church grounds.

Individuals can take personal action to help solve the problems. Air pollution can be partially checked by maintaining well-tuned auto engines and using lead-free gasoline. Housewives can diminish the waste disposal problems by purchasing products in returnable containers whenever possible, and by using burnable food wraps instead of foils—when that option is available.

The Psalmist who praised God for his manifold works later petitioned that: "Sinners be consumed from the earth" (Ps. 104:35 RSV). If Christians do not accept the responsibility of stewardship, if they do not actively communicate to mankind the divine laws, man will be consumed from the earth because he will have irresponsibly consumed the earth.

Family and Child Care adds staff members



Miss Spraberry



Mrs. Carson

Arkansas Baptist Family and Child Care Services has added two staff members to aid in their work.

Mrs. Martha Carson is now a social work assistant for the Little Rock office and Johnnie Spraberry is a case aide and educational liaison worker.

Mrs. Carson, the former Martha Huffman of Blytheville, has attended Vanderbilt University, Nashville, Tenn., and Baylor University, Waco, Tex., where she was a speech pathology and audiology major. She is married to Rickey Carson, who is a student at the University of Arkansas Medical Center, Little Rock.

Miss Spraberry, a graduate of Arkansas State University, studied sociology and political science. She is a native of Little Rock, but makes her home in Pine Bluff where she is a member of First Church.

Ozarks Arts, Crafts fair this week-end

WAR EAGLE—The 18th annual Ozarks Arts and Crafts Fair is being held here this week, Oct. 15-16-17.

The fair is one of Arkansas' biggest and most extravagant outdoor events that annually attracts upwards of 75,000 visitors from every state in the Union.

More than 300 artists and craftsmen from Arkansas and surrounding states arrived at War Eagle a few days before the fair to set up their display booths.

Among numerous items offered for sale are hooked or woven rugs, paintings, loom-woven pieces, native wood sculpture, pottery, oak sappling baskets, hand-painted china, tooled leather, sunbonnets and aprons, seed pictures, stitched or woven wall hangings, character dolls, finely finished furniture, Ozark-adapted decoupage craft items, Ozark poetry and history, and jams and jellies.

The fair opens daily at 9 a.m. and closes at 5 p.m. Hot and cold drinks are available on the fair grounds, as well as convenient rest rooms and a first aid station. Admission and parking are free to the public.

War Eagle is located on well-marked highways in Northwest Arkansas.

Baptist beliefs

A false accusation

By Herschel H. Hobbs

"And they are informed of thee, that thou teachest all the Jews that are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after their customs"—Acts 21:21.

Upon Paul's arrival in Jerusalem he reported to the leaders of the church there the success of his mission to the Gentiles. And they rejoiced in it (vv. 18-20). But they noted that even the thousands of Christian Jews were "zealous (zealots) of the law."

Then they told Paul that certain ones (Judaizers) had been reporting in Jerusalem that Paul had been teaching among the Gentiles that Jews should no longer observe the Mosaic law or circumcise their children. If true, the apostle would be in deep trouble with his fellow-Christian Jews.

The fact is that this accusation was false. For instance, Paul himself still observed the Jewish feasts. He had observed the Passover in Philippi on his way to Jerusalem (Acts 20:6). And he was anxious to arrive in Jerusalem in time for Pentecost (Acts 20:16).

Never had he taught that Jews should not circumcise their children. Since Timothy was a half-Jew he had had him circumcised (Acts 16:3); but had refused to circumcise Titus since he was a Greek (Gal. 2:3). He had insisted that circumcision was unnecessary for Gentiles to be saved, but did not condemn Jewish circumcision (1 Cor. 7:18). No man was saved, Jew or Gentile, simply by being circumcised (v. 19; Gal. 5:6; 6:15). What God demanded was circumcision of the heart (Rom. 2:28-29; Phil. 3:3; Col. 2:11).

As for the "customs" Paul taught that mere outward keeping of rules was not enough. One must be changed inwardly. It was not an outward keeping of law but an inward experience of faith in Christ which made one righteous before God (Rom. 10:1-10). Paul saw the Christian faith as the fulfilment of the Mosaic law, as Jesus also taught (Matt. 5:17-48).

These false charges against Paul were brought by the Judaizers who hounded him on every hand. Those who should have been his Christian friends were his enemies. They spoke lies in hate rather than the truth in love (Eph. 4:15).

Christians should be true to the faith. At times there may be differences of understanding. But even then they should speak the truth in love.



NEW FACILITY—New computer equipment at the Baptist Medical Center System, Little Rock, similar to that shown in this photo, makes it easier for doctors, ministers, and friends to visit patients. The computer offers increased simplicity and efficiency in gathering and communicating information.

Ouachita student attends SBC meet

Jerry Smith, Morrilton, a senior at Ouachita University, was one of five college students from different states attending the Southern Baptist Executive Committee meeting at Nashville, Tenn., recently.

Several college students from different states are chosen through their Baptist Student Unions and are invited by the Executive Committee to attend the meetings, a different group of students being selected for each meeting. Smith was the first student from Arkansas to participate.

In addition to Smith, students from Georgia, Alabama, Kentucky and Tennessee were present.

According to Smith, the purpose of allowing students to attend the meetings is "so that they will have a chance to give their opinions, when otherwise they would not have an opportunity to speak before a group such as this."

He said that they were allowed to "sit in on everything," adding that "when all of the work was finished, we were allowed to address the group." He further stated that "the Committee members were "very responsive to the pointed comments of the students."

At Ouachita, Smith is a member of the Beta Beta social club and the BSU and is an assistant in the dean of students' office. He is the son of Mr. and Mrs. Lewis Smith of Morrilton.

Geyer Springs calls education director



Mr. Vest

The first fulltime education director in its history has been called by Geyer Springs First Church, Little Rock. Harold Vest, his wife, Evelyn, and sons, Stephen and Keith, have recently moved to Little Rock from Ft. Worth, Tex. to accept this call.

Mr. Vest received the B.A. degree from Carson-Newman College in Tennessee and the master of religious education degree from Southwestern Seminary, Ft. Worth. He and Mrs. Vest are natives of North Carolina and have served churches in Greensboro, N. C., Burleson, Tex., and most recently in Ft. Worth.

Pastor of Geyer Springs Church is Paul Sanders.

Arkansans are among US-2 workers newly commissioned

Five Arkansans are among US-2 workers commissioned recently by the SBC Home Mission Board. The 32 appointees have already arrived on fields in the United States for two years' service.

Included are Jim and Edna Barnes, who work in a school for the deaf in Baytown, Tex. He is a graduate of Ouachita University and Southwestern Seminary, and she attended Texas

Wesleyan University, Ft. Worth.

Ronald Sisk, a graduate of the University of Arkansas, Fayetteville, is serving in special mission ministries in New York City.

Michael and Kathy Weaver, graduates of Arkansas State University, are working in special mission ministries in Ocean City and Salisbury, Md. She is a native of Heber Springs and he is from Steele, Mo.

'O Lord, truly I am thy servant'

Because I am the servant of God, there are some things I must do; and, because I am the servant of God, there are some things I must not do.

I must find out my Master's orders and must apply myself at doing them. Therefore, I must contact my Master often, obtaining information and gaining his will in all that is to be done. I must keep in mind that my life's work is the work of forwarding the Kingdom of God. The bringing of light to those in darkness, the lifting of a standard of righteousness in the battle against sin.

Because I am a servant of God I must not allow anything to take my time, my

loyalty, or my personal influence from him. I must not seek ease, comfort or pastime which draws upon and takes from my service to Him.

I must not engage in any conduct which may raise questions of my devotion to my Lord or cause remarks about my loyalty or sincerity of service.

Above all, I must relegate into oblivion indulgences that steal time and rob my Lord of my constant application of service.

I must remember that I am not serving myself, that I have a higher calling.—W. B. O'Neal

'Trick-or-treat' to help children

Mrs. James H. Rice Jr., of Little Rock, State Representative for the United Nations Children's Fund (UNICEF), has issued a statement concerning that project:

"The citizens of Arkansas may again this year make Hallowe'en a time to reach out to the underprivileged children of the world. UNICEF, since World War II, has brought help and desperately needed medicine and food to the children of 120 countries.

