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Arkansas Baptist Newsmagazine

7-19-1973

July 19, 1973

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "July 19, 1973" (1973). *Arkansas Baptist Newsmagazine, 1970-1974*. 133.

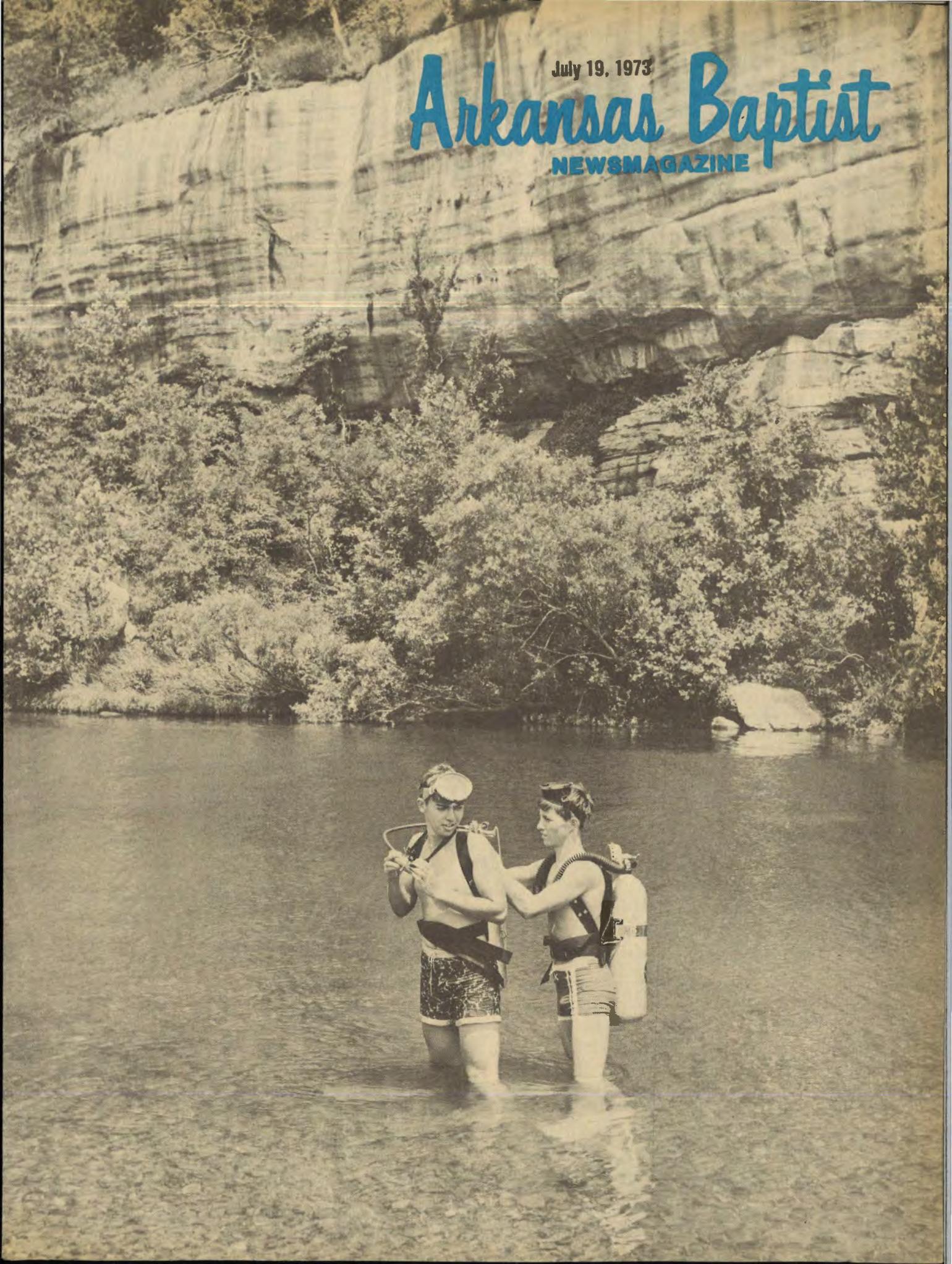
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July 19, 1973

Arkansas Baptist

NEWSMAGAZINE



One layman's opinion

Ben Elrod and the serpent



Dr. Grant

Dr. Ben Elrod has been rather ungrateful for offers of help he has been receiving lately.

