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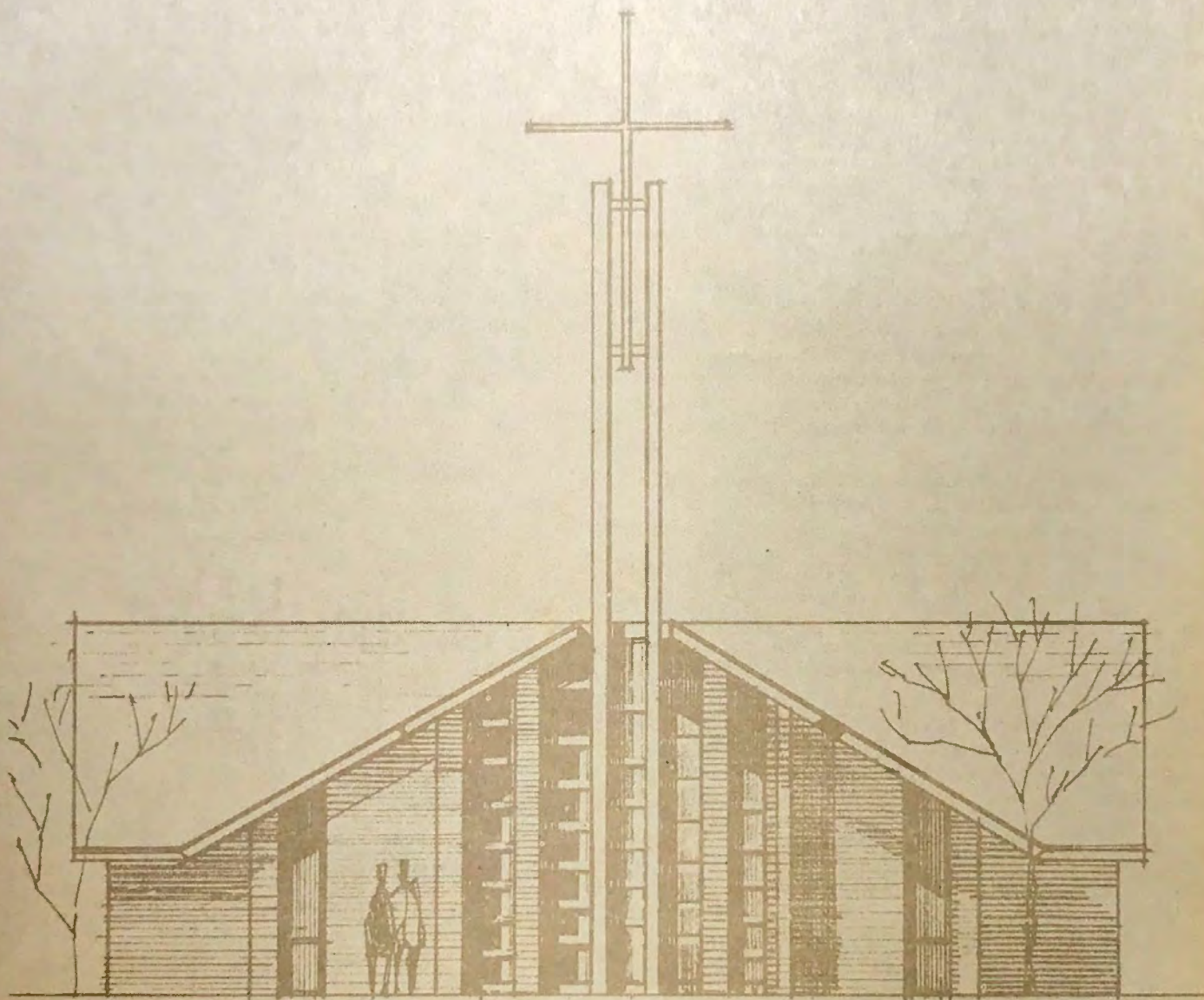
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Arkansas Baptist

NEWSMAGAZINE



August 31, 1972

One layman's opinion Lessons from a hardship trip



Dr. Grant

I have just recently returned from a "hardship trip" to Kingston, Jamaica. My heart was touched deeply by the number of offers I received from my colleagues at Ouachita such as Ben Elrod and Carl Goodson, to take the trip in my place so that I would not have to undergo the strain of travel and the loneliness of being away from the campus. Since I am a member of the Baptist World Alliance Commission

on Religious Liberty and Human Rights, I felt honor bound to make the sacrifice and take the trip myself, rather than to send a substitute. It is amazing how difficult it is to convince your friends that such a trip is really a hardship trip.

Actually the hardships were indeed severe: the problem of knowing when to stop sunbathing in time to avoid serious burns, the problem of knowing when to stop eating in time to avoid the requirement of a new wardrobe, and the problem of knowing when to stop spending money at the "free port shops" in time to have enough money for the return trip. I never cease to marvel at how expensive it can be to save money by duty-free shopping.

Jamaica is a most unusual country. With all of its natural beauty and exotic Caribbean atmosphere, it still has most of the modern material comforts of the U.S.A. But the material comforts have a tendency to go out of order every now and then. The air conditioning and the running water in the hotel ran beautifully for many hours and then worked not at all for a few tense hours.

The presence of candles in our hotel room hinted ominously that the electric power might be uncertain, and this was confirmed on more than one occasion. This provided unusual excitement for many of us in the elevator, for which electricity had a fairly important responsibility. A distinguished speaker at the Rotary Club luncheon in Kingston was plunged into total darkness on three different occasions during his talk, but he proceeded uninterrupted with no difficulty at all.

I'm really not complaining about these occasional interruptions in modern technology in Jamaica. As between our highly developed American society which has very few breakdowns of this kind, and a very primitive society which has little modern technology at all, the middle-of-the-road Jamaican pattern has the virtue of causing one to count his blessings daily. It is much easier to pray the Model Prayer, "Give us this day our daily bread . . . and our daily electricity, air conditioning, and running water."

I have been considering applying these lessons to Ouachita Baptist University. One possibility might be to have the teachers fail to show up at class every few days, with the thought that the students might

appreciate them more if they were not always there. This plan to develop the "attitude of gratitude" would be great if it worked, but somehow or other I suspect it is not quite ready for launching.

Daniel R. Grant

In this issue

- Ouachita University has conferred 63 degrees at summer commencement exercises held recently. See a story on page 5 for more about the graduates and the missionary who was the speaker.
- The first of a series of six articles on the Co-operative Program is found on page 9. This series is of special interest to Arkansas Baptists because it is written by Roy F. Lewis of our state convention staff.
- Another series begins this week on page 13. This series of four articles will provide information of Southern Baptists' witness to other faiths. The first is by M. Thomas Starkes.
- The cover story, which tells about a chapel to be built at the Arkansas Girls' Training School, is found on page 7.

Arkansas Baptist NEWSMAGAZINE

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NO. 34

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Work is Christian



JES

"Work, work, work, is all I ever do. If I ever manage to get rich, I'll never work again. Oh, how I wish I had more schooling so I wouldn't have to work."

How often have you heard statements like these? They seem to imply that work is only for the stupid, ignorant, or cursed. In reality none of these concepts are true.

Unfortunately, some do still adhere to the old superstition that a lifetime of hard labor was the curse God placed on Adam in the Garden of Eden. The truth is that, even prior to the fall of man, God expected Adam to employ himself usefully. "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it." (Gen. 2:15).

The scripture further assures us that God anticipated the labors of man before he had even created mankind. ". . . for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." (Gen. 2:5). No sooner had man come to life in the Garden of Eden, than God took him into his confidence and revealed his divine purpose for man's life, which was to "subdue," to "replenish," and to "have dominion over," every living thing on the earth.

It is noteworthy that God initiated this devotion to duty through his own personal example. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." (Gen. 2:2). This formula of six parts toil to one part of rest was a divine inspiration.

It should be further remembered, that man was made in the image of God. Since God labored to provide a home for mankind, everyone is expected to do his own part in securing the wellbeing of himself and others. Though sin certainly did take the joy out of serving, work is not the result of disobedience. Rather, it is the means by which man relates to his maker.

Psychologists assure us that work of the right type and amount is, actually, therapeutic. The problem, then, is not with the job but with one's attitude toward it.

God's intent was that, through service to others, man would enjoy a sense of partnership with the Lord in his labors. Thus, the farmer, as he coaxes new life from the soil, is only one of many co-workers who help to make man's life on earth a pleasant and rewarding experience.

It is imperative that everyone who feels his service is good give an honest measure for the price. Christ was employed as a carpenter until he was 30 years of age. It would have been unthinkable for our Saviour to have devoted less than his best to his labors.

The scripture tells us in Proverbs 16:3 that we are to commit our works to the Lord. Again, we read, "And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40).

Finally, it should be emphasized that man's vocation is not to occupy the whole of his earthly existence. Even as work is to be a part of every man's life style, so is rest. Under the Mosaic Law, all labor was to cease on the Sabbath day and every living creature was to enjoy a day of rest. (See Ex. 20:10).

The responsibility to place each area in its proper perspective is essential for the well balanced Christian. The family must work, play, rest, and worship together if they are to secure happiness and please God.

Perhaps, one of the most difficult readjustments many Americans will have to make in the near future will be the proper use of leisure time. As the shorter work week becomes a reality, many of us will have to reorientate ourselves.

Ultimately, we must realize that man is not measured by his intellectual attainment, skill, fame, or compiled wealth, but by the proper investment of his time under God. An old Proverb conveys this idea well: "Only one life for Jesus, twill soon be past. Only what is done for Christ will last."

The rich man of Luke 12 learned this lesson too late. As God said, "Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?"

Aid to parochial schools

For several years proposals of federal or state support to parochial schools have been in the news. It seems recently these goals have become an even greater reality as both the Republican and Democratic presidential candidates are supporting this effort.

We, as Baptists, have long insisted on the separation of church and state. With federal aid to parochial schools, inevitably this relationship will disappear. Even the determination of the government to allow the church to operate her schools without interference will disintegrate as restrictions develop. Conversely, the church must, when possible, control the government to guarantee her security.

The ultimate question is, "Do you wish to support the programs of other denominations with your tax dollar?" Not only would we continue to pay for public education, but for the indoctrination of other faiths as well. As tax money goes into the support of a parochial school, we are actually financing the work of other denominations.

If we are to defeat these threats, we must stand firm in our convictions and vote accordingly in the most important up-coming election. Not only must we learn the views of those seeking high offices, but it is vital that we express our conviction to those presently serving in these positions.

I must say it!

Adverse criticism



Dr. Ashcraft

"Adverse criticism from a wise man does one more good than the enthusiastic praise of a fool." — Abe Lincoln

Consultants are paid worthy fees to point out problems and recommend a solution. Physicians make a living wage analyzing sickness and prescribing the cure.

Attorneys receive retainers from their clients to survey the trouble and furnish proper advice.

While this is true in many fields it is practically impossible to receive sound advice or worthy criticism in other fields.

One such field is the delicate evaluation all of us need as to our person. It is an area from which the most knowledgeable people retire with the usual grace hoping someone else will ultimately arrive to set the good man straight on his personality problem.

Such caution is well founded because very few wish to assume what they consider to be God's prerogative. Criticism, however, strange and unwelcome as it may be is the only tool which can rectify certain delicate matters.

I personally feel at this point in my life that I have deserved every word of criticism I have ever received.

There was truth in every charge and more truth than error to every rumor which pointed in my direction. The criticism was not always constructive nor was it always given in respectable form but the important thing was the degree of truth it contained.

I did not always accept it with grace at the time but I can see now that God was giving me a lesson even if it had to come from the lips of a donkey, as unto Balaam. Human pride rarely allows self analysis. Only a few can see themselves as they really are. Adverse criticism even from a vicious antagonist is of more value than the adulation of dedicated admirers who like to be liked more than they like to be right.

If anyone takes a day off to straighten you out or give you a piece of his mind for free, never turn them off. You could never hire your friends at any price to give you such an unvarnished candid character analysis.

After you have politely and patiently heard your adversary out you just may be inspired to impart to him a few helpful evaluations which his friends have never had the courage to give him. This will help you soothe your own sovereignty as well as rendering an indispensable service to one who may be equally bereft of some desirable grace.

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



- WELFARE LIFE STYLES — Myths & Facts (Third in a Series of Three Reports)

Myth: The welfare rolls are full of able-bodied loafers!