"Three out of four of all the world's children live in the underdeveloped regions of Africa, Latin America, Asia, and the Middle East. Of these 800 million children 600 million fight for survival at or below a bare subsistence level, weakened by malnutrition, plagued by mass diseases.

"There is no greater service that we can render than that of helping these children. UNICEF helps, efficiently and directly, and its help is asked for, and matched, by the country requesting aid. UNICEF does not give 'handouts.'

"We may participate in this project this Hallowe'en with the Trick-or-Treat program. It is a significant way in which the children and youth divisions of the

churches, and the public schools, can perform a real service to children in need."

All workers with children and youth, public school teachers, and public service groups who wish to participate in the program should write UNICEF, P. O. Box 7403, Forest Park Station, Little Rock, Ark. 72207, stating the number of children who will participate, their ages, and the organization sponsoring the project.

Ghormley is ordained

Rodger Ghormley was ordained to the ministry recently by Spradling Church, Ft. Smith. He currently serves as assistant pastor and youth director at First Church, Mulberry.

Mr. Ghormley, 21, is the son of Mr. and Mrs. W. M. Ghormley, Ft. Smith.

The ordination sermon was delivered by Charles Skutt, pastor of Spradling Church, and the charge was given by James Griffin, Concord Association Missionary. Fay Hobbs, chairman of deacons at Spradling Church, presented the Bible. Wendell Morse, pastor of First Church, Mulberry, was moderator for the ordaining council with James Simpkins as clerk.

'Cooperative Program — greatest step forward'

History has a way of revealing errors that may have gone unnoticed, or of vindicating some decision that may have earlier seemed questionable, or of showing the profound wisdom of some action that was thought to be of little significance. Such is the case with Southern Baptists' Cooperative Program.

The Cooperative Program was born on May 13, 1925, at the annual meeting of the Southern Baptist Convention in Memphis, Tenn. Strangely enough, the messengers to that convention apparently did not realize the significance of their action; they hurriedly and routinely voted, on the report that created the Cooperative Program in order to get back to another more controversial matter.

Through the years since then the Cooperative Program has been severely criticized, both by those outside the Southern Baptist Convention and also by many from within. Yet, not a single one of its critics has been able to suggest an alternate plan that would more effectively and equitably carry out the Great Commission. In fact, all 11½ million Southern Baptists, with their multiplied resources, wisdom, maturity, experience, knowledge, training, and scriptural insights, have been unable to improve on the Cooperative Program.

There are some in the youth and racial movements who would tear down "the establishment" without offering something in its place. There are those in Southern Baptist life who would tear down the Cooperative Program without offering something in its place. Such rebellious persons would do well to consider the historical record.

For nearly half a century the Cooperative Program has proven to be an effective channel for the demonstration of Christian love and concern in obedient response to Christ. It has played a vital role in the rich heritage of Southern Baptists.

What this writer is trying to say was better said by the Executive Committee of the Southern Baptist Convention in its report to the convention messengers in 1939. Read again that statement:

"The Cooperative Program is the greatest step forward in Kingdom finance Southern Baptists have ever taken. It was slow and gradual in its formation. It arose out of the desires and efforts of pastors and churches to find a plan whereby all worthy denominational causes might be cared for fully and fairly without conflicting with the necessary progress and work in the churches themselves. It is believed to be sane,

scriptural, comprehensive, unifying, equitable, economical and thoroughly workable. It is based upon the assumption that all denominational causes will be included, that all agencies and institutions will cooperate in its promotion, that all pastors will represent and present all causes and seek to secure regular, proportionate and adequate support...

"It should be constantly borne in mind that the plan arose in the needs of our people and was not handed down; all the objects included are concrete and should be so presented; the percentages of distribution of funds are based upon the relative budget needs of the causes themselves; state and Southwide agencies should and do heartily cooperate.

"The Cooperative Program should be looked upon as the budget plan for using the contributions of our people in financing the affairs of our denomination."

Prophecies of the future may be subject to interpretation, but the lessons of history are recorded as facts. The history of the Cooperative Program speaks for itself!—Roy F. Lewis, Secretary of Stewardship-Cooperative Program.

Revivals

Archview, Little Rock, Sept. 26-Oct. 3; Joseph A. Hogan, pastor, Haven Heights, Ft. Smith, evangelist, Herbert "Red" Johnson, song leader; 10 for baptism. Allen T. McCurry is pastor.

North Main, Jonesboro, Sept. 12-19; Clarence Shell, evangelist, Mark Short, Paris, Tex., song leader; 38 professions of faith, 14 by letter. Garland A. Morrison is pastor.

Deaths

Freddie Joe Shirron, 20, Camden, died Oct. 9 in a fall from Cedar Falls atop Petit Jean Mountain. He was attending the state BSU convention being held there. He was a junior at Henderson State College, Arkadelphia, and a member of Immanuel Church, Camden.

Mrs. Vada Waymack Barrentine, 74, Cabot, died Oct. 4. She was a member of First Church.

Julius L. Freeman, 64, North Little Rock, died Oct. 4. He was a member of Forty-seventh Street Church.

Robert B. Mills, 57, North Little Rock, an engineer for the Missouri-Pacific Railroad, died Oct. 6. He was a member of Baring Cross Church.

Royal Ambassador supper is Nov. 8

Food, fellowship, fun and inspiration—what could be more meaningful to Royal Ambassadors? Nothing, really. So, that's just what will be provided for Royal Ambassadors at the Fellowship Supper Nov. 8. The supper will be at Lifeline Church on Baseline Road, Little Rock..

Food will be fried chicken with all the trimmings. Fellowship will be the opportunity to meet friends from across the state and make new ones. Fun will be a part of the activities. Inspiration will be provided by singers and a missionary speaker.

The missionary speaker will be Blake Western, from Japan. Mr. Western is a native of Oklahoma. He thrilled the hearts of all those who heard him during the first two weeks of Royal Ambassador camp. Mr. Western is an excellent musician and will present the life of Christ in music and spoken word. He will also share with us the challenge of missions at home and around the world.

Special music, provided by Royal Ambassadors and former chapter members, will be a thrilling experience for everyone.

The Fellowship Supper is an excellent way to provide a special activity for chapter members during Royal Ambassador week.

Reservation forms and information has been mailed to all counselors of record and pastors. Make reservations early—now! Let's have a good time together on Nov. 8.—C. H. Seaton

Library consultant to be at Bookstore

John Hack, church library consultant with the Church Library Department of the Sunday School Board, will be at the Baptist Bookstore, Little Rock, Friday, Oct. 22. Mr. Hack will be available from 9 a.m. to 4 p.m. to counsel church librarians or anyone interested in their church library.

Efforts of students result in conversions

It was only a chance, but if it worked once maybe it would work again, and again, and again. Four National Baptist student summer missionaries were sent to work with the Sunrise Church, West Memphis. They were to visit house to house, both morning and afternoon, talking with the people about the evening youth-led evangelistic services.

These four young people had been active for eight weeks this summer in Arkansas working in Vacation Bible Schools and in our Camp Hart program. They had been through orientation at the Baptist Building and were now in their ninth week of summer work. Could they stir up enough interest in an evening service to get a crowd and, if so, could they hold it for a week of services?

The first night's attendance was small, about 15, but they kept on with the effort. Personal invitation, personal confrontation about Jesus as Saviour and Lord, personal testimonies, and then each night the singing and special word of God's love from one of the student missionaries.

The attendance grew, and on Friday night the pastor, T. D. Dorsey, preached the sermon. The total professions of faith were 25, 10 of whom were adults. The pastor and small congregation believe that God blessed the effort, and the summer missionaries believe it, too. Once again God has honored his word that as we go bearing precious seeds there are decisions for Christ.

Not everyone who listened came, and not everyone who came made a decision, but some have done so since the week's effort ceased, and some will come later.

Arkansas Southern Baptists have some new Christian friends in West Memphis, and the base of Christian cooperation is stronger now than before.

Pray with me that continued Christian concern will result in greater cooperation between the Baptists in Arkansas.—Robert U. Ferguson, Work with National Baptists.

WMU District meetings begin Oct. 18

The featured missionary speaker at each of the annual WMU District Meetings will be Miss Mary Frank Kirkpatrick, missionary to Nigeria. Not only does she come from a country much in the headlines in recent years, she works with a strategic group of people—students.

Based in Ibadan, Miss Kirkpatrick organizes work with Baptist young

Constitution, Bylaws Committee sanctions proposed changes

The Constitution and Bylaws Committee of the Arkansas Baptist State Convention has voted to sanction the changes proposed in a report of the Committee of Twenty-Five. The action was taken in a meeting in Little Rock Oct. 5.

The report of the Committee of Twenty-Five recommends revising the Constitution of the Arkansas Baptist State Convention to define the term "regular Baptist churches," and thereby provide a guideline for messengers to be seated at the Convention.

The Committee was appointed after the 1969 State Convention to study and clarify policies regarding membership in the Convention.

If the revision is adopted, the

following sentence would be added to Article III, Section I: "Regular Baptist churches are those Baptist churches which in doctrine and in practice adhere to the principles and the spirit of 'The Baptist Faith and Message' as adopted by the 1963 session of the Southern Baptist Convention."

In further action, the Constitution and Bylaws Committee voted to recommend that the name "Arkansas Baptist Home for Children," in Article VII, Section 1, be revised to read "Arkansas Baptist Family and Child Care Services." The Convention voted last year to change the name, but did not amend the Constitution where the institution is mentioned.

Burton Miley is chairman of the Constitution and Bylaws Committee.

Your state convention at work

people in Nigerian universities and in other professional and secondary schools. She directs the Baptist Student Centre in downtown Ibadan and conducts weeks of Christian emphasis in the schools.

A native of Mississippi, Miss Kirkpatrick was appointed by the Foreign Mission Board in 1955. Before appointment she was youth and education director for First Church, Minden, La. She will speak at the close of the morning and afternoon sessions of each district meeting.

Also participating on the program will be J. Everett Sneed, Director of Special Missions Ministries of the Arkansas Baptist Convention, who will be supported in a discussion of church ministries by some members of the state WMU staff—Misses Nancy Cooper, Nan Owens, Sara Wisdom and Julia Ketner. Mrs. J. A. Hogan, state president, will preside.

All day meetings are scheduled as follows: Oct. 18, First Church, Van Buren; Oct. 19, First Church, Bentonville; Oct. 20, First Church, Mountain Home; Oct. 21, First Church, Paragould; Oct. 22, First Church, Searcy; Oct. 25, West Helena Church, West Helena; Oct. 26, First Church, Monticello; Oct. 27, Beech St. Church, Texarkana; Oct. 29, First Church, Hot Springs.—Nancy Cooper, Executive Secretary and Treasurer

Annuity Board will benefit from estate

DALLAS—A disabled Texas pastor and his wife have named the Southern Baptist Annuity Board beneficiary of their estate. J. M. Cloud, and his wife Dessie Pearl, met with Floyd B. Chaffin recently at their Ft. Worth home to announce the bequest. Chaffin is one of the Board's Ambassadors-at-Large.

The Clouds said they are naming the Board beneficiary in gratitude for what it has done for them. They indicate they feel that Board officials, acting as trustee, will continue to use the estate for God's honor and glory and to help Baptist pastors and denominational employees.

"We have always given the Lord a tenth," the pastor of more than 30 years said. "Now we want to give him back the other nine-tenths he has let us use."

Mr. Cloud has been disabled since 1956. Each month he receives a disability benefit from the Annuity Board and Social Security. Occasionally, as he has the opportunity and is able, he supplies pulpits in Texas and Oklahoma. Mrs. Cloud is employed by a Ft. Worth department store.

"We have realized for many years that what we possess and acquire is not ours," Cloud said, "It is the Lord's. We are just trustees of it and use it for his honor and glory while we are living . . . we want to leave it where it will continue to be used."

Prior to becoming disabled, Cloud served churches in Texas, Louisiana, Mississippi and Alabama. He also served as Associational Missionary for the Jack County (Texas) Association.



Senior adult power

ADVOCATES SENIOR ADULT POWER—Southern Baptists are attempting to meet the needs of senior adults through the work of the Church Training Department of the Southern Baptist Sunday School Board. Miss Adelle Carlson (right), who has been working with senior adults for more than 15 years, has assumed the position of consultant, adult section, church training department.

"Involving senior adults in church activities can give them new status, a new purpose in living and can harness tremendous power for Christian service.

"Senior adults are a significant force in the life of the churches of the Southern Baptist Convention," according to Adelle Carlson, consultant, adult section, Church Training Department. They made up 8.5 percent of the total Sunday School enrollment, according to 1970 church letters.

Senior adults can pay their way. If all of the 1,422,988 Southern Baptist senior adults gave just one dollar per month for a year, they would give more than \$17 million. This compares with more than \$16 million given to the 1970 Lottie Moon offering by all Southern Baptists of all ages.

In terms of manpower hours, if every senior adult gave just one hour to the church in service to others, 741 years of discretionary time would be given by all of them in that one hour. These years would be made up of twenty day months with eight hour days.

Miss Carlson came into her new position with the Sunday School Board from the church recreation department. A native of Alabama, she is a graduate of Tift College, Forsyth, Ga. Miss Carlson also earned a master of religious education degree from Southwestern Seminary, Ft. Worth.

She has written a pamphlet, "Senior Adult Recreation" and a Broadman Press book, *The Four Seasons Party and*

Banquet Book.

"Actually, I have been working with senior adults since 1956, only now it is my primary job," Miss Carlson said. "My job is not just doing things for senior adults. It is to challenge them to use their gifts. Also, I am to train senior adults as well as other age groups in skills of working with the aging."

This summer in a meeting of the Southern Baptist Association of Executives of Homes for the Aging, it was felt "more time and support should be given to the aging in all aspects of work in Southern Baptist life."

"Senior adults are not a different breed. They just have lived a little longer. Almost anything that can be said of them can be said of any other age group," Miss Carlson pointed out.

"Senior adults are not problems. They are people. And as people they deserve an opportunity to have all their power harnessed for use for the glory of God."

Because many senior adults are in a time of leisure, they can be leisure innovators. Their skills, hobbies and avocations can be utilized in the church's ministry.

In the United States today, more than 20 million persons are 65 years of age or older. This means that one out of every 10 persons in our total population is a senior adult.

Senior adult power! Southern Baptists can count on it as they continue to reach people for Jesus Christ.

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**\$100 PER WEEK —UP TO \$5,200
FOR A COVERED ACCIDENT OR SICKNESS**

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Each child (0-17).....	Only \$.75 per month

(Children receive one-half Hospital Benefits)

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1. WHY ARE THE PREMIUMS SO LOW?
This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.

2. WHAT IF I AM OVER 65?
Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose — enjoy peace of mind. Cash paid directly to you.

3. HOW LONG WILL I BE PROTECTED?
You will be paid \$100.00 per week when you are hospitalized for as long as 52 weeks, up to \$5,200.00 for either sickness or accident.

4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?
NO, you will be paid at the rate of \$14.28 per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

5. ARE BENEFITS TAX FREE?
YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

6. HOW DOES THE MONEY BACK GUARANTEE WORK?
Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?
The same day that we receive your completed form along with \$1.00 and issue your policy.

8. IS THIS COMPANY LICENSED IN YOUR STATE?
YES, Standard Life and Accident is Licensed, and conforms to all state laws, with many years of faithful service to policy holders.

9. WHAT IS NOT COVERED BY THIS POLICY?
The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

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Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.

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My Occupation is _____

My Beneficiary is _____ Relationship _____

I also hereby apply for coverage for the members of my family listed below:

	FIRST NAMES — MIDDLE NAMES — LAST NAMES			DATE OF BIRTH	
	MO.	DAY	YEAR	AGE	
1. _____					
2. _____					
3. _____					
4. _____					
5. _____					

(APPLICANT)

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date _____ Signature _____

Form 52 MG Rev. B 2317

ARB 10

Taiwan Baptist leader opposes Red China United Nations seat

RICHMOND (BP)—The chairman of the Taiwan Baptist convention expressed opposition to the seating of Communist China in the United Nations, and concern over President Nixon's pending visit to Peking, during a conversation with two administrators of the Southern Baptist Foreign Mission Board here.

Lu Pang-Ti, representing about 10,000 Baptists in Taiwan, made the statements during a visit with Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, and James D. Belote, the board's secretary for East Asia.