Fact: Less than one percent of welfare recipients are able-bodied unemployed males: some 126,000 of the more than 13 million Americans on federal/state-supported welfare (April 1971 statistics). Most of them — 80 percent — want work, according to a government-sponsored study; about half the men are enrolled in work training programs. The largest group of working-age adults on welfare are 2.5 million mothers of welfare families, with no able-bodied male present. About 14 percent of these mothers work, and 7 percent are in work training. Many of the other mothers

confront serious barriers to employment under the existing welfare system. But if day care were available for their children, and if job training and jobs were to be had, it is estimated that another 35 percent would be potential employees. An additional 4 to 5 percent of mothers have some employment potential, but require more extensive social rehabilitative service to prepare them. The remaining 40 percent of welfare mothers have little or no employment potential because they care for small children at home, have major physical or mental incapacities, or other insurmountable work barriers. In spite of this, 70 to 80 percent of welfare mothers consistently report they would work if present barriers to employment are overcome.

Myth: Welfare's just a dole, a money handout.

Fact: Money is necessary to a family lacking subsistence, but it usually takes more than just cash to help the typical welfare family get on its feet and back into the mainstream of our society. The Social and Rehabili-

tation Service asked welfare agencies what social services they had given to welfare families besides money. Here's what the agencies reported and the percentage of families receiving each kind of service (most families received more than one service):

Health care advice and referrals . . . 55.7 percent (including Medicaid)
 Counseling on financial and home management . . . 54.2 percent
 Employment counseling . . . 51.0 percent
 Services to secure child support . . . 37.5 percent
 Services to improve housing conditions . . . 36.2 percent
 Services to enable children to continue school . . . 27.8 percent
 Other services which many agencies provide include those related to child welfare, vocational rehabilitation, and youth development.

(Excerpted from Welfare Myths vs Fact. Department of Health, Education and Welfare; as reprinted in Society, February, 1972)



Among the distinguished personalities at Ouachita University's summer commencement were (l-r) Dr. Marion G. "Bud" Fray, Southern Baptist missionary to Rhodesia, who addressed the graduates and received a Distinguished Alumnus Award; Mrs. Earl Arthur, who accepted an honorary doctor of science degree for her father, Joseph Wood Kimzey of Magnet Cove, Dr. Daniel R. Grant, OBU president; Miss Elma Cobb of Little Rock, who is noted for her work with the WMU and who received a Distinguished Alumnus Award; and Hal J. Kennamer, of Mesquite, Tex. a longtime educator, who received an honorary doctor of laws degree.

Missionary is speaker

63 get degrees from Ouachita

ARKADELPHIA — Sixty-three students received degrees during summer commencement exercises at Ouachita Baptist University on August 11.

Forty-one students were awarded bachelor's degrees, while 22 got master's degrees.

Dr. Marion G. "Bud" Fray, Southern Baptist Missionary to Rhodesia, was the commencement speaker. He told the graduates that the "Christian experience" requires one to "think right, live right and share right."

Dr. Fray emphasized that after a person has made a Christian commitment, he must continually "update" his spiritual life, instead of basing it on "yesterday's experience."

In order to "think right," he said, one must "have the mind of Jesus," who was "obedient to God even unto death." He told the graduates to "be careful of what you think" and to "learn and store the word of God."

To "live right" requires the Christian to "be blameless," Dr. Fray continued. Recalling his missionary experience, he said that as he was evaluating the African people and their culture, they, at the same time, were evaluating him to see if his life "rang true." Thus, he said, the Christian must lead a life that serves as a "light to guide others to God."

"Sharing right," he concluded, means

that a person cannot keep the Christian message to himself. "Share the word of God and you will be a productive Christian," he said.

Receiving honorary doctorates during the exercises were Hal J. Kennamer of Mesquite, Tex., a longtime educator, and Joseph Wood Kimzey of Magnet Cove, well known in the state as a self-educated geologist. Kimzey was not able to attend commencement, and his daughter, Mrs. Earl Arthur, accepted the degree for him.

Distinguished Alumni Awards were presented to Dr. Fray and to Miss Elma Cobb of Little Rock, noted for her work in the state Women's Missionary Union.

Presentations were made by Dr. Daniel R. Grant, OBU president; Dr. Carl Goodson, dean of the School of Arts and Sciences; Dr. William Trantham, dean of the School of Music; Dr. Dewey Chapel, dean of the Graduate School; Dr. A. B. Wetherington, director of the ATAC center located at OBU; Al Sparkman, president of the OBU Former Students Association; and Frank Taylor, OBU registrar.

There were six honor graduates. Those receiving Magna Cum Laude honors were Pamela King of Arkadelphia and Monte J. Hollowell of Helena. The Cum Laude honorees were

Vire to Archview Church



Vire

Clyde Vire has been called as pastor of Archview Baptist Church, Little Rock.

He comes from Myrtle Springs Church, Hooks, Tex. He has served as pastor of churches in Oklahoma and Arkansas. He is a native of Clarksville.

He holds a B.A. degree from Ouachita University and the master of divinity degree from Southwestern Seminary, Ft. Worth, Tex.

He is married to the former Janet Laster of Clarksville.

Revivals

First Church, Magazine, Aug. 6-13; A. C. Uth, evangelist, Billy Storts, song director; eight professions of faith, two by letter. James L. Tallant is pastor.

Nodena Church, Wilson, July 31-Aug 6; Noble Wiles, evangelist, Jean Smith, song leader; four conversions, 31 rededications. Roy C. Johnson is pastor.

Letter to the editor

Support of evangelism

Please accept my personal appreciation for the constant support you are giving to the work of evangelism and evangelists through your great paper. I am a native of Arkansas. I was reared in Camden and graduated from Ouachita, and have been in full time evangelism six years now. I am able to recognize the value of an attitude such as yours on a denominational level.

It will be my privilege to speak several times to the Arkansas Pastor's Conference this year and I am looking forward to meeting you then. —Sam T. Cathey

Glenda Hodges of Arnold, Mo., Roger Margason of Mountain Home, Elizabeth Passen of Benton, and Larry Torgerson of Gurdon.

Two graduates, Robert Cini of Savanna, Ill. and Hollowell, were commissioned as Second Lieutenants in the U. S. Army. Maj. Charles Watkins, assistant professor of military science at Ouachita, administered the oath.

Ouachita president attends BWA meeting

ARCADELPHIA — Daniel R. Grant, president of Ouachita University, recently returned from a meeting of the Executive Board and Commissions of the Baptist World Alliance held in Kingston, Jamaica.

Dr. Grant attended the meeting as a member of the Commission on Religious Liberty and Human Rights, which is chaired by Dr. Gardner Taylor, pastor of the Concord Baptist Church in Brooklyn, N. Y.

According to Dr. Grant, the meeting marked the first time that delegates from Iron Curtain nations were allowed to come in substantial numbers. The countries represented by them included East Germany, Hungary, Rumania, Poland, Yugoslavia and the Soviet Union. Present among the delegates was the pastor of Moscow's First Baptist Church, which President Nixon visited during his recent visit to the U. S. S. R.

Dr. Grant termed the event "a very interesting meeting which studied trends in religious liberty both in the Western and Communist worlds."

Stiles is ordained

Kenneth Stiles was ordained to the ministry by the Wilmar Baptist church, Wilmar, on July 16. Stiles has accepted the pastorate of the West Side Baptist church in Warren. He is a native of Wilmar where he graduated from high school.

His wife, Pat Binnis Stiles, is a native of Crossett. They have four children — Steve, 13, who has already surrendered to the ministry, Eddie, 12, Todd, 7, and Kim, 1½.

Stiles has supplied for churches in the three Associations of southeast Arkansas for the past year before accepting the West Side church as his first pastorate.

Please let us know . . .

Churches are requested to send to the *Arkansas Baptist Newsmagazine* notice of the death of an active member of the church. Notices should contain the name, age, town, date of death, and church. These should be received in our office not later than 15 days after the death.

Doctrines of the faith Salvation applied: election and regeneration

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The past several studies have dealt with man's need to be saved and God's provision for his salvation. Last week's study dealt particularly with the atoning work of Christ. However, this work alone is not enough for man's salvation. The atoning work of Christ was primarily Godward; that is, it removed all obstacles in the way of God's pardon of the sinner. In other words, the death of Christ provided the basis by which the sinner may be forgiven of his sins.

However, the sinner in his natural state is opposed to God. He, therefore, must be brought to accept God's provision for his salvation, and must learn to love and serve God. In other words, the salvation which God has made possible must be applied to the individual sinner.

In the application of salvation there are two sides — the divine and the human. In bringing the sinner to accept his offer of salvation God works in perfect accordance with his own nature and also with that of man. This study is concerned with the divine side. It includes two things.

First, God decrees to save sinners. God has not only provided and offered a way for all sinners to escape the condemnation for sin, he has definitely planned to bring some to accept this salvation. This purpose of God to save is called election.

Election is not an easy concept to understand nor accept by a great many people. The term itself simply means choice. With reference to God's part in saving sinners it means that God has decreed to bring certain ones, upon whom his heart has been eternally set, to faith in Christ as Saviour. Thus, God plans to save sinners, and he chooses those who shall be saved. This choice is clearly God's and not man's for it was made "before the foundation of the world" (Eph. 1:4).

However difficult election may be to understand and regardless of the problems it poses, it must be recognized that it is a biblical teaching (cf. Matt. 24:22; 25:34; Luke 18:7; John 6:37, 44; 17:2, 6; Acts 13:48; Rom. 8:27-30; 9:11-16; Eph. 1:5-8; Col. 3:12; 2 Thes. 2:13; 1 Peter 1:12.) It is also a historical Baptist doctrine. The *Baptist Faith and Message* affirms the doctrine. It is even more strongly affirmed in older Baptist statements of faith. One may find the doctrine affirmed and explained in more detail by the Baptist writers, J. P. Boyce, *Abstract of Theology*, pp. 302-328; E. C. Dargan, *The Doctrine of our Faith*, pp. 143-144; and W. T. Conner, *Christian Doctrine*, pp. 153-156.

Second, God not only plans to bring sinners to salvation, he acts upon the souls of those whom he has chosen to save. God so acts upon the heart of man that his rebellious nature is changed. This work of God in salvation is expressed principally by the word regeneration.

Regeneration is defined in the *Baptist Faith and Message* as "a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ" (Art. IV, A). It should be noted that it is "a work of God's grace." It is a divine word and not a human change of heart. It is a creative act of God's Spirit in the sinner's heart (John 1:13; 3:3, 5.)

Regeneration effects a change in the sinner's disposition. The prevailing disposition of the unregenerate soul is opposed to God. In regeneration this opposition is changed to love and loyalty. There is a reversal of the natural sinful disposition, and after regeneration the controlling principle is love and loyalty to God (II Cor. 5:17.)

Thus, God's work in salvation is electing and regenerating. Next week we will look at man's part.

Deaths

Mrs. Clara Miller, 57, Rosie, died Aug. 16. She was a member of Rosie Church.

Charles Christie Atkinson, 74, Star

City, died Aug. 19. He was a member of First Church, Star City and father of Charles Atkinson, pastor of Green Memorial Church, Little Rock.

Arkansans appointed

18 new foreign missionaries named; support increased

RICHMOND (BP) — The Southern Baptist Foreign Mission Board here appointed 18 persons to its overseas force, heard its top executive project a possible 175 new appointments by the end of 1972, and voted to bolster financial support for missionaries with 10 or more years of service.

The board also approved a reorganization of its department of missionary education into three new sections, with the present director of audio-visuals becoming head of a new program and product development section.

The new missionaries include Mr. and Mrs. Robert W. Crockett of Azle, Tex. appointed to Argentina.

Crockett was graduated from Ouachita University, Arkadelphia, having also attended Southern State College, Magnolia, and Arkansas State College (now University) in Jonesboro.

During the two years between college graduation and his enrollment in seminary, Crockett was pastor of Valley View Church, Harrisburg and he taught sixth grade in nearby Cherry Valley. His earlier pastorates, both in Arkansas, were the First Churches of Kingsland and Bingen.

Born in Memphis, Tenn., Crockett grew up in Cross County, Ark.

Mrs. Crockett, a high school home economics teacher, has taught in Azle since 1969. She previously taught for a year in Peaster, Tex., two years in Cherry Valley and a year in Cross County.