The Taiwan Baptist leader, accompanied by Hu Hung-Wen, a non-denominational evangelical, told Cauthen and Belote they were members of a group of 22 Taiwanese Christian leaders in the United States to confer with government and United Nations officials.

The group hopes to present their views in the White House and to the Congress in Washington, D. C. They have already presented a petition containing signatures of persons opposing the seating of Red China in the United Nations to an official of the U.N. General Assembly.

According to a handbook which the Taiwan Christians are distributing, the group is called "The Chinese Christian Church Leaders Goodwill Mission." The statement says they represent 177,000 constituents of more than 50 Protestant bodies in the Republic of China (Taiwan).

Lu said the group's mission is to (1) tell representatives to the U.N. and the people of the United States that Christians have had complete freedom to proclaim the Gospel in Taiwan over the past 25 years, and (2) state its conviction that Communist China's repression of Christian churches and failure to renounce war and revolution as means of spreading Communism make that nation unfit for membership in the U.N.

Lu said that publicity in this country about Nixon's proposed trip to Peking has been mostly favorable on the grounds that it is desirable to open communications between the two world superpowers.

Lu added that the group from Taiwan wants to keep "the other side of the story in the arena of world opinion and the entire issue in perspective."

He observed that Taiwanese Christians are concerned and prayerful for the people of mainland China and are opposed only to the totalitarianism of the Communist Chinese government.

Lu spoke in Mandarin, a Chinese dialect in which Cauthen is conversant

and which Belote understands. Both were formerly missionaries in China; Cauthen used Mandarin in his work but Belote spoke Cantonese.

After talking with the SBC Foreign Mission Board leaders here, Lu left for Washington, D.C., where he visited with Baptist World Alliance officials.

In Washington, Robert Denny, general secretary of the Baptist World Alliance, said that four Baptists from Taiwan paid a "social visit" in his offices, but the question of seating Red China in the U.N. was not discussed in detail.

Joining Lu for the Baptist World Alliance visit were Samuel S. C. Wu, chairman of the board of directors for the China Steel Trading Corporation, Taipei; Wesley Hsu, and Hu Hung-Wen, both Baptist pastors in Taiwan.

Lu said he planned to visit with Southern Baptist missionaries to Taiwan in Greenville, S. C., including retired missionary to China J. Alexander Herring; and also furloughing missionary Oswald J. Quick from Taiwan, now in Raytown, Mo.

Before leaving Washington, the Baptists from Taiwan left with Baptist leaders there some copies of an "open letter" to "all Christian churches in the United States," and other printed materials concerning their views on Red China.

"We all look upon the United States of America as a leading nation of the world built upon a foundation of good Christian faith and biblical truth," the open letter said. "It is our petition, therefore, to the members of Christian churches and all citizens of the United States of America, to uphold the immortal orthodoxy of Christian belief, and stand abreast with us as whole-hearted defenders of justice against all evil..."

"On behalf of the Chinese Christians," the statement said, "we want to solemnly declare our stand against the Communist regime which has forced its tyrannical control over the people on the China mainland during the past 22 years.

"This godless regime is the oppressor of our countrymen," the Taiwan Christians declared. "It has shown no regard for human dignity. It has killed tens of millions and enslaved hundreds of millions. It has persecuted the Christians, closed down the churches, and wiped out Christianity on the mainland. It has forced upon the people the most terrible tyranny in the whole history of China."

The open letter charged the Red Chinese with using "bloody suppressions, concentration camps,

forced labor, brainwashing, mutual supervision, secret agents and starvation" to maintain control over the masses of people. The statement also thanked God "for preserving at least a part of our country—namely Taiwan and other islands—where . . . Christians can enjoy and express their faith."

Hardee new associate of SBC seminary extension

NASHVILLE (BP)—J. Ralph Hardee of Louisville has been named associate director for home study education by the Seminary Extension Department of the six Southern Baptist theological seminaries. Hardee, 36, is a candidate for the doctor of education degree at Southern Seminary, Louisville, and is teaching at the seminary this fall while professor Findley Edge is on sabbatical.

According to Raymond Rigdon, director, Hardee will be responsible for promoting enrollment in correspondence courses and other kinds of home study sponsored by the department, and for helping plan, edit, revise and evaluate curriculum materials used by the department.

Rigdon said also that Hardee, a native of Conway, S.C., will assume the position effective Jan. 1. He was elected to the position by the department's administrative committee, composed of the presidents of each of the six SBC seminaries.

Before entering Southern Seminary in 1968, Hardee had been minister of education at West Lynchburg Church, Lynchburg, Va., and at Temple Church, Newport News, Va. Earlier, he was associate pastor of Immanuel Church, Colonial Heights, Va.

In Louisville, he has been minister of education at Southside Church; a fellow to Ernest Loessner, dean of the School of Religious Education at Southern Seminary; and a special instructor in religious education at the seminary for two semesters.

A graduate of Mars Hill College, Mars Hill, N.C., and Baylor University, Waco, Tex., Hardee earned the master of divinity and the master of religious education degrees at Southern Seminary. He expects to receive the doctor of education degree in December.

His appointment fills one of two staff associate positions in the national office of the Seminary Extension Department. The department recently reorganized to provide national services in two main areas: extension centers for continuing education, and home study. An associate for extension center work in continuing education is yet to be named.

Pakistani rickshaw helps mission talks 'come alive'

By June P. Carter



RICKSHAW RIDE: Attired in lungi, missionary Charles A. Beckett delights children by pedaling them around the grounds of Woodland Heights Church, Richmond, in a Pakistani rickshaw. (BP) Photo by W. Robert Hart

RICHMOND (BP)—A battered 1960 Ford pickup truck sat in the parking lot of Southampton Church here. Perhaps no one would have given it a second look except for its tall, gaudy passenger: a Pakistani rickshaw.

Charles A. Beckett, the Southern Baptist foreign missionary who is on furlough from Pakistan and who owns both vehicles, was pondering how to get his rickshaw inside the church. The only entry wide enough to accommodate it led straight down the carpeted aisle of the sanctuary past a row of potted palms. Beckett, accustomed to seeing rickshaws cycled through the mud of Pakistani streets, could not bring himself to take the colorful vehicle through the sanctuary until persuaded to do so by a bystander.

But Beckett felt it was worth the effort. He often uses the rickshaw to help his messages on Baptist mission work in Pakistan to "come alive" to the audiences. He decided on his last furlough to the States that he needed something to show his audiences that would typify his adopted country.

Just before leaving Pakistan, he decided on the rickshaw. At first, his

wife thought he was joking. But she believed him when he pedaled up on one, took it into their living room in Feni, East Pakistan, and began to dismantle it for crating and shipping to the United States.

The passenger portion of a Pakistani rickshaw is made by hand and attached to the cycle portion, which is imported from mainland China. Beckett says he could have reduced the cost by buying only the rear portion and improvising the rest from a bicycle when he reached the States, but he wanted it to be authentic.

No rickshaws in U.S.?

He paid about \$125 for the custom-made vehicle. The craftsman who assembled it was delighted that it was going to America, but he expressed surprise that rickshaws were virtually unknown here, "since America is so advanced." "How do you get to market?" he inquired. "Do you walk?" To advertise his shop in America he decided to put its name and address on the back of the rickshaw—in the Bengali dialect.

One expense Beckett hadn't bargained for was that of relining the brand-new rickshaw. Barely completed

by packing time, it had been crated with the bamboo braces for the canopy still green. Moisture from the bamboo, confined within the crate, had deteriorated the fabric of the interior.

Beckett then had two problems: to find a bolt of cloth in Richmond with a Pakistani appearance, and to find an upholsterer who would know what to do with it. After he located the cloth, a friend of his telephoned a local upholsterer, who listened incredulously before expressing his candid opinion that the inquirer was drunk.

Persuaded at last that there really was a rickshaw in Richmond that needed relining, the upholsterer, who had never seen a rickshaw, accepted the challenge. He did a creditable job and became so enthusiastic in the process that he later drove it down Richmond's Broad Street as a publicity stunt. Beckett's friend was so enthusiastic that he paid the upholsterer.

The rickshaw seems to delight churchgoers, old and young. Beckett is happy to have children swarm over it, and he is willing to pedal them around the church parking lots and social halls as long as there are any who wish a ride.

For school and church appearances the missionary usually dons a *lungi* (LUNG-ghee), and he asks for volunteers to wear one too. The garment is a wide "skirt" or fabric tube worn over a man's trousers. It is wrapped and rolled at the waist to hold it in place.

The rickshaw is Beckett's attention-getter, and after it has done its job he talks with ease about Pakistan, from its ancient history to its current events.

His photo slides illustrate life and customs of Pakistan and show Baptist work that is in progress in "his" country. When Beckett says "home" he does not mean Richmond or his home town of Chase City, Va.; he is talking about Feni, East Pakistan, where he and his family have lived for four years.

After violence erupted in East Pakistan, his talks became tinged with sadness; looking now at a slide showing a happy group of boys in Dacca, he wonders aloud how many of them are still alive.

Beckett has taken his rickshaw as far as Roanoke, Va., where he appeared on the program of a missions conference. During the 150-mile drive, gusty winds whipped the tarpaulin off and tore at the pickup's unwieldy cargo, but again Beckett says it was worth the effort. Besides being a conversation piece for the conference, the rickshaw appeared on a local television program with three missionaries.

With Beckett's furlough almost over, the odd couple will soon be separated. The pickup will be sold, and Beckett will mothball his rickshaw in a relative's garage until furlough time comes again.

The world's largest classroom

By Agnes J. Markle

SOME boys and girls in Australia go to school in the world's largest classroom. It is the Alice Springs School of the Air, which gives lessons by radio to pupils in central Australia as far as six hundred miles away.

Here in the great spaces known as Australia's outback some of the settlers are more than twenty-five miles from their nearest neighbors. It is not possible for their children to attend regular schools. Instead, the boys and girls sit at their radios. Each one holds a microphone in front of him to talk to his unseen teacher and has a pad for making notes.

These are not just ordinary radio sets. They are specially made for use in places far from electricity. A young radioman, Alfred Traeger, spent many years inventing a simple radio set capable of both transmitting and receiving speech. About thirty years ago he succeeded. Power was provided by a generator worked with pedals, like those of a bicycle bolted to the floor. He called this radio a transceiver.

In addition to finding a source of power, Traeger had to find a way to make the sets dustproof. The dust storms of that dry part of the world would clog the works.

The students listen to their broadcast lessons and tests. Then each one can talk through his microphone with his own special teacher and ask questions. This period is known as "trouble corner." The teacher knows dozens of pupils only by their voices.

Often parents, stockmen, and native Australian people gather round the radio set at schooltime. The broadcasts are an education for them as well as for the boys and girls. The grown-ups especially like talks on travel and people of other lands. Sometimes the school children even take part in broadcast plays, with as many as twenty reading the different parts from the scattered outposts.

Besides being used for school lessons, the pedal-operated radio links lonely homesteads with the Royal Australian Flying Doctor Service. Each family is supplied with a home medicine chest in which every bottle and bandage is numbered and explained.

Suppose one of the boys in a family cuts his foot badly and his mother becomes worried about it. She goes to her radio and calls the Flying Doctor Service. The doctor tells her exactly what to do, using the numbered articles in her medical kit. He will call back the next morning to see how the boy is and, if necessary, fly out to see him. Just think what a great relief this would be when the doctor may be four or five hundred

miles away.

Each homestead has a call sign and can call the base and other homesteads by a ring of a telephone bell. Because everybody can listen to all the calls, there are no secrets. Everyone with a pedal radio knows everyone else's business. Nobody minds this for the news helps to relieve loneliness and monotony. Before the people had radios, living conditions in the outback of Australia were perhaps the harshest of anywhere in the world for the wives and mothers.

Of interest is the fact that this radio communication system, which each day renders assistance to outback families, is the result of the vision of the late Dr. John Flynn, a Presbyterian minister. In 1911 he was ordained and became missionary to the biggest parish in the world. Two million square miles make the vast inland region of Australia.

Dr. Flynn became interested in aviation in its earliest days. He saw its possibilities in reaching the tremendous distances which at first he covered as well as he could on foot or horseback and, later, by car. He realized that the

God's Wondrous World

Nature's high jumpers

ONE is amazed at the way in which some of Nature's living creatures can leap into the air. Do you know that there are many high jumpers in God's wondrous world?

Leaping from the ground with unbelievable thrust and speed, Australian kangaroos sail through the air, from fifteen to twenty feet at a time. The great strength of kangaroos' back legs and heavy tails give these animals power to leap into the air instead of walking or running. In fact, kangaroos seldom walk or run.

When one least expects it in California, Arizona, and other desert areas, furry brownish-yellow fluffs of animals may leap high into the air before one's eyes. These creatures are usually kangaroo rats or mice.

These small rodents, standing on their hind legs, leap from shrubs, trees, rocks, and sandy ledges into the air. They also leap through the air from river debris and water plants.

Large and small wild creatures, sailing through the air in flight, are amazing to see. The impala, an African antelope, leaps an unbelievable thirty feet and more. This distance is about half the width of a four-lane highway.

Flying frogs of Borneo spread their big webbed feet and leap great distances

pioneer people living in the outback needed both the airplane and a swift system of communication. He lived to see his dream fulfilled in the Flying Doctor Service and in the pedal radio, which brings these isolated people medical help, education, and neighborly gossip. To Australia's outback homesteaders a radio set is as vital as food and water.

Next time you look at a map of Australia, the great island continent at the other side of the world, remember the boys and girls who go to school by radio in the largest classroom in the world.

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FORGIVE

By Doris M. Arnold

Be careful how you criticize
The wrongs that others do.
Do not forget the many times
That you have done wrong, too.
Not one of us is without fault,
No matter how we live.
We gain forgiveness for our
wrongs
By learning to forgive.

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from tree to tree. Many preying animals, such as lions, tigers, bobcats, even the average pet cats, are able to leap with terrific speed through the air.

We cannot help but wonder at God's wise planning for high jumping creatures. God knows about the needs of wild creatures and he protects them with special skills and gifts.

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Mr. Von Hagen



Dr. Howse

Howse, Von Hagen begin 'new careers'

Two long-time employees of the Sunday School Board of the Southern Baptist Convention who retired recently—W. L. Howse II and Keith C. Von Hagen—have already embarked on "new careers."

Dr. Howse, who served as division director of the Sunday School Board, has accepted an assignment in Hong Kong and will be serving with Baptists in East Asia, working with missions and national committees in long-range planning.

Mr. Von Hagen, who completed 17 years of direction of the Baptist Book Stores' operation and 42 years of employment at the Board, has accepted a position as special representative for Bentley & Simon, Inc., a New York-based choir robe and church vestments firm. He will represent this firm in calling on major denominational publishing houses and religious book stores.

James L. Sullivan, executive secretary of the Board, paid tribute to both of the men. He said of Dr. Howse that he has "written among pages of history among religious educators and Southern Baptists which will be acclaimed with joy. They are accomplishments which Baptists themselves will not be able to understand fully until there has been a lapse of time. While Dr. Howse is already greatly appreciated, I predict that men of history will call his name blessed when they better understand the impact of his ministry."

Of Mr. Von Hagen, Dr. Sullivan said that he had directed a tremendous expansion of the Baptist Book Store system, "supervising 28 remodelings, the establishment of 43 new store locations and the addition of 10 new stores."

Higher seminary fee approved by IRS

FT. WORTH, TEX.—A matriculation fee increase at Southwestern Seminary has received approval from the Internal Revenue Service, according to John Seelig, assistant to the president at the seminary.



(The following advertisement by the American Medical Association appeared in the September, 1971 Reader's Digest.)

- A sick environment can make people sick, can undo everything a doctor works for. Polluted air can damage the eyes, aggravate lung diseases, actually cause death during long episodes of heavy pollution. Polluted water can infect plant, animal, marine and human life. Noise pollution can cause deafness, may produce ulcers and hypertension. Disease induced by the environment now costs us \$38 billion a year. That bill will go up if we don't nurse our environment back to health. There's no use our trying to keep people well in a dead land. For a free booklet on environment and health, write: American Medical Association, Box E, 535 North Dearborn Street, Chicago, Illinois 60610.