A graduate of Ouachita University, she worked there for a year as assistant dietitian following her graduation. She is the former Annette Perkins of Cross County.

Executive Secretary Baker J. Cauthen, in his report to the board, noted that since the last meeting of the board in June, 66 missionary journeymen had been commissioned for two-year terms overseas.

Cauthen said that while the number of missionaries appointed this year is expected to be fewer than 226 appointed in 1971, it is probable that about 175 will have been appointed or employed by the end of 1972. This includes the 66 journeymen.

Beginning next year, Southern Baptist missionaries will receive an allowance based on length of service, according to an action taken by the board.

The allowance, in the form of pay increments, will be \$300 at the end of 10 years of service by the missionary plus \$150 after every five years of additional

service.

This means that a missionary couple with 20 years of service will receive an additional \$1,200 Jan. 1, 1973, when the allowance becomes effective.

In approving the longevity allowance, board members were acting on the latest recommendation of a special committee on missionary support.



Rev. and Mrs. Robert W. Crockett

Chapel proposed at Training School

On an average, 125 girls occupy the Girls' Training School located at Alexander, Arkansas, and it is for their use and benefit that here has been proposed the building of the one facility they have never had — a Chapel.

As designated, this building will contain a chapel room seating 150 and expandable to seat 175. It will also have a large social lounge with wood-burning fireplace and an adjoining kitchenette, a library, an office for the chaplain, and another office which may be used for counseling. The lounge has been planned for easy division into Sunday School rooms.

To be built overlooking the lake, between the Superintendent's home and the Infirmary, the proposed cost of the

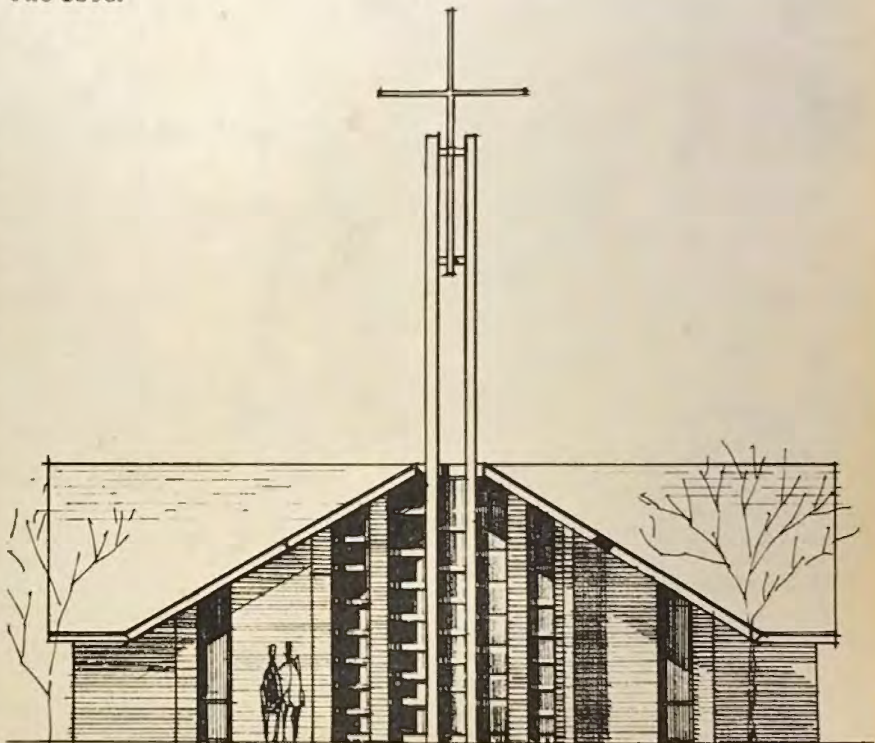
chapel is \$70,000, of which the Auxiliary needs to raise half.

The chapel is a much needed facility. It would be used by the chaplain to perform a spiritual ministry for the girls assigned to the institution, the staff, and visiting families.

Billy Dunn serves as Chaplain of the Girls' Training School. Chaplain Dunn's salary and benefits are provided by the Arkansas Baptist State Convention. He serves as a member of the school staff and within the policy structure of the institution.

Chaplain Dunn is pleased with the efforts of the Auxiliary (concerned citizens) and encourages prayerful support for them in this task.

The cover



OBU Youth Choir Day set for September 9

ARKADELPHIA — Ouachita Baptist University's Second Annual "Youth Choir Day" has been scheduled for Saturday, Sept 9. The event is open to youth choir members from Baptist churches throughout Arkansas.

After arriving on campus shortly after noon, the participants will begin rehearsals for the choral numbers which they will present that night at the half-time of the Ouachita-Bishop College football game. The selections include "Just As I Am," "Everything Is Beautiful" and "The Battle Hymn of the Republic." The group will be directed by Charles Wright, OBU professor of music, and accompanied by the Ouachita Band, under the direction of Marvin Lawson.

Entertainment and meals will be provided for the youth during their visit to the University.

Choirs wishing to make reservations for the event are asked to contact Ed Coulter in the OBU president's office. The deadline is Sept. 1.

Sibley Burnett, Bible school leader, dies



Burnett

NASHVILLE (BP) — Sibley C. Burnett, who worked in Vacation Bible School leadership at the Baptist Sunday School Board for 30 years before his retirement in August, 1967, died suddenly at his home in Nashville Aug. 21.

During the year following his retirement, he served as pastor of an English-speaking Baptist church in West Berlin under auspices of the Foreign Mission Board of the Southern Baptist Convention.

He was the first Baptist Student Secretary for Nashville colleges, serving Vanderbilt, Peabody and Scarritt from 1932 to 1933.

His religious work also included service as minister of education, pastor, and youth leader.

Burnett is survived by his wife, Anita Florence Vaught Burnett, sister of W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock; and two children. Sibley Charles is a scientist at Los Alamos, N. M. Mary Roanna is the wife of Trent Butler, a professor at the Baptist Theological Seminary at Ruschlikon, Switzerland.

Between parson and pew Parsonage or housing allowance?

By Velma Merritt



Mrs. Merritt

The trend among Southern Baptist churches who must decide what to do about a home for the pastor is to give a housing allowance instead of furnishing a house. The pros and cons of such a decision are many; however, many pastors who have been given the housing allowance like it and so do their church families. Other pastors prefer the parsonage.

Here are some facts about each choice.

When a parsonage is furnished . . .

The new pastor can move onto the field much faster and not have to be bothered with looking for a house.

It is often a nicer home than the pastor could afford because it has no taxes on it.

The pastor does not have a monthly house payment and often utilities are paid.

Upkeep is left up to the church.

When the pastor leaves the field, no provisions must be made for selling his house.

It is usually easily accessible to the church.

The pastor can have a comfortable home even though he does not have savings for a house down-payment.

When a housing allowance is given . . .

The pastor's family can use their house payments as a method of saving.

The pastor can choose a home which meets his family's needs.

The pastor learns what it is like to live like his church members to make house payments, pay insurance, and provide upkeep.

The pastor has the pride of ownership.

The pastor can choose a house he really likes and can decorate it in any way he chooses without consulting a committee.

The church is free of the "housing business."

When retirement comes the pastor will have enough equity built up to have his house paid for and not have to buy a house when his income is lessened.

Churches which must reach a decision about a house for the pastor should carefully weigh the advantages of the parsonage or housing allowance and choose the one which best suits their church and the desire of their pastor.

For summer missionary

Work with church is varied



Miss Ettinger

Dear BSUers: The first week I worked with a GA group and cleaned and painted the parsonage. Not only was the work fun but the ladies and kids were great. I have spoken in Sunday School and the church services. I am singing in both the youth and adult choir.

At Martindale we have just finished Bible School. We had a total enrollment of 90 with an average of about 70. We had six children who made professions of faith, and nine rededicated their lives. I worked with the older group (7-9) on a drama, which we presented Sunday night for the V.B.S. program. I also had a picnic for the older children's department and had 30 kids stay for it. The next day I had a picnic for the junior high and had 10 stay for that one. Bible School closed on Sunday night with a program for the parents. We had a wonderful group of people there.

Sincerely,
Ellen Ettinger

(Ellen Ettinger, a student at John Brown University, was one of 32 Arkansas students sent as Summer Missionaries by her fellow students. She served half of the summer as Youth Director at Martindale Baptist Church and the other half as counselor at GA Camp.)

Trusting the people with the Cooperative Program

Editor's note: This is the first of a series of six articles on the Cooperative Program written especially for Cooperative Program Month. The series is being circulated nationally by the SBC Stewardship Commission, but the articles were written by Roy F. Lewis, of our own Arkansas state convention staff.

"Tell the truth and trust the people" was the personal motto of Dr. J. B. Lawrence as he led the Home Mission Board through its financial crisis in the depression years. His success in leading the mission agency to a position of financial stability and integrity

vindicates the wisdom of his philosophy.

Such a philosophy also permeates the promotion of the Cooperative Program. No financial plan of any denomination receives closer scrutiny or more careful planning than the Cooperative Program.

The membership of each cooperating church decides what portion of its undesignated gifts will be used to support Southern Baptist causes. That portion is then forwarded to the state convention offices, where it is divided between state and Southern Baptist Convention causes according to the budget adopted previously by church

messengers to the convention. In Arkansas, 61.68 percent is retained for ministries within the state, and the remaining 38.32 percent is forwarded to the Southern Baptist Convention Executive Committee in Nashville, Tenn.

The amount received in Nashville is distributed among Southern Baptist agencies according to the budget adopted by the convention messengers. The funds then received by each agency are controlled and supervised by that agency's board of directors or trustees or commissioners.

Thus, at each step along the way, elected messengers determine how the funds will be budgeted. Representatives elected by the messengers see that the convention's wishes are followed. In addition to these safeguards, each agency also has its records audited by a qualified accountant, and the results of the audit are reported to Southern Baptists.

The use of Southern Baptist mission funds is not under the direction of any ecclesiastical hierarchy; the money is controlled throughout the process by the same people who contribute it.

Baptist people have a way of making the right decision when they have the facts. Perhaps it is significant that the most enthusiastic supporters of the Cooperative Program are those who know it best; its critics can usually be numbered among the uninformed.

October, designated as Cooperative Program Month, is an opportunity to inform the people. Give them the facts and information. Give them the truth, but make sure it's the whole truth. Let's "tell the truth and trust the people."

Student worker helps with tour



Miss Bailey

Dear BSUsers: This past week about 26 of us have been on a tour of Arkansas. We got to see the Passion Play at Eureka Springs and it really had a great effect on the kids. Thursday we were at Walnut Ridge and then went to Crowley's Ridge State Park from there and were at Jonesboro that night for supper. First Baptist Church of Jonesboro fed us and presented a good program. They had a good children's choir that sang and also a singing group from Nettleton called "The New Youth." They were really good and I think had a great effect on some of the kids because one of the older boys became a believer on our way back to Crowley's Ridge that night. There were several sincere rededications made that night too. That was the "highlight" of the tour.

Sincerely,
Pam Bailey

(Pam Bailey, a student at Southern Baptist College, is one of 32 Arkansas students sent as Summer Missionaries by her fellow students. She is serving at the Children's Home in Monticello.)

Student works in city Bible schools



Brock

Dear BSUsers: The mornings of the week June 18-24 were spent at Mt. Olive Church of North Little Rock. We enrolled 92 in our Vacation Bible School and had an average of 58 with 39 professions of faith. This is our 5th school. In the afternoons we went to Sharon Baptist Church in Alexander. In that school we enrolled 75 with average attendance of 51 and 22 professions of faith. On Sundays I worked at the 9th & Thayer warehouse church. We had over 110 kids in a room 12' x 18'.

During the week of June 25-July 1 we had morning VBS at West Scenic Hill Apt. in North Little Rock. We enrolled 22 that week with an average attendance of 14 and had 6 professions of faith. We met under a porch in the complex. In the afternoons at 5:30 p.m. we started the school at St. Stephan

Baptist Church of Dixie Addition in North Little Rock. This was our largest school with an enrollment of 155. We averaged 118 and had 82 professions of faith.

Sincerely,
Jim Brock

(Jim Brock, of ASU is one of 32 Arkansas students appointed by the Student Department. He is working with Second Baptist Church of Little Rock in various VBS.)