- Those who believe that pollution control must be paid for out of lower corporate profits and higher consumer prices may find their thinking changed a bit by results of a study that is still continuing. The preliminary conclusion, a decided surprise even to its authors, is that companies ranked high in concern for the environment need not be less profitable and may in fact be financially stronger because of their concern. "It was a conclusion I hadn't expected," said John Marlin, an assistant professor of finance and economics at Baruch College, New York, and a self-described believer in the free, competitive marketplace. Marlin's studies show that the most successful companies in the pulp and paper industry are the very ones ranked highest in protecting the air and water environment in which they operate. That ranking was made in a highly detailed report released several months ago by the Council on Economic Priorities, a Washington-based, nonprofit group that studies corporate behavior in areas of social concern.

(The Denver Post, Aug. 8, 1971)

Tennessee board approves \$6 million budget proposal

BRENTWOOD, Tenn. (BP)—The Executive Board of the Tennessee Baptist Convention, meeting in this Nashville suburb, voted to recommend a \$6 million budget for 1972. An increase of \$325,000 over the 1971 budget, the proposed budget must receive final approval from the state convention when it meets Nov. 9-11 in Gatlinburg, Tenn.

Of the total, two-thirds will go to

support state Baptist mission causes and one-third will be distributed to Southern Baptist Convention nation and worldwide efforts.

In other actions, the board voted to give 10 tracts of land adjacent to Belmont College to the Baptist school in Nashville and approved a \$1.5 million fund campaign for Union University, Jackson, Tenn.

Dr. Seelig said a letter from Ellis Campbell Jr., district director of the IRS, gave government approval of the increase.

The letter said that after reviewing the facts in the situation, "we believe the increase is in compliance with the president's executive order on the wage, rent, and price freeze."

Dr. Seelig said the matriculation increase, which raised the fee from \$65

to \$100 per semester, had been agreed upon by all six Southern Baptist seminaries last fall. The fee at Southwestern was voted upon in March, by the board of trustees, published in the seminary's catalog in April, and students started registering under the new fee structure in June.

The IRS ruling came after two students complained of the increase and asked for an opinion, earlier this month.

Mississippi board votes to rebuild state assembly

JACKSON, Miss. (BP)—The Mississippi Baptist Convention Board voted here to recommend re-establishing Gulfshore Baptist Assembly, which two years ago was wrecked by Hurricane Camille.

The board also recommended a record budget of \$4.6 million for 1972, including, for the first time, a \$300,000 "advance" section which would benefit specific causes.

Both recommendations will come up for consideration during the annual meeting of the Mississippi Baptist Convention, Nov. 16-18, in Jackson.

In adopting the report of its assemblies committee, the board voted to construct facilities for 400 persons at Gulfshore Baptist Assembly, Pass Christian, Miss., at an estimated cost of \$2.5 million. The committee reported that they already have about \$500,000 in hand, mostly from insurance payments following Camille's devastation.

Construction, according to the convention's constitution, could not begin until "sufficient" funds for the project are in hand for completion. Convention approval is also required.

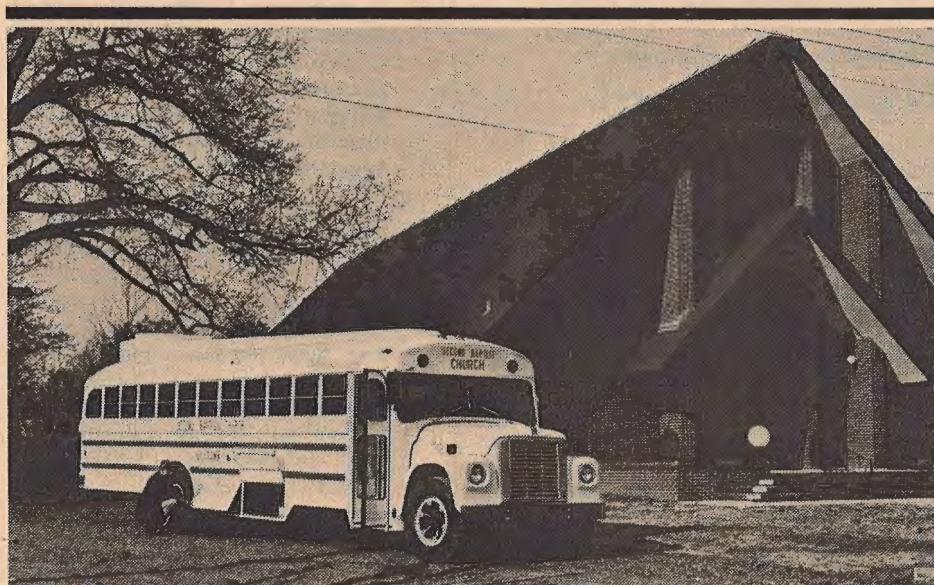
The proposed 1972 budget of \$4.6 million would be an increase of \$265,000 over the 1971 budget. The recommended 1972 budget includes \$4.3 million in operating and capital needs, plus \$300,000 in an "advance section" to be distributed to specific causes after the \$4.3 million has been raised. Included in the \$4.3 million for operating and capital needs is an allocation of almost \$2.8 million for state Baptist causes and about \$1.3 million for Southern Baptist convention causes.

Of the \$300,000 "advance section," about \$91,500 would go to SBC causes, and the remainder to specific state

mission efforts, including \$88,500 for the Convention Board and assemblies.

The assemblies committee has been studying for two years whether or not to recommend rebuilding either Gulfshores Baptist Assembly, Pass

Christian, Miss., or Kittiwake Baptist Assembly, Long Beach, Miss. Both were completely destroyed by Hurricane Camille in August of 1969. Damage was estimated at about \$1 million, book value.



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God responds to prayer

Vester E. Wolber, Th.D.
Ouachita Baptist University

International
Romans 8:26-27
II Corinthians 12:1-10
Hebrews 11:6
Oct. 17, 1971

Prayer is the central function of all religions, even the primitive ones; and in the religion of Jesus the first responsibility of every believer is to pray. But what is prayer?

In its broadest sense it might be thought of as human effort to communicate with, influence, and be influenced by God. Thus, divine worship is prayer. Although the Spirit moves men to pray and assists them in the act, prayer must be thought of as an audience with God which man has sought. The first and primary object of prayer has been reached when one has made contact with God and two-way conversation has been established.

Christian prayer is more than mystical meditation as practiced by the pantheistic religions in which one seeks to dissolve himself into the pantheistic all. Jesus did say something about losing oneself but this was only the means toward finding himself.

Prayer moves God. The Bible teaches throughout, and documents the teaching, that God does some things in answer to prayer that he would not have done had prayer not been made. The belief that prayer is efficacious seems to be necessary if one believes in a personal God. If one believes that God is an impersonal force, then he could not pray in the Christian sense, for Christian prayer is directed toward a person. And the aim of prayer is to influence that person. God is moved by prayer and responds to it.

God also moves the one who prays. It is hardly accurate to say "prayer changes me." That way of putting it makes prayer sound altogether subjective and leaves the impression that our prayer would have the same reaction on us if God did not answer, as if he did not exist. A better way to say it is that God, in answer to prayer, changes us.

Therefore, prayer might be thought of as submission to God and adjustment to the will of God: it is the realignment of the human will so as to parallel the will of God.

Faith essential (Heb. 11:6)

The author of Hebrews said that Enoch was pleasing unto God and that apart from faith it is not possible to please him. On that premise he states that if one would draw nigh to God he must believe that God exists and that he responds to those who seek Him.

Stated in simple terms, the verse means that the person who would find

and know God in a religious experience must believe that God is there—or here—and that he will disclose himself to the seeker. God has revealed himself partially in nature, has revealed himself fully in Jesus; but neither of these revelations is meaningful until he reveals himself personally to a seeker in the redemptive experience of salvation. The religious convert is to follow on in faith to know the Lord in a growing acquaintance.

Persistent prayer (Mt. 7:7-12)

1. Jesus taught us to be open and direct in our personal petition to the Father, as indicated by the direct imperatives: ask, seek, and knock. When one asks for something, he hopes to get it; when he seeks something, he hopes to discover it; and when he knocks on a door, he hopes the door will be opened. Our Lord's statement assures us that the Father stands ready to give that which we ask for, to reveal to us that which we seek to find, and to open to us the storehouse of his good things.

Many of the good things which God wants us to have come only in answer to persistent and intensive prayer. There are in the conditions which Jesus laid down for answered prayer the two elements of continuity (persistence) and intensity. Luke says of Jesus in his own personal crisis, "And being in agony he prayed more earnestly" (Lk. 22:44).

2. He also assured us that the Father will not mock us by giving us wrong things in answer to our prayer. We can trust in him to give us the good things which we really need, because he is a benevolent God who cares about our well being.

Sometimes in response to our petitions the Lord decides to grant the request not now but later, or not that which is asked for but some other; but, even so, he often does not inform us of his decision. We have to wait in faith for the answer just as we offered the prayer in faith.

Grace sufficient (2 Cor. 12:7-9)

Paul faithfully documents the Bible teaching that God responds to prayer but sometimes substitutes something better than that for which we ask. The

experience is as follows:

1. Fourteen years previously (apparently while at Troas, before Barnabas enlisted him for the work at Antioch) Paul had been caught up in a vision and had received revelations from God which he was not free to tell (12:1-6).

2. God had given him a thorn in the flesh. There is no way to identify this "thorn," but the most convincing guess is that it had to do with diseased eyes or damaged eyesight.

3. Three times Paul prayed for the thorn problem to be removed; but instead of extracting the thorn God injected more grace.

The Father does not see fit to disclose to us all the decisions which he makes—even the ones that involve us—as, for example, the experience of Job indicates. Job went through his private ordeal of suffering without ever knowing that the Lord had granted Satan permission to torment him.

Apparently, God finds new means of revealing himself more fully to his trusting saints in the throes of hardship. Job came off from his ordeal a bigger man, a better man, and better informed about God.

Paul also learned from God's routed answer to his prayer that: (1) God gave (or permitted) the physical ailment lest Paul be overly inflated from the special revelations that came to him; (2) the thorn, though permitted by God, was an agent of Satan; (3) divine power is enhanced by human weakness; and (4) one can endure Satan's thorns if he has God's grace. Any evil, or combination of evils, will come off second best in a contest with grace.

Our helper (Rom. 8:26-27)

The Apostle Paul gives added assurance to the saints in the teaching that the Spirit assists in prayer. The significant point in Paul's remark here is that the Holy Spirit functions at the point of origin of prayer. Because of our limited acquaintance with reality we do not know how to pray or what to ask for; but the Spirit assists us by planting right desires in the heart (mind) and in giving expression to them.

God reads the desires of the heart as taught by the spirit. It should not be surprising, then, to find that God does respond to a believer's prayer, since the real desire of the heart has been censored before offered—by the same one who answers it.

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Set apart

By C. W. Brockwell Jr.

Education Director, Calvary Church, NLR

Malachi prophesied that a forerunner would one day come in the spirit and power of Elijah to prepare the way for Jesus the Messiah (Mal. 4:5-6). People looked for four hundred years but none came. Then John stepped out of the wilderness around Jordan into the wilderness of sin in men's hearts. The Word of God seized John and cast him forth with a startling message. The entire region turned its head to hear and many turned their hearts to believe.

"I am the voice," he cried in the language of Isaiah 40, "prepare ye the way of the Lord."

John's ministry is an important link in the life of Jesus. He prepared men for the coming of Jesus by preaching a baptism of repentance. A religious smog had settled upon the hearts of men. Many had lost hope in the coming Messiah and some no longer looked for him. John parted the clouds of apathy so people could see the Son.

"Every valley (unbelief) shall be filled, and every mountain and hill (pride, haughtiness and self-will) shall be brought low; and the crooked (deceit, hypocrisy and untruthfulness) shall be made straight, and the rough ways (anger, strife, envy and hatred) shall be made smooth."

It was a new day and the baptism of repentance John preached was a new requirement for many Jews. They claimed exemption by right of physical kinship to Abraham but John disallowed it because the relationship was physical and not spiritual.

Even the baptizing John did was a means of glorifying Jesus. He demanded three things of everyone who came to be baptized. (1) Repentance—a turning from sin against God to service for God. (2) Confession—a statement of sins committed against God and a life submitted to God. (3) Demonstration—a practice of right rather than a discussion of right.

People understood the first two but the third needed a bit of explanation. By "fruits worthy of repentance" John meant "integrity in one's dealing with other people and active concern for their needs" (Frank Stagg). GIVE to people in need. COLLECT only what is due. RESPECT the other person's feelings.

In short, let the Son shine through!

When Jesus showed up as a candidate for baptism, John was puzzled. He recognized his own need when compared to Christ. "It would be more

appropriate for you to baptize me than for me to baptize you," John declared.

Jesus simply replied that it was nevertheless the right thing to do and they should proceed. Three things happened.

(1) Jesus prayed. He asked for assurance that he was doing the right thing and guidance that he would continue to do it. He simply talked to his Father about the most important decision in his life—public dedication to the service of God.

(2) The Holy Spirit came. God's Spirit so dwelled in him that life flowed from him. He had the plans and now he had the power. The Spirit's coming was no doubt the answer to his prayer.

(3) The Father spoke. God approved the Son's past private life and his approaching public life. Jesus had done and was doing all that God expected him to do.

The baptism of Jesus identified him with those he came to save and showed his approval of John's ministry. It also added so much to John's baptism that John began to decrease from that very day.

Thus in baptism today, we do not identify so much with the repentance as preached by John as we do to the commitment as practiced by Christ. Christians are immersed into Christ as the body is immersed into water. Baptism identifies us with Christ's life rather than John's preaching. Therefore, baptism has no meaning apart from personal commitment to Christ. Baptism is not the act of commitment (for that is spiritual in nature) but the sign of commitment.

Now a word about Jesus' family tree. There are three genealogies of Jesus in the New Testament. Matthew gives the legal genealogy, Luke the human genealogy, and John the spiritual genealogy. Jesus had all power, but he sat upon the throne of David. Jesus always was, but he came by the seed of David. Jesus was divine, but he came in human flesh.

Luke's portrait of Jesus rapidly takes

shape in the first three chapters of his gospel. God's moving hand is seen in Jesus' birth, early life and public dedication. A movement toward God was sweeping the nation and the time was ripe for Jesus to step forth as the one and only Saviour of all mankind. This time the movement would not be aborted by the rise and fall of imperfect man but brought to completion in the sinless Son of God. Jesus set himself apart to God so all mankind could be saved.

Join him!

About people

Country music superstar **Johnny Cash** received an honorary doctor of humanities degree from Gardner-Webb College, Boiling Springs, N.C., which cited him for his humanitarian activities.

"Today we have met to honor one of the princes of American country music for his humanitarian activities on behalf of the humble and the poor, those who are the victims of drugs and alcohol, and the thousands locked behind prison walls," said a citation presented to Cash by the Baptist school. The citation was read by Lloyd C. Boist, a bakery company executive and chairman of the school's board of trustees. President of the school, Eugene Poston, conferred the degree.

In a brief response, Cash thanked the Baptist institution for remembering "one who had such a lowly beginning and still is closely associated with those who have so little." Commenting on prison rehabilitation, Cash told the estimated 3,500 persons attending the convocation that "no legislation or rehabilitation program is worth two cents if there is no one involved who really cares."

Buford L. Nichols and **R. A. Williams** have accepted positions with Golden Gate Seminary, Mill Valley, Calif., for the 1971-72 academic year. Nichols, who recently retired as Southern Baptist missionary to Indonesia, will be visiting professor of missions. Williams, a licensed counselor on marriage, the family, and children, and a former social worker in the state of Washington, will be guest lecturer in social work.

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- S**—Smith, Jerry, attends SBC Executive Committee meeting p. 10; Sisk, Ronald, in US-2 service p. 10; Spraberry, Johnnie, on staff of Family and Child Care Services p. 9; Southern Baptist College, new bus for p. 8; subscription, on canceling (GE) p. 3.
- V**—Vest, Harold, to Geyer Springs, post p. 10.
- W**—Weaver, Mr. and Mrs. Michael, in US-2 service p. 10; "Woman's viewpoint," son's paper route p. 6.

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The unseamly

A smile or two

One dear, elderly lady was leaving the church on Sunday morning and as she shook hands with the pastor she remarked:

"Pastor, quite frequently you mention the Pastors' Conference which you attend on Monday mornings. What do you do at these meetings?"

"Oh," replied the pastor, "we chew the rag, and shoot the breeze, and swap sermon outlines."