Larry Williams to NLR



Williams

Calvary Church, North Little Rock has called Larry Williams as music and youth director. He comes to the church from Mt. Olive Church, Crossett. Williams is a native of Hope and a graduate of Ouachita University. His wife, the former

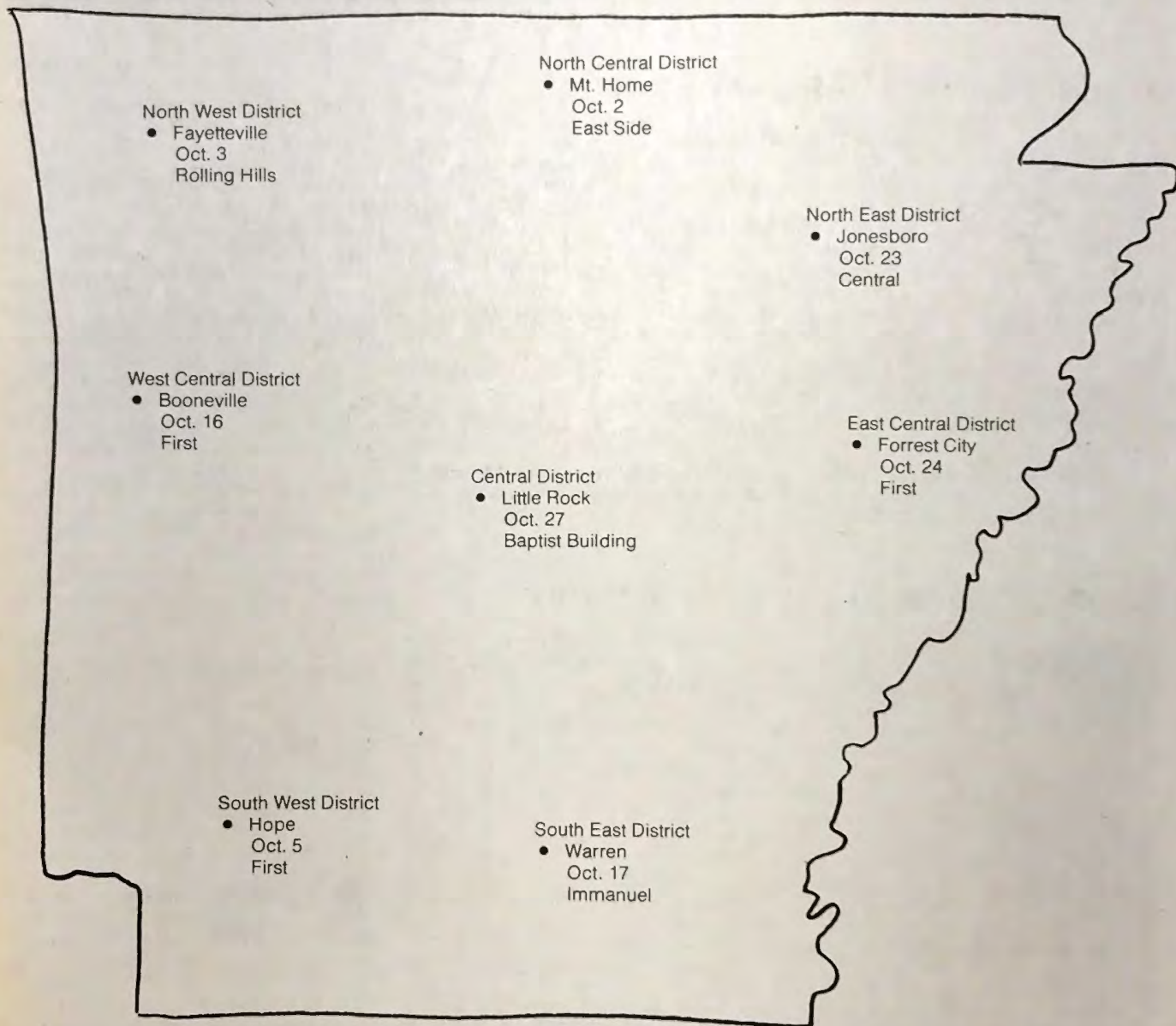
Jean Ann Lloyd of Springdale, also is a Ouachita graduate. He began his ministry with the church Aug. 20.

Brotherhood district leadership clinics

Training for Brotherhood Officers will be available in October at District Leadership Training Clinics. The Clinics are for Associational Officers and church Brotherhood officers. Each session will deal primarily with the responsibilities of the Associational Director, the Royal Ambassador Leader and other officers in providing assistance to church Brotherhood Officers.

The map indicates the date and place of each district meeting. Plan to attend one of the meetings. Select the one most convenient for your schedule and attend.

Competent instructors will be conducting each of the clinics.



People convention

The state Sunday School Convention, Sept. 25-26, 1972, will have a "people" theme.

"People-to-People" is the continuing theme of Sunday School work for 1972-73.

Leaders and members who attend the five sessions at Immanuel Church, Little Rock, will learn specific details of the annual emphasis.

The five sessions of the convention will start at 2 p.m. Monday and close with the evening session on Tuesday. Each session will carry a specific emphasis of the overall theme, as follows: 1. Make a Commitment to Reach People; 2. Go Find People; 3. Prepare for People; 4. Witness to People; and 5. Involve New People.

Age group conferences and general sessions are designed to help leaders and members understand the "people" emphasis, and to be inspired to participate in the action for the upcoming year.

People Convention, Sept. 25-26, Immanuel Church, Little Rock.

See you "people" then and there. —Lawson Hatfield, Sunday School department.

Lay evangelism schools and BSU

The Lay Evangelism Schools have proved to be very effective with college students. Our materials are prepared for all types of people. However, they are unusually popular with college and university students.

Through May 11 our BSU Directors had conducted 10 Lay Evangelism Schools on state college campuses with 195 students trained to share their faith. One thousand Bible study kits were used both in group study and individual studies including "Jesus Christ, The Holy Spirit and The Christian Witness." The directors conducted nine schools in local churches.

One girl, immediately following the lay evangelism school, First Church, Fayetteville, shared her faith with a student in the dormitory with whom she studied. She saw the girl confess her faith in Jesus Christ.

A law student described the lay evangelism school as a turning point in his life. He started a SHARE group in law school, and saw two of his classmates make professions of faith in Christ as their Saviour and Lord.

Some of the goals of the BSU in the near future are: (1) to have each of the directors take the SHARE training at

Ridgecrest and Glorieta just as all of the directors took the WIN training at Houston; (2) to have the directors to continue to lead in lay evangelism schools in churches; (3) to have on each of the campuses either a lay evangelism school or a SHARE conference; (4) to have a music group to appear on a state college campus with an evangelistic speaker; and (5) to have 1,000 students take the Lay Evangelism School training or SHARE training in order to share their faith.

Praise God for our BSU leaders! — Jesse S. Reed.

Church administration workshops



Davis

Five Area-Wide Church Administration Workshops will be conducted in Arkansas during the month of October. Each workshop will be conducted on Monday afternoon, Monday night, Tuesday afternoon, and Tuesday night.

At each of these four sessions there will be one conference for pastors and other staff members and one conference for church secretaries. Pastors are urged to allow their secretaries to take time off to attend these four important sessions. A conference will also be conducted each of these two nights for deacons. The ministry of the deacon will be discussed.

Pastors and staff members will deal with such subjects as "How to Make Meetings Meaningful," "How to Work With Others," "How to Handle More Work in Less Time," and "Confronting the Conflicts of the Pastorate."

Church secretaries will deal with such subjects as "The Secretary as a Professional," "How to Improve Your Communication Skills," "How to Improve Your Church Publications," and "The Church Office, Organized to Serve."

These workshops will be led by leaders from the Church Administration Department of the Sunday School Board plus outstanding leaders from adjoining states.

The dates and meeting places are as follows: Oct. 2-3, 1972, Immanuel Church, El Dorado; Oct. 2-3, 1972, Beech Street Church, Texarkana; Oct. 9-10, 1972, Calvary Church, North Little Rock; Oct. 23-24, 1972, Calvary Church, Blytheville; and Oct. 30-31, 1972, Elm-dale Church, Springdale.

Woman's viewpoint

So blind me, Lord

By Iris O'Neal Bowen

Oh, blind me, Lord,
as Saul was blinded there upon the road,
that I may be compelled
to view the awesome glory that is Christ;
to walk in darkness till the healing comes
and I am cleansed — completely cleansed and changed.

Oh, I have never held the coats
of those who cast the stones
at Stephens of today,
but I have sat, doing nothing, and in sitting
Allowed the world to throw stones at Thy gospel preached.

No, I have never dragged
A Christian from his witnessing,
but I have often failed
to intercede and take the strong defense
For Jesus' sake.

So blind me, Lord!
Destroy this human sight
that I may see the world
through Jesus' eyes.

Family and Child Care services at record level

In preparation of our annual report for the Convention, I noted that our Child Care ministry had served more individuals than ever before in its history. It is unfortunate that the conditions in our society seem to multiply personal and family problems, but our staff is grateful to be part of a Christian ministry to help meet these complex personal and family needs by combining professional services and Christian compassion.

Some of the highlights of a busy 12 months:

Baptist Home for Children — During the year we provided quality care for 76 children at ABHC. Some of the children were there for only a short time while the majority lived there most of the year. Of this number there were 43 new admissions during the year. Our staff is dedicated to helping children come to grips with their personal and family problems; to help them grow and develop to utilize their full God-given potential; and to build and strengthen family relationships when possible.

Graduates — There were seven graduating seniors in our program at the end of the school year; six graduating from high school and one from college. These graduates represent somewhat the spectrum of our Child Care services; five of these were from the Childrens Home and two young men were from our foster care program. Their time in our care ranged from less than one year to seven years.

Area offices — Our area offices processed 338 new referrals during the year representing a variety of problems. On an average, each referral represents services to three individuals.

Foster Home — Group Home — During the year, 17 of our children lived in foster homes under our supervision. It is gratifying to see a needful child and resourceful foster family work together to assist these children in developing firm foundation material for life. Our group home for boys in Jonesboro provided care for 10 boys.

Arkansas Baptist Family and Child Care Services is indeed grateful for the assistance received through the Cooperative Program, the annual Thanksgiving offering, and other gifts

from churches and individuals. It is our desire and commitment to be good stewards of these funds as we channel them into appropriate services that exemplify the compassion of Christ. —Johnny G. Biggs, Executive Director of Family and Child Care Services

Chute joins PR office of Sunday School Board

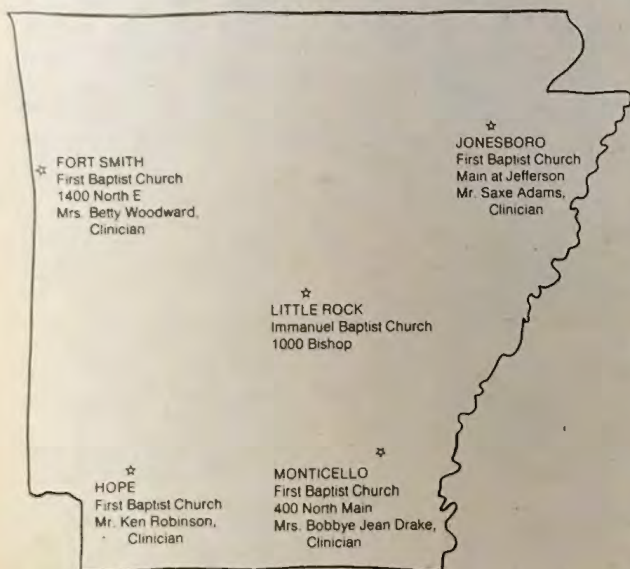
NASHVILLE (BP) — Michael D. Chute, native of Waynesville, Mo., has joined the staff of the Southern Baptist Sunday School Board as an information specialist in the public relations office.

In his work he will share responsibilities for interpreting the work of the Sunday School Board through news and feature writing.

Chute received the Bachelor of Arts degree in Journalism from Oklahoma Baptist University, Shawnee, where he was a member of the college's public relations staff. He also attended Missouri Baptist College, Hannibal-Lagrange.

Graded choir leadership clinics

September 9, 1972



SCHEDULE

- 9:00 Registration
- 9:30 Demonstration Rehearsal
- 10:30 Break
- 10:45 Work with leadership
 - Discuss objectives of Rehearsal period
 - Discuss techniques used, Answer questions, etc.
- 12:00 Lunch
- 1:00 Discuss methods and materials for preschool children (4's & 5's) and for older children (grades 4-6)
- 2:30 Dismissal

WHO SHOULD ATTEND?

- Children's choir directors,
 - Accompanists,
 - Rehearsal mothers, and
 - Rehearsal assistants
- The discussion time will give opportunity for everyone to ask questions.
- Make your choir year 1972-73 the greatest for the Kingdom of God, and for the children.
- This activity can make a "good year" TERRIFIC!!!

Send in your registration form as soon as possible. **No registration fee required.**

to Church Music Department
525 West Capitol
Little Rock, Arkansas 72201

Missionaries in Israel release document against anti-Semitism

HAIFA, Israel (BP) — Southern Baptist missionaries in Israel have released the text of a resolution against anti-Semitism which the mission, officially the Baptist Convention in Israel, adopted last May.

The resolution denounced anti-Semitism as "a sin against Christ," as "a sin against the Jewish people," and as "a denial of the spirit and teaching of Jesus."

It was not released earlier pending its ratification by Baptist churches, institutions and officials in Israel, said missionary Dwight L. Baker, chairman of the mission's resolutions committee.

While many Baptist bodies and individuals have signed, some have yet to take action, said Baker. However, the mission decided to announce the resolution without further delay.

The resolution adopted by the Baptist missionaries in Israel preceded by only a few days adoption of a similar resolution on anti-Semitism by the Southern Baptist Convention meeting in Philadelphia. Last year in St. Louis, the SBC adopted its first resolution on the subject, disavowing anti-Semitism as unchristian.

Baker said the 29 Southern Baptist missionaries assigned to Israel hope that the resolutions, "which firmly express the solidarity of the local Baptist body and its sponsoring church body in the United States with the Jewish people, will mark a new milestone in positive, reciprocal Jewish-Baptist life encounters."

"Even more," continued Baker, "we hope that these resolutions will help open the way for an activated deeper fellowship between the people of our closely related faiths."

The resolution reads as follows:

"I. As Christians and Baptists in Israel, we deplore the incomparable suffering of the Jewish people in history and in modern times. We acknowledge that oftentimes the persecution they bore took place in so-called Christian countries and under so-called Christian rulers.

"We further recognize that the unworthy motive which caused most of Jewish ill-treatment was rooted in 'Christian' anti-Semitism, deriving from the assumption that since the Jew rejected Christ, he was considered cursed of God and his sufferings deserved.

"It is some small comfort to recognize the faithful witness of many Christians through the ages, who at the cost of

personal peril, protested with their lives against anti-Semitism and gave protection to its victims.

"II. Furthermore, we denounce anti-Semitism as a sin against Christ, whose only conquests are made by love, and a sin against the Jewish people.

"We especially deplore attitudes and actions in history that have resulted in the persecution and suffering of the Jewish people solely because of their religion, for Baptists have always considered themselves to be champions of those who endure religious discrimination, having suffered in no small way for their own beliefs in the past.

"This however, is not to excuse many Baptists and other Christians for their silence while six million Jews perished in Nazi lands under Hitler. Baptists, in the future should resolve to accept responsibility for the welfare of those who suffer if they are to teach and proclaim responsibility.

"III. Therefore, we the undersigned Baptists in Israel, resolve to:

"1. Accept and love the Jewish people and seek for them the common rights and dignities bestowed impartially by God upon all his children;

"2. Denounce anti-Semitism as a denial of the spirit and teaching of Jesus;

"3. Call on fellow Christians not to wrongly present in Christian teaching the historic events which led to the crucifixion of Christ in a way that would either directly or indirectly place upon the Jewish people today responsibilities which belong to our corporate humanity and not to one race or community;

"4. Help meet the needs, physical when necessary, and especially the need for friends and allies of those who suffer as the result of anti-Semitism, discrimination and persecution;

"5. Cooperate with Jews in an attempt to erase causes of friction and misunderstanding through forums, discussion groups, dialogue and other meaningful encounters;

"6. Invite other sincere individuals and groups to join us in presenting a common front to combat and attempt to eliminate the sin of anti-Semitism wherever it exists in attitude or practice."

The Association of Baptist Churches in Israel, the national body related to the Southern Baptist mission, consists of seven churches with about 235 members.

Interfaith witness

By M. Thomas Starkes
(First in a series of four)

Mohan is from Kenya but currently lives in Longview, Texas, where he is a student. When I first met him at a Lay Learner's Institute at Glorieta this summer, Mohan was wearing the white turban which usually marks the Sikh culture and religion from India. When asked about the turban, the young man spun out a story of glorious conversion to Jesus Christ. The crux of the story was that one responsible Christian had acted positively and firmly in love to Mohan's spiritual and physical needs.

Interfaith witness is predicated on five basic ideas: that every person is searching for God though at the moment he may be serving a god; that every human being is a common searcher, i.e., even a dedicated Christian does not have all the answers; that clear witness of Jesus can be given best from a stance of listening love; and that the truths revealed in and through Jesus Christ will hold up in the open marketplace of idea interchange.

Just as someone in Christ responded to Mohan's search, there are responsible Christians in Arkansas wanting to know what to say when witnessing and listening to Hindus, Jehovah's Witnesses, Jews, Catholics and Latter-day Saints. These Christians may be at a loss in knowing how to build friendships and bear witness to fellow seekers after God. For the purpose of aiding Christian witnesses, conferences are planned soon in your area in which qualified experts will offer training for skills in crossing religious lines. Got any learners in your church? How about yourself?

* * *

Dr. Starkes is Secretary, Department of Interfaith Witness of the Home Mission Board of the Southern Baptist Convention.

* * *

A Seminar on Witnessing to other faiths will be held in Immanuel Baptist Church, Little Rock, October 31-November 1, 1972. Jointly sponsored by the Arkansas Baptist State Convention and the Home Mission Board, it is open to all Arkansas Baptists. Preparation for the seminar can be made by reading Dr. Starkes' books *Confronting Popular Cults* (Broadman), *No Man Goes Alone* (Home Mission Board), and *Interfaith Witness* (Brotherhood Commission, S. B. C.). All are obtainable through the Baptist Book Store. His book, *Consider the World Religions*, can be obtained from the Baptist Sunday School Board.

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What happens if you are hospital confined? Your paycheck usually stops but bills continue to pile up. Therefore, an income is needed to help pay bills, buy groceries, etc. for the family.

Our new Hospital Income Plan will help offset these extra expenses at a small cost that every subscriber can well afford. \$1.00 pays the first month's premium regardless of age or the number of members in the family to be protected. Then you, in accordance with your age, will pay the low rates in the following schedule.

| MEN OR WOMEN | |
|-------------------------|-----------------|
| \$200.00 WEEKLY BENEFIT | MONTHLY PREMIUM |
| Ages 18 thru 49..... | \$ 5.56 |
| Ages 50 thru 65..... | \$ 7.78 |
| Ages 66 thru 74..... | \$10.00 |
| Ages 75 thru 90..... | \$15.00 |
| Each child (0-17)..... | \$ 1.68 |

| MEN OR WOMEN | |
|-------------------------|-----------------|
| \$100.00 WEEKLY BENEFIT | MONTHLY PREMIUM |
| Ages 18 thru 49..... | \$ 2.78 |
| Ages 50 thru 65..... | \$ 3.89 |
| Ages 66 thru 74..... | \$ 5.00 |
| Ages 75 thru 90..... | \$ 7.50 |
| Each child (0-17)..... | \$.84 |

(Children receive one-half Hospital Benefits)

ACT NOW — First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED TAX FREE.

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 \$200 (or \$100.00) per week when you are hospitalized for as long as 52 weeks, up to \$10,400.00 (or \$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 \$28.56 (or \$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.

10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

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.

11. HOW DO I OBTAIN THIS EXTREMELY LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to

the company address below. Remember, no salesman will call, and as this is a limited enrollment, mail the form today.

This policy is renewable at the option of the company only, and premiums may be subject to change.

REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY — FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.

Make all checks or money orders payable to
Standard Life & Accident Insurance Company

MAIL TO STANDARD LIFE AND ACCIDENT INSURANCE COMPANY,
P.O. BOX 25097, OKLAHOMA CITY, OKLAHOMA 73193

APPLICATION FOR PAYCHECK PROTECTION PLAN

To: Standard Life and Accident Insurance Company
P.O. Box 25097, Oklahoma City, Oklahoma 73193

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Paycheck Protection Plan.

My name is _____

Street or RFD No. _____

City _____ State _____ Zip _____

Date of Birth, Mo. _____ Day _____ Year _____ Age _____

My Occupation is _____

My Beneficiary is _____ Relationship _____

I desire the following WEEKLY BENEFIT \$200.00 \$100.00

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

FIRST NAMES — MIDDLE NAMES — LAST NAMES DATE OF BIRTH

| | DATE OF BIRTH | | | AGE |
|-------------------------|---------------|-----|------|-----|
| | MO. | DAY | YEAR | |
| 1. _____ (APPLICANT) | | | | |
| 2. _____ | | | | |
| 3. _____ | | | | |
| 4. _____ | | | | |
| 5. _____ | | | | |

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

(715)

ARB 8



THE GOOD THIEF: John Carow, director of the Good Thief Coffee House in Orlando, points out a Bible passage after playing checkers with a young man who came to the establishment, sponsored by First Baptist Church of Orlando, seeking hope for a better life. (BP) Photo

Coffeehouse characters pose stark contrast with Disney's

By Adon Taft

ORLANDO, Fla. (BP) — The fantasy land of Disney World near here offers a stark contrast with the harsh reality of the Good Thief Coffee House in Orlando's inner city.

While the coffee house attracts a clientele of characters every bit as outlandish looking as those who inhabit Disney World, there is a big difference.

The Disney characters are a happy, carefree lot of make-believe creations that are almost human. They cavort for the pleasures of thousands of onlookers in the bright, meticulously neat surroundings of the tourist park.

The pathetically grotesque characters who after dark slip into the unpretentious coffee house next door to one adult theater and across the street from another are, however, sometimes looked upon as less than human by the throngs who avoid that section of the inner city just a few blocks from three of the largest churches in Florida.

But The Good Thief Coffee House, sponsored by First Baptist Church here, is trying to change that.

John Carow, a member of the church who runs the coffee house, says he sees beneath the brazen dress and drug-induced bravado of many of the alienated and fearful youth, a deep desire and search for the one who can save them from their loneliness.

"You've got to love them but not what they do," explained the 57-year-old father of three children who gave up an 18-year career in the insurance business to become director of The Good Thief Coffee House 18 months ago.

"You can't fool the kids," he went on. "You can't say you love them if you don't. They know. You can't work here if you don't love kids."

Strangely enough, it is the older people who seem best able to love such unlovely people, Carow noted. Of the dozen or so volunteers who help him operate the coffee house, most of them are in their sixties. The remainder are over 40.

The youth of the church staffed the place in the beginning, but some dropped out because their limited experience had not given them the capacity to love in the way necessary for the job, he said.

Carow added that it is really difficult to get good volunteers, who have this deep capacity to love the unlovely, to work at the center.

It is not, however, difficult to attract kids. Up to 100 youth at the time flock to The Good Thief to eat peanut butter sandwiches, listen to gospel rock music, take part in the nightly "God-rap", meet other young people, play games, seek a

private talk with "John", or even attend the Sunday night Bible Study.

The response has been great among the kids, Carow noted. Although "I am not much on statistics, there have been about 300 or 400 kids converted during the two years the coffee house has been open. This year, 49 have accepted Christ, and we've gotten four girls off the street and found them jobs."

Not all the converts, however, are youth. "We've had anywhere from 16-year-olds to 50-year-olds accept Christ here," said Carow. "We originally intended to work only with those up to 27 years old, but we couldn't say no to anybody."

During an interview here, "John," as he is affectionately called, was interrupted by a constant stream of young people who came by just to say, "Hello," or "Goodbye." Often they hugged the gray-haired director and promised to write as they left.

"Some of them are just passing through," he explained. "Some of them are runaways. Some are here looking for work — usually at Disney World. Many of the kids are on drugs. Some are prostitutes."

He quickly added The Good Thief is not a drug abuse center, but "we've seen many of them get off drugs through Christ right here. They're usually between 16 and 21 years of age, and are not on hard drugs."