"Well," she answered, "chewing the rag and shooting the breeze is all right. But if the sermons you have been preaching lately are from outlines you have swapped for, I think you are being cheated."

* * *

A hobo knocked at the kitchen door. As the housewife opened the door he asked for a hand-out.

"Do you see that pile of wood out there in the yard, and the saw hanging on the woodshed wall?" she asked.

He turned and looked.
"Yes'm, I see it," he replied.
"Well?" said the housewife, questioningly.

"Madam," answered the hobo with a grin, as he started toward the backyard gate, "you saw me see that wood but you ain't going to see me saw it."

* * *

Back in the earlier days, a farmer heard that a friend who lived several miles across the way had been seriously ill. On a hot summer afternoon, he saddled his horse and rode over to see about his friend. Arriving at the house he dismounted, tied his horse, and ambled up to the front door.

The sick man's wife answered his knock.

"How's Sam?," he asked her.
"Sam is doing just fine, thank you," she replied brightly. "He's convalescing now. Would you like to come in and see him?"

"Not right now," he answered, turning toward the yard. "If he's convalescing I'll just sit out here under the shade of this tree 'til he gets through."

* * *

A father who had left his eight-year old son at church on Sunday morning came back for him at twelve o'clock. In a few moments the lad came out of the building and joined his father, although the service had not been dismissed.

"Isn't that fellow through preaching yet?," inquired the father.

"Yeah," replied the lad wearily, "he's been through a long time but he just doesn't know it."

Attendance report

October 3, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	44	28	
Alicia	70	76	
Banner, Mt. Zion	38	14	
Berryville			
First	150	56	1
Freeman Heights	131	36	
Rock Springs	95	64	
Blytheville, Calvary	250	104	
Booneville, First	244	198	
Camden, First	428	87	5
Charleston, North Side	68	47	
Cherokee Village Mission	130	48	3
Crossett, First	528	158	
Dumas, First	325	65	2
El Dorado, Caledonia	43	27	
Forrest City, First	513	85	2
Ft. Smith			
First	1114	441	12
Grand Avenue	619	254	3
Moffett Mission	47		
Haven Heights	250	144	2
Gentry, First	154	85	
Grandview	91	60	4
Greenwood, First	307	130	1
Hampton, First	152	45	1
Harrison			
Eagle Heights	242	117	1
Northvale	136	91	4
Hope, First	462	128	5
Hot Springs			
Lakeside	156	95	2
Lakeshore Heights	129	62	
Jacksonville			
First	395	85	6
Marshall Road	424	145	3
Jonesboro			
Central	510	207	1
Nettleton	259	144	
Lake Village, Parkway	57	38	
Lavaca, First	305	153	
Lincoln, First	200	77	
Little Rock			
Crystal Hill	133	80	1
Geyer Springs	824	266	
Lakeshore	82		2
Life Line	712	248	1
Luxora, First			
Marked Tree, First	163	49	
Melbourne,			
Belview	152	121	7
First	127	63	1
Horseshoe Bend Mission	20		
Monticello, Northside	91	61	2
North Little Rock			
Baring Cross	570	199	3
Calvary	393	174	4
Gravel Ridge	231	111	1
Levy	487	119	2
Park Hill	835	209	9
Sylvan Hills	308	151	3
Paris, First	352	96	
Pine Bluff			
Centennial	196	96	1
East Side	178	110	1
First	747	158	2
Green Meadows	73	54	
Second	164	82	
Russellville, Second	235	120	8
Springdale			
Berry Street	107	55	
Elmdale	333	105	7
First	581	198	4
Van Buren, First	413	166	
Mission	51		
Vandervoort, First	61	29	
Walnut Ridge, First	309	107	2
Chapel	27	16	
Warren, Immanuel	245	104	
West Memphis,			
Calvary	289	129	
Vanderbilt Avenue	99	64	

Two southerners were discussing the news. Said one: "I hear they are soon going to have a new pope in Rome."

"Yes," replied the other, "and I hope they get a Baptist this time. Those Catholics have had it long enough."

Clergy and Congressmen unite to fight "prayer amendment"

WASHINGTON (BP)—Clergymen and congressmen united here in an unusual press conference to condemn the proposed constitutional prayer amendment as a "threat to religious freedom."

Declaring "alarm" over the effort to alter the first amendment, the group of seven national religious leaders and nine congressmen issued a statement urging all citizens to join with them in expressing concern over the proposal to amend the Bill of Rights for the first time in history.

Carl Bates, president of the Southern Baptist Convention, was one of the seven national religious leaders signing the statement and participating in the press conference called by both Republican and Democratic congressmen.

Other Baptists present at the press conference were Mrs. Marcus Rohlf, president of the American Baptist Convention; Warren Magnuson, executive secretary of the Baptist General Conference and chairman of the Baptist Joint Committee on Public Affairs; and G. K. Zimmerman, executive secretary of the North American Baptist General Conference.

"We believe and aver that we . . . now have adequate protection of religion in the first amendment; that the Supreme Court decisions of 1962 and 1963 served to strengthen that freedom, and that, contrary to its supporters' contentions, House Joint Resolution 191 would restrict that freedom," the congressmen and clergymen declared in their 900-word statement released at the press conference in the Cannon House Office Building.

House Joint Resolution 191, sponsored by Cong. Chalmers P. Wylie (R., Ohio), reads: "Nothing contained in this constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

Both in the statement and in the 50-minute press conference, the panelists pointed out that Americans "are already guaranteed the right to participate in prayer—nondenominational or denominational, and in buildings public or private.

"None of this has been diminished by any opinions of the Supreme Court,"

the statement continued. "Thus the proposed amendment might actually serve to lessen our religious liberty rather than broaden it," the religious and legislative leaders declared.

The group attacked the proposed authorization for "nondenominational prayer" as "antithetical to religion."

Religion by its nature is "intensely personal and denominational," they declared.

"A nondenominational consensus prayer could only serve to reduce religion to its least common denominator, to neutralize it, and finally to create what might be called a nonsectarian public school religion," the ad hoc group further stated.

They added they did not believe "that even the proponents of the Wylie Amendment wish such a result."

Fred Schwengel (r., Iowa), a prominent Baptist layman in the North American Baptist General Conference, and one of the chief congressional opponents of the proposed amendment, said that the proposal would, indeed, "weaken religion and weaken prayer."

"It is a major assault on religious liberty," affirmed Don Edwards (D., Calif.). "It would be a serious tragedy (for this to pass Congress)," declared Donald Fraser (D., Minn.).

The chairman of the House Judiciary Committee, Emanuel Celler, labeled the prayer amendment movement as a "most serious and deleterious attack" on religious freedom.

In 1964 in the wake of the Supreme Court's "school prayer" decisions, Mr. Celler's committee held extensive hearings over a period of three months on a variety of proposed amendments.

Mr. Celler told the large gathering of press persons and personnel from a number of Washington-based religious organizations that his committee "was unable to devise language which it could recommend to the House that would not do violence to religious liberty now guaranteed by the first amendment."

Despite this, a movement has persisted in the country to get a "prayer amendment" through Congress.

Through the efforts of a small lobbying group rallying grassroots pressure on their congressmen, 218 members of the House of Representatives recently signed a "discharge petition" to force the prayer

amendment proposal out of committee to the House floor for a vote. The House is expected to vote on this bill on November 8.

In the press conference, Mr. Celler turned to Carl Bates and asked him why, "despite all the glorious resolutions" adopted by the Southern Baptist Convention and most other mainline denominations, constituent pressure caused so many congressmen to sign the discharge petition.

"A false issue is being used to stampede the Congress," Bates responded.

James Corman (R., Calif.), who presided at the press conference, predicted that the amendment would be defeated in the House. Celler interrupted him by observing sharply, as he turned and looked at Bates and other religious leaders, that it would not be defeated "unless religious groups do more to inform their people about the principles involved in this."

Other religious executives signing the statement and participating in the press conference were: David K. Hunter, deputy general secretary of the National Council of Churches; Bishop John Wesley Lord, the United Methodist Church; William P. Thompson, stated clerk of the United Presbyterian Church in the USA; and Robert E. Van Deusen, director, Office of Public Affairs, Lutheran Council in the USA. Robert F. Drinan (D., Mass.), the only Catholic preist to be elected to Congress, was among those at the press conference vowing "to fight against passage" of the prayer amendment.

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