Two years ago, when a boy named Greg came into The Good Thief, high on drugs, he pulled a knife and wanted to kill someone, Carow recalled.

"Someone told him, 'Jesus loves you, and I love you,' but Greg responded, 'Get out of my way.' They said it again, and he put the knife away. Greg kept coming back, and became a Christian.

"Now he drives a soft drink truck, and comes back to help us between runs," the director noted. He added that the church also helped get a job with him for another fellow who came in like Greg.

Many of the kids who come to The Good Thief get jobs, and some wind up attending or even becoming members of a church.

Although Carow finds it difficult to enlist volunteers to work at the coffee house, he said the financial support from the church is excellent. The church started the place with a \$50 investment, and now provides an \$18,000 annual budget.

The church also opened a year or more ago a Bible House for boys who had been converted through the ministry, providing a place for them to live and study the Bible. Some of the neighbors, however, objected and

Baptist leader opposes 'tax credit' parochial aid

WASHINGTON (BP) — A Baptist spokesman here opposed proposed legislation that would allow tax credits to parents of children in parochial schools.

John W. Baker, acting executive director of the Baptist Joint Committee on Public Affairs, charged that such aid to parochial schools would violate both the principles of religious liberty and of sound public policy.

The week-long hearings were conducted by the Committee on Ways and Means of the U. S. House of Representatives. Rep. Wilbur D. Mills (D., Ark.) is chairman of the committee.

The proposal, in brief, would allow a tax credit for tuition paid by a parent or guardian to any private nonprofit elementary or secondary school. This tax credit would be allowed to cover actual tuition costs up to a maximum of \$200 per dependent.

The plan would work like this. If a parent with four children in parochial schools owed the federal government \$1,200 for income taxes, he would be allowed \$800 credit on this tax bill. Thus, he would pay only \$400 income taxes.

A Ways and Means Committee publication summarizing the proposal states that there are a total of 140 bills pending in the House of Representatives providing tax credits and/or deductions for elementary or secondary education expenses in private schools.

"What must not be lost sight of," Baker testified, "is that though the tax credits would be provided for parents or guardians of students in private

brought pressure to bear on the church to close the house.

While the coffee house has overcome much of the original resistance from some of the people in the church and city, including city officials and police who now even come in to rap with the kids, there is still much to be done, Carow pointed out. They hope to be able to provide a Bible House for girls, believing there would not be much opposition to such a home for runaway girls. He also hopes to expand the operation to serve more of the mixed up kids.

Whatever the future, Carow is convinced that the church must seek to minister to kids on a bum trip that missed all the redeeming qualities of the celebration of life exhibited so dramatically at nearby Disney World.

nonprofit schools the purpose of the act is to aid schools rather than parents and to give substantial governmental aid to private school systems."

He further pointed out that "more than 90 percent of the schools to be aided are operated by churches to provide religious education and religiously impregnated secular subjects to students who usually are members of the religious group sponsoring the school."

The Baptist representative declared that "we do not object to this kind of education . . . but we do disagree with the proposition that these schools should be supported in part by public funds.

"There can be no escape from the conclusion," Baker continued, "that such infusion of public funds into religious education benefits the sponsoring church and that the net result is that the taxpayers generally are forced to join in subsidizing religion."

Baker asserted that such practice would violate both the "free exercise" and the "no establishment" clauses of the First Amendment to the Constitution. The amendment reads in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Baker further emphasized that the proposed tax credit plan would be "unwise public policy fiscally, educationally and socially."

Such a policy, he said, would lead to inequities between families with substantial incomes and those with low incomes and that "tax credits" would "provide an inequitable tax loophole for a special group of taxpayers."

Baker listed several ill effects of "tax credits." Among them are: (1) a weakening of the public school system, (2) promotion of internal strife and tensions among the religious and other groups in the nation, and (3) opening the door to a wide variety of private school systems supported by public funds.

Baker concluded that "the democratic and melting pot attributes which the public school system fosters stand to suffer in the struggle and, if this happens, the nation will be the loser."

Old-timey brush arbor draws fourth of county

By Robert O'Brien

FRANKLIN TEX. (BP) — The "old timey" brush arbor revival, a supposed relic of the rural past, is alive and well near here.

The brush arbor get-together ended a six day stand this summer about six miles west of the county seat of Robertson County in Southeast Texas.

It drew about one-fourth of the county's 14,389 residents into the persimmon-brush-covered enclosure of freshly hewn oak poles.

Some local folks will vow that it brought drenching rain — unheard of this time of year — which skirted the actual arbor site but perked up cow pastures for miles around.

The arbor meeting, conceived by Bland Watson, pastor of Shiloh Baptist Church, Franklin, was sponsored by 15 Robertson County Baptist churches, ranging in size from 19 resident members to 577. James Hester of the Texas Baptist Evangelism Division assisted in coordination.

About 35 men worked three days to cut the poles, haul the brush and build the arbor for the Robertson County Encounter Crusade.

The results surprised even the most optimistic organizers. Total attendance reached 3,325 or 1,245 more than the total resident membership of the sponsoring churches and about 23 percent of the county's population.

An then there was that rain, which drenched the surrounding countryside but touched the arbor site only one night out of six.

"The black clouds parted like the Red Sea," marvels Bland. "We could see them headed toward us each night. But we prayed about it, and the clouds split and circled us — about a half mile away on all sides."

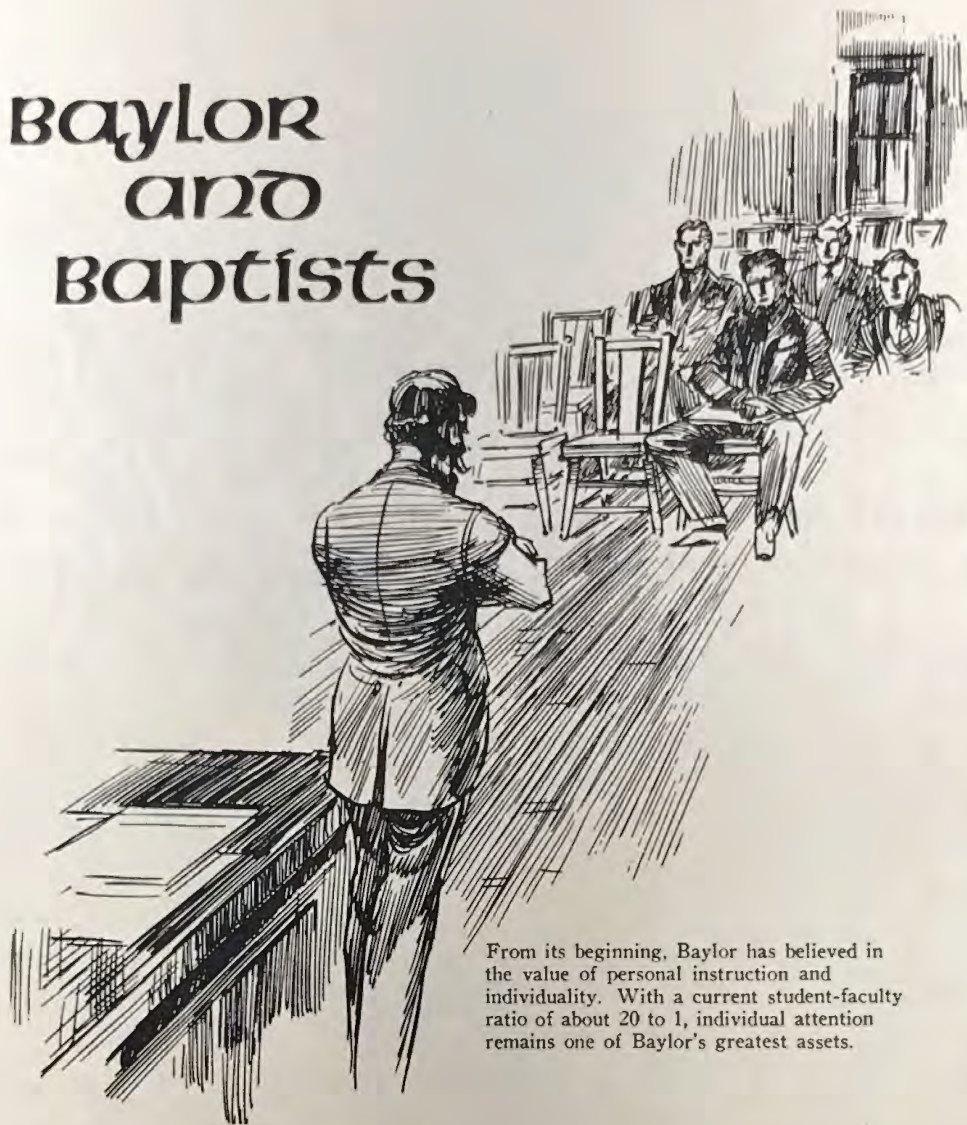
The sight from the past was too much for tourists headed down nearby U. S. Highway 79. Cars slowed to a crawl. Necks craned. Some stopped to join the old timey services.

The 13-year-old daughter of travelers from California walked down the arbor's aisle to profess faith in Jesus Christ. So did two teenagers from Houston. So did the fellow who drove the tractor that hauled the persimmon brush. Converts ranged in age from eight to 71.

The folks in Robertson County are still buzzing over that brush arbor meeting.

"Fact is," says Watson, "seven people, including Baptists and Church of Christ members, have offered us their pastures to use next July. They hope to get some rain out of it."

Baylor and Baptists



From its beginning, Baylor has believed in the value of personal instruction and individuality. With a current student-faculty ratio of about 20 to 1, individual attention remains one of Baylor's greatest assets.

The living teacher remains indispensable to effective education. A teacher with a genuine human concern for the student is indispensable to stimulating inspiration and dedication in a student. Particularly in the field of spiritual eternal values, computers, recorders, and other electronic equipment cannot replace the dedicated, compassionate Christian teacher.

From an address by Baylor University President Abner V. McCall at the Convocation of the 125th annual session of the University, September, 1969.

Baylor
university
WACO, TEXAS 76703

Mr. Ory's friends

By Ruth A. Walton

"Mother!" called Jimmy, with his nose pressed against the screen door.

"Come and see what we have."

"Why, it's a Baltimore oriole," said Mother. "How did you catch it?"

"It was hopping around in Mr. Miller's pasture as we came home from school," said Jimmy. "Mr. Miller's collie was barking at it."

"It has a broken wing. Mary said you could fix it because you used to be a nurse."

Carefully Jimmy put the bird in Mother's hand. He did not want to hurt it.

"Can you, Mother?" asked Mary anxiously.

Mother looked at the wing. "Poor thing," she said. "It's frightened. If I tape the wing in place, the bone should grow back together."

"We called him Mr. Ory. Is that a good name?" asked Jimmy.

"It sounds like a good name," agreed Mother.

"May we keep him for a pet?" asked Mary.

"I don't think Mr. Ory will ever be a pet," said Mother slowly. "He's too used to his freedom. But you may keep him until he is able to fly again."

Jimmy ran to get the tape and scissors for Mother. He and Mary watched while Mother carefully bandaged the wing.

"Where shall we keep him?" asked Jimmy.

"The shed will be a good place," replied Mother. "If the door is kept closed, he can't get out. At the same time, he will have plenty of room to hop around while his wing heals."

Jimmy gently carried Mr. Ory to a small shed behind the house. Mary found a pan and filled it with water while Jimmy went to get some cracked corn from the chicken house.

Every evening after school they took water and corn to the shed for Mr. Ory. Sometimes they caught bugs for him.

Gradually he grew less frightened, but they knew Mother was right. He would never really be a pet.



Glad of school

By Enola Chamberlin

I'm always glad for March time,
I'm always glad for May.
I'm glad when it's December,
Cold or snowy every day.

I'm always glad for August
When we play along the shore.
But I'm gladdest for September
When we start to school once more.

(Sunday School Board Syndicate, all rights reserved).

"I guess we'll just have to be his friends for a little while," said Mary.

One evening Mother said it was time to remove the bandages. Jimmy caught Mr. Ory and held him while Mother unwrapped the bandages. The wing still drooped. Mr. Ory couldn't fly!

"It seems to be all right," said Mother. "Put him back in the shed. Perhaps he needs a few days to exercise it without the bandages. He needs to gain strength in the muscles."

A week later Mother said, "It is time to turn Mr. Ory loose now and see if he can fly. Many of the other birds are leaving for the winter. It is time he started, too."

Once again Jimmy caught Mr. Ory. This time he took him outside and set him on the ground. Mr. Ory fluttered his wings, took a few hops, and stopped.

"I don't believe he can do it," said Jimmy doubtfully.

Just then Mr. Miller's big collie came running into the yard.

Away flew Mr. Ory to the top of the fence post!

He hesitated a moment and then flew out to the apple tree in the orchard.

"Good-bye, Mr. Ory," said Mary softly.

"We really were his friends, weren't we?" said Jimmy.

"Indeed you were," replied Mother. "And you were the best kind of friend when you gave him the freedom God meant for him to have."

In the orchard Mr. Ory sang a song that sounded like one of gratitude and thanks.

People who care must help with prison reform, Cash says

By Beth Hayworth

WASHINGTON (BP) — Johnny Cash, popular country music star who spends a lot of time giving his Christian testimony at religious rallies, appeared before a Senate subcommittee here to talk about one of his favorite subjects: prison reform.

Honored last year with a doctor of humanities degree from Gardner-Webb College, a Baptist school in North Carolina, Cash declared in his quiet earnest voice that the biggest need in rehabilitating prisoners is "for people who care."

Ministers, deacons, rabbis and other responsible community citizens must get involved in one-to-one caring relationships with prisoners, Cash told

the Senate panel.

"Money will not do it," Cash stressed in his "gravel" voice. "The public must care and get involved . . . it all comes down to caring."

The Senate subcommittee on penitentiaries is considering a number of bills aimed at reforming the criminal justice system. Sen. William Brock (R., Tenn.) sponsor of one of the bills, introduced Cash and two recently paroled men, Glen Sherley and Harlan Sanders.

Sherley testified that he was a "three-time loser at Folsom prison" when Johnny Cash "reached down a hand to me . . . that and only that pulled me out of the mud." Sherley has appeared on

several of Cash's shows, and Cash has helped Sherley get a start as a country music singer.

Earlier Sherley told the committee that in prison, "a man's life is worth no more than a pack of cigarettes, because people will take anything you have, including your pride."

Sherley called prison life "a sub-culture where it's easy to be a cog in the wheel." Hardened criminals, he said, can be reached "only with concern and love and care . . . and you've got to feel the caring." The ex-convict judged that the emotional growth of most of the people in prison "was aborted in childhood."

Cash again repeated the need for local citizens to be involved. Work could be done on the state and local level where "governors and mayors could ask for and enlist aid from ministers, clergymen, responsible businessmen and other citizens who care," Cash said.

The bookshelf

Poisoned Power, by John W. Gofman and Arthur R. Tamplin, Rodale Press, 1972

This 368-page paperback presents "The case against nuclear power plants." The authors, research associates at Lawrence Radiation Laboratory in Livermore, Calif., stoutly deny the claims by government agencies and the power companies that nuclear power plants are hazard-free. They believe that nuclear electricity will eventually be recognized as the most expensive of all energy sources because of the human lives it poisons. The foreword is by Alaskan Senator Mike Gravel.

I Go to School, by Betty Mason, Broadman, 1971, \$2.95

This is the story of Curt and of his first year in school. It shows how he found answers to such questions as: "Will I like school?" "Will my teacher like me?" "How will I know how to spell?" and "Will I have to eat spinach?"

Wunnerful, Wunnerful!, the Autobiography of Lawrence Welk, Prentice Hall, 1971.

Born to immigrant parents in a sod farmhouse near Strasburg, N.D., young Lawrence Welk was the "dummer-Esel" of the family, the dreamy one who preferred making music to butchering hogs. This is the story of how he rose above his humble surroundings to become one of the richest, most

popular ballroom maestros in the world. He credits his success to the opportunities still available in this country, to his own determination, and to his faith in God.

Vestry Verses I and Vestry Verses II, by Roy Clark Maddux, National Poetry Press, 3210 Selby Ave., Los Angeles, Calif.

Here are two volumes of inspirational poetry by a well-known Arkansan, Professor Roy Clark Maddux, of the faculty of Southern Baptist College, Walnut Ridge, Ark. Here is a sample sonnet:

Urban Renewal?
(Gen. 4:16-24)

For life destroyed, the ground withheld
return
In keeping energy alive for pride
To claim renown for efforts spent to
earn
Benign concern. Since soil by curse
astride
Rewarded not for toil's attempts, the
tide
of moil was aimed at building towns
for man
To practice skills for neighbor's use,
beside
The joy of tasks to cheer hearts through
span
Of centuries past. The sound of music
ran
Through minds to chime with smelter's
hiss as brass

Or iron came forth, removing muscles'
ban
To stronger fields. The urban homes,
the mass
Of jobs, and plural wives did not ap-
pease for wrath
To teach Deity's judgment aftermath.



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The Bible in our changing world

By Vester E. Wolber
Ouachita University

International
Sept. 3, 1972
Joshua 1:1-9
Isaiah 40:6-8
Daniel 1
John 8:12

It was five generations ago that Henry Lyte looked about and said "Change and decay in all around I see;" and then, remembering Hebrews 13:8, prayed "O thou who changest not, abide with me." In this unpredictable world in which we are caught up, two things can be counted on: everything else is in a steady state of change; but God is fixed, faithful, and immutable.

This tension between the fixed and the flexible is with us. The spirit side of man is one-directional; it continues on through time and never ceases to be; but the physical section of the human personality ceases to live and is recycled back into the physical universe whence it came.

But if change has been the lot of the human race since the Adams were driven from Eden, the rate of change has accelerated like mad in recent years. In philosophy we used to define time as the measurement of existence between events, but now we are more inclined to think of time as the arena in which events happen. The outward circumstances of life on earth have changed more in the past 60 years than in all previous history.

Every human being must ever be adjusting to his revised environment. It is not necessary to conclude that all changes are either good or bad, but only that they are inevitable. Individually and collectively people make things happen and thus, in some measure, shape a portion of their own destiny — as when political parties convene to discuss issues, design policies, and elect leaders — but no person is capable of controlling his physical, political, and social environment. He can adjust to it, and — if he is to attain health of character — must.

New challenges (Joshua 1:1-9)

God had given the ancient homeland of Abraham, Isaac, and Jacob to the new people of Israel but had forbidden Moses to lead the people in: therefore when Moses was dead the time was right to cross the Jordan.

1. The Challenge of a New Commission (1-4). Joshua had already been chosen by the Lord and commissioned by Moses as his successor

before Moses ascended Mount Nebo to survey the promised land (Numbers 24:18-23). The great leader died and was buried on Mount Nebo, and after a thirty-day period of mourning the Lord directed Joshua to move in and possess the land.

In issuing the challenge to Joshua the Lord (1) updated the earlier commission to Moses and (2) updated the promises (Exodus 3:8). He was giving to the people of Israel the land west of the Jordan, including a large section of the Fertile Crescent from Egypt to the Euphrates; and they were to move in and take that which God had promised.

2. The Challenge of New Promises (5-7). The Lord promised Joshua that he would be with him just as he had been with Moses, and that none of his opponents would be able to stand up against him. In precisely the same manner, the modern people of God must know that the Lord who spoke to Abraham and Moses still speaks to those who listen; and that the Almighty who empowered the ancients will also empower all who look to him in faith.

God also assured Joshua that he would be the instrument in the hands of God to cause the people to inherit and receive the promises once given to their fathers.

3. The Challenge of New Laws (8-9). For the first time in their history, the people of God were under the guidelines of written law. Moses had received and passed along to them the code of law, but now these laws were passed along in written form as guidelines for the leaders. Joshua was instructed to meditate day and night upon the law, and to observe its precepts with care.

We must not handle the Bible as though it were some petrified form of that which was once alive. The word of God is alive and active because God is alive and active; and he speaks to us through the word. The explanation why the Bible is the living word is that Christ

is the living Lord: his Spirit energizes and activates it in our hearts.

The Bible tells us that God spoke to ancient men in various historical settings; and his word came to them in the dress of their historical situation. If we are to comprehend the full meaning of that word it will be necessary for us to understand the historical setting which gave rise to it. In this manner we make history contemporary — "roll it forward" in the language of Wayne Ward. The issues which sent Abraham to Moriah and Jesus to Golgotha are still with us, and God speaks to us on these issues when we are confronted by the written word on them.

The eternal word (Isaiah 40:6-8)

In Isaiah 40, a spokesman for God proclaims that the end of captivity has come and that God is returning to his people (3-5). The prophet went on to say that God would gather his people in his arms like a shepherd holds a lamb (v.11). To fortify this promise another voice shouts that God's word will stand forever (v.7).

The passage sets in contrast the temporality of man and the permanence of God's word: man is like spring wildflowers that bloom, fade, and die; but the word of God abides. This text, when correctly interpreted and made relevant, says two important things to us:

(1) although men are frail and short-lived, they are tried by the word of God which is powerful and everlasting; and (2) the eternal word is available to us, and can help us in our hour of need.

The light of life (John 8:12)

Jesus stood up in the temple court during the Feast of Tabernacles and said that he was the light of the world. He came to dispel darkness from the human pathway and to give the light of life.

The historical Jesus was the temporal manifestation of the eternal word of God. By conquering sin and death, he became in a new sense "the true light that enlightens every man" (1:9). Jesus said that one who walks in the light of day doesn't stumble as he does at night, and his followers have found that when they walk with Christ his presence illuminates the roadway and discloses to them the path of duty.

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Courageous witnessing

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Life & work
Sept. 3, 1972
Acts 21:37 to 22:29

In last week's lesson we followed Paul from Miletus where he had addressed the Ephesian elders to Caesarea and then on to Jerusalem, which marked the conclusion of Paul's third missionary journey. At the close of that lesson we left Paul facing an angry Jewish mob which sought his very life.

Paul's request to address the mob (Acts 21:37-40)

Paul faced a military tribune, which met in the Castle of Antonia adjacent to the temple. As the soldiers were taking him inside the building Paul made an unusual request. He asked the captain for permission to address the furious mob. Paul was mistaken for an Egyptian who some three years previously had led a band of desperate men to the Mount of Olives with a promise that he could cause the city walls to fall before them. The Egyptian's followers for the most part were either killed or taken as prisoners. However, the Egyptian escaped. Hence the soldiers thought that Paul was the returning Egyptian revolutionary.

Then Paul recited his credentials. He was a citizen of Tarsus, born of Jewish stock. Consequently Paul was given permission to address the crowd. He spoke in Hebrew which means that since Aramaic was the vernacular of the Jews of Palestine Paul addressed them in "Hebrew" or Aramaic. Aramaic was the "Hebrew" language mentioned in the New Testament except in Revelation 9:11 or 16:16.

Paul's defense (Acts 22:1-21)

Paul's defense is before a most unfriendly audience. His defense is simply a recitation of his personal experiences in the Christian faith. He does not argue; he testifies. There is no greater message than to tell of one's personal encounter with Christ.

Paul identified with his audience by speaking in their tongue. As he began to talk there was rapt attention. He told of his heritage and upbringing as a strict orthodox Jew (vs. 3-4), of his conversion experience (vs. 5-16), and of his call and commission to be an evangelist-missionary to the Gentiles (vs. 17-21). For a complete discussion of Paul's conversion and commission please restudy the June 4 lesson. This speech strangely parallels Paul's defense before Agrippa in Acts 26.

Paul emphasized his education in Jerusalem at the feet of the great Gamaliel the Elder and his zeal for God

similar to that of his hearers on this occasion. He had been a persecutor of the church. He identified with his audience because he spoke as a Jew to Jews; yet he in another sense was separated from them because his great allegiance was to Jesus Christ.

Paul also emphasized the part played in his conversion by Ananias, "a pious man as regards the Law" (v.12). Certainly his audience knew Ananias to be a good man. Paul was stressing that he did not want to destroy his ancestral faith but to fulfill it. Ananias baptized Paul after Paul's sight had been restored. Thus Ananias played a significant role in Paul's conversion and commission.

Paul was an apostle. He verified his apostolic commission because he had seen the Risen Christ, heard His voice and received the call to be Christ's apostle to the Gentiles. Paul believed Christ to be Israel's Messiah, the glorified Son of God and the Saviour of mankind.

Please take note that Paul mentioned the martyrdom of Stephen and stated that he kept "the garments of them that slew him." (v. 20). (Paul knew what it was like to persecute Christians and be persecuted by the enemies of Christ.) Certainly Stephen's death brought great conviction into the heart of Paul and made him aware that Stephen had something he needed. Stephen had been a great witness for our Lord. On this occasion Paul was a powerful witness for Christ.

Paul's Roman citizenship (Acts 22:22-30)

Next we note the effect of Paul's defense, sermon or address. The mob angrily wanted his life. They didn't like the reference of his mission to the Gentiles. They even hated the word 'Gentile' and made all their resentment blaze up with increased fury. They yelled in rage. They waved their clothes in the air and threw dust in order to accentuate their hostility.

Paul was prepared for torture. In order to get the truth from Paul the tribune ordered Paul to be scourged. On other occasions Paul had been beaten with rods and sentenced to the lash inflicted by Jewish authority but none of this was equal to a scourging or the flagellum.

Just as Paul had been tied and prepared for the punishment he told of his Roman citizenship. There were three ways a person could become a Roman citizen:

1. Buy it for the price of money.
2. Sometimes it was bestowed upon a soldier who had shown valor.
3. By birth.

Paul was a Roman citizen by birth (see v. 28). Paul had been bound unlawfully. Certainly the scourging would have been illegal. The revelation of Paul's Roman citizenship threw entirely new light on the situation. Paul was saved from the scourging. Now there would be the due process of Roman law. In verse 30 Paul was brought before the Sanhedrin. Now it must be established that there were proper grounds for a trial by the Sanhedrin. We take up at this point in our lesson next week.

Child evangelism moves ahead with TV

GRAND RAPIDS (EP) — The Treehouse Club sponsored by Child Evangelism Fellowship, the only nationwide gospel TV program for children, went into production of 13 new programs for release Sept. 1, featuring Flo Price as hostess. The program will treat children to a charming world designed to capture the hearts of boys and girls.

The new series is planned to create a more active participation and response on the part of the viewer. Lloyd Sutherland, executive producer, reports that the pilot program (aired on several stations) has produced a sharp increase in mail response from children.

On film the children will meet such people as Astronaut James Irwin of Apollo 15, one of the first men to ride the Lunar Rover on the unexplored surface of the moon, who will share his testimony with the children.

This series, although religiously oriented, will also be educational and entertaining and promises to be child appealing.

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A smile or two

Mr. Jenkins, the timid bookkeeper, had a record of perfection in attendance and punctuality at work which was rivaled by no other employee. So, one day, he shakily approached the office of his slave-driving boss to ask a favor which he felt was entirely within reason. "Please, sir, —er—ah—em—" he began.

"Speak up, Jenkins," thundered the boss. "Time's money, you know. Out with it. What do you want?"

"Well, sir," came Jenkins' tremulous voice. "I was wondering if I might take next Thursday off from work. You see, it's my wife's idea that we go away for the day; it's our twenty-fifth wedding anniversary."

"Really?" snarled the boss, glancing up from his desk. "And may I ask, Jenkins," do you think I should be asked to put up with this inconvenience every twenty-five years?"

* * *

During a lecture on science the instructor asked one student: "This gas contains poison. What steps would you take if it should by chance escape?"

"Long ones," came the reply.

* * *

A hillbilly came into a bank and asked about a loan.

"I want to borrow \$400."

"And what security have you?" asked the banker.

"I got 200 mules," the hillbilly replied.

This seemed sufficient security and the loan was made.

A short time afterward the hillbilly came back with \$10,000 in cash, paid off the note, and started to leave with the rest of the roll.

"Why not let me take care of that money for you?" asked the banker.

Looking the banker straight in the eye, the hillbilly asked, "How many mules you got?"

* * *

"Just the same," chided Noah's wife, "I'd feel safer if those termites were locked up in a metal box."

* * *

A woman returned a ham to the supermarket because she said it was bad.

"Why, that ham's all right," the manager said. "It couldn't be spoiled. It was cured last week."

"It might have been cured last week," the woman said, "but it's sure had a relapse."

Attendance report

| Church | Sunday School | Church Training | Ch. Adns. |
|--------------------------|---------------|-----------------|-----------|
| Alexander, First | 37 | 24 | |
| Alma, First | 379 | 128 | 5 |
| Alpina, First | 61 | 48 | |
| Belvue, First | 58 | 23 | |
| Bentonville, First | 242 | | |
| Bella Vista Mission | 37 | | |
| Berryville | | | |
| First | 158 | 71 | |
| Freeman Heights | 162 | 69 | 3 |
| Rock Springs | 102 | 69 | 2 |
| Blytheville | | | |
| Calvary | 158 | 65 | 1 |
| Gosnell | 190 | 127 | 2 |
| Booneville | | | |
| First | 253 | 204 | 4 |
| Glendale | 96 | 41 | 4 |
| Cabot, Mt. Carmel | 162 | 106 | 2 |
| Cherokee Village Mission | 117 | 31 | |
| Concord, Mt. Zion | 36 | 12 | |
| Crossett | | | |
| First | 475 | 125 | 4 |
| Mt. Olive | 231 | 117 | |
| Des Arc, First | 212 | 61 | 1 |
| Forrest City, First | 569 | 188 | 11 |
| First | 1034 | 367 | 9 |
| Grand Avenue | 646 | 300 | 8 |
| Haven Heights | 213 | 117 | 1 |
| Trinity | 167 | 50 | |
| Grandview | 98 | 62 | |
| Greenwood, First | 289 | 107 | |
| Hampton, First | 144 | 42 | 5 |
| Harrison | | | |
| Eagle Heights | 259 | 109 | 1 |
| Woodland Heights | 70 | 44 | |
| Hope | | | |
| Calvary | 154 | 80 | 1 |
| First | 469 | 145 | 2 |
| Hot Springs, Park Place | 364 | 86 | 1 |
| Jacksonville | | | |
| First | 344 | 73 | |
| Marshall Road | 285 | 88 | 2 |
| Jonesboro | | | |
| Central | 415 | 171 | 2 |
| Nettleton | 248 | 106 | 1 |
| Lake City, Bethabara | 109 | 93 | 1 |
| Lake Village, Parkway | 73 | 37 | |
| Lavaca, First | 310 | 119 | |
| Lepanto, First | 224 | 161 | |
| Little Rock | | | |
| Crystal Hill | 133 | 70 | 1 |
| Geyer Springs | 629 | 173 | |
| Life Line | 585 | 169 | 4 |
| Martindale | 94 | 62 | 2 |
| Sunset Lane | 274 | 76 | 10 |
| Wakfield, First | 46 | 32 | |
| Magnolia, Central | 549 | 202 | |
| Marked Tree, First | 176 | 47 | |
| Melbourne | | | |
| Belvue | 194 | 77 | |
| First | 715 | 42 | |
| Horseshoe Bend Mission | 24 | | 1 |
| Maulreesboro, Mt. Moriah | 37 | 29 | |
| North Little Rock | | | |
| Baring Cross | 565 | 108 | 3 |
| Calvary | 382 | 161 | 3 |
| Gravel Ridge | 213 | 99 | 1 |
| Park Hill | 653 | 195 | 3 |
| Paragould, East Side | 193 | 117 | 2 |
| Paris, First | 384 | 107 | 5 |
| Pine Bluff | | | |
| Centennial | 149 | 49 | 3 |
| Dollarway | 126 | 63 | |
| East Side | 194 | 116 | 1 |
| First | 615 | 159 | |
| Green Meadows | 62 | 47 | |
| Second | 125 | 45 | 1 |
| Prairie Grove, First | 184 | 65 | 3 |
| Roland, Natural Steps | 95 | 55 | 3 |
| Russellville, Second | 212 | 71 | |
| Springdale | | | |
| Berry Street | 116 | 49 | |
| Caudle Avenue | 100 | 32 | 1 |
| Elmdale | 285 | 44 | 1 |
| Oak Grove | 54 | 30 | 1 |
| Van Buren, First | 488 | 229 | |
| Mission | 52 | | |
| Vandervoort, First | 26 | 9 | |
| Warren | | | |
| Immanuel | 231 | 67 | |
| Westside | 69 | 46 | |

Hunt missionaries in Pacific

SACRAMENTO (EP) — Searchers are looking for members of a medical missionary party in the Pacific Ocean after their departure here for Hawaii and missionary posts in the South Pacific.

The missionaries were aboard two homemade boats found abandoned in the ocean.

The U. S. Coast Guard began the search after the 38-foot Pipedream II, a trimaran, was discovered by a British freighter 900 miles West of San Francisco in mid-August.

Authorities hope that Al Wolfen of Colfax, his wife Yoshiko, and a third passenger believed to be Bob Isaac of Arkansas, are safely aboard a companion boat, Little Ark, skippered by John

Zaharie.

Wolfen and Zaharie both sailed from San Francisco on July 13 for Hawaii where they will go separate ways for missionary work in the Pacific.

The Wolfens and Zaharies attended the Seventh-day Adventists Reform Church in Moriah Heights, some 30 miles southeast of Sacramento. Neither family belonged to the church but they received financial support from some church members and other Adventists in the area.

"It is very much a personal thing," the Rev. John Nicolici said. The pastor of the church added: "The families hope to give medical aid to the people of underdeveloped areas.

Russian 'demonstration' marks advance in film missions

WHITTIER, Calif. (EP) — Enthusiastic response was recorded among several hundred Russians in the Los Angeles area who gathered here for the premiere showing of the first two Moody Institute of Science films in the Russian language.

"These are the first gospel films ever produced in Russian," explained Andrew Semenchuk of the Slavic Gospel Association.

Semenchuk, coordinator for the project, worked on the translation and narration of the films with Yevgeny

Garin and Vera Kushnir of Russia For Christ. All were born in Russia. Mrs. Kushnir and Mr. Garin, a renowned free lance artist and painter, received their university education in the USSR. This team coordinated their talents with that of the Moody staff to produce 10 of the most popular science films in time for the Olympic Games in Munich.

Semenchuk described it as "a year's work in three months." He explained that Russian is one of the five official Olympic languages and that all 10 Russian films will be shown daily for three weeks during the games.

The team hoped that Munich will be a "soul-shocking experience" for Russians who are invited or who wander into the centrally located Peterhof Theater. "Their atheistically-conditioned minds will be exposed to 10 powerfully presented gospel films, scientifically oriented and in their vernacular," Semenchuk said.

All 10 of the Moody booklets giving highlights of the film have also been translated and printed for distribution among Russian visitors to the Olympics. The Russians predict that when Russian athletes, officials and tourists return home from the '72 Olympics they will take Jesus Christ with them "right to Red Square." The seeds planted in Munich, if nourished by the Spirit and supported through prayer, could later reproduce long after the Russians retreat behind their deChristianized iron curtain, the believers stated.

Anglican-Lutheran fellowship asked

GENEVA (EP) — A joint Anglican-Lutheran commission has concluded two years of talks with a recommendation that the two communions give full recognition to each other's ministries.

In separate reports, the two delegations said that intercommunion should be established between Anglicans and Lutherans as the first consequence of this recognition.

The Lambeth Conference of the Anglican communion and the executive committee of the Lutheran World Federation decided to embark on the talks in 1968. They got under way in 1970 under the chairmanship of Archbishop-emeritus Gunnar Hultgren of Uppsala, Sweden, and Bishop R. R. Williams of Leicester, England.

Methodists to launch national weekly paper

DALLAS (EP) — A new national weekly newspaper called *The United Methodist Reporter* will be launched here in October.

It will be published by the *Texas Methodist*, which already issues 110 editions with front pages prepared for regional or local readership.

Spurgeon M. Dunnam III, editor of the *Texas Methodist*, said the new paper will have a national scope. It is designed, he said, for people in many areas of the country "who do not have a conference or regional newsweekly to rely on for information."

Oldest American reveals faith

BARTOW, Fla. (EP) — Charlie Smith, a slave from the ages of 12 to 21 when the Emancipation Proclamation was signed, retired from a citrus grove at 113 and today at 130 runs a small candy store here. He has been pegged as the oldest American.

"I just try to keep busy, stay healthy and do what the Lord wants me to," he told the American Medical Association's magazine *Update*.

He was born in Liberia July 4, 1842, his age documented in 1854 when at 12 he was sold at a New Orleans slave auction to a Texas rancher.

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