He made the mistake while at his Caddo River retreat of stepping too close to a copperhead snake and then discovered only too late that the snake was not inclined to discuss peacefully their differences of opinion. It was strictly a hit-and-run encounter, with the snake hitting and both parties running in opposite directions.

It was later at the hospital when Dr. Elrod began to show shameful ingratitude for offers of assistance by various friends. First off, while the minutes were ticking away steadily toward the one-hour deadline for receiving the anti-venom serum, he was given a comprehensive lecture by a hospital employee to explain why a doctor already on duty could not treat him while he waited for another doctor he had called earlier. Dr. Elrod was strangely unappreciative of the lecture on medical ethics.

Later as he lay in his hospital bed with his left leg swollen all the way to the hip, he was visited by Rev. John Miles, pastor of the First Methodist Church of Arkadelphia. Since the First Baptist Church was without a pastor, and since Dr. Ben Elrod was the interim pastor and thus had no pastor to visit him, Bro. Miles said he felt it was his duty to visit him and offer to conduct his funeral. He made the funeral offer subject to several conditions, however: that it be conducted in the Henderson Stadium, that the music be provided by the Ouachita Choir and the Henderson Band, that there will be national T.V. coverage, and because of this, that there be a little Methodist sprinkling as a part of the service. Again Dr. Elrod seemed ungrateful and declined Bro. Miles' offer.

Even the local newspaper tried to be helpful and publicized the event with the headline, "Ben Elrod is Snake Bit." I added my own personal bit of generosity by offering to bring to his hospital room a stack of unanswered mail and his dictating machine, knowing that he would not want to get too far out of touch with the exciting things going on at his office. He showed very little interest in mail or dictation.

Finally, Nathan Porter, preaching in view of a call to the First Baptist Church of Arkadelphia, posed the serious theological question concerning whether Christians in right relationship with God should have the misfortune of being bitten by a poisonous snake.

Lest the reader be left in the dark, I must report that Dr. Elrod did survive not only the venom of the snake and the hives reaction to the snake-bite serum, but also the multitude of Job's comforters that came as an inevitable part of being snake bitten. I suspect he preferred the serpent to the Job's comforters. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

NEWSMAGAZINE

VOL. 72

JULY 19, 1973

NO. 28

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

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

The pastor's salary



Editor Sneed

Perhaps, the pastor is more reluctant to discuss his own salary than any other factor in the life of the church. He may even leave the budget committee meeting when the subject is brought up. It is for this reason that we take this opportunity to address our churches on this important issue.

Unfortunately, a few still seem to cherish the attitude of the church member who is said to have prayed

"Oh Lord, please keep our preacher poor and humble." On second thought, he offered "Lord, you just keep him humble, because we'll keep him poor."

There are probably many factors contributing to this lack of concern about the preacher's salary. Most men as they respond to the call of God to enter the ministry do relinquish any desire for great wealth.

In times past, in fact, many of our pioneer preachers established and served churches for only token salaries. The times were hard. There was little money exchanged by anyone. The people often compensated for their inability to pay by providing produce, meat, hay, etc. Since churches were almost all small and part-time, the preacher was able to work at a second job — usually farming — which provided much of his living.

Now, however, we need to realize that the entire situation has changed. Today we live in a money economy. No longer is it possible to support a pastor and his family with gifts of food. He must have the medium of exchange to purchase the same necessities

Religious papers and postal increases

It would be difficult to over-emphasize the importance of the religious press. Just as the secular press serves to inform and provoke thought on items of a general nature, the religious periodicals so serve our churches across the land.

So important is freedom of the press and religion that both are guaranteed in the Constitution of the United States of America. There would be few indeed who would openly oppose either of these cherished liberties. Yet, both are threatened today for, as postal increases come, religious papers may be forced into the realm of the forgotten past.

We maintain that there is a close tie between the function of denominational papers and freedom of religion. As churches and denominations are robbed of the media of the printed page, great will be the loss to the organization and spread of Christianity.

The present postal increase is having its immediate effect upon the *Arkansas Baptist Newsmagazine*. For example, the estimated cost of postage for our magazine will be \$18,000 next year which is exactly twice what it was one year ago. This is only the second stage of a 10-year postal escalation.

enjoyed by everyone else.

The question arises, "How much should a church pay their pastor?" Obviously, it is impossible to recompense a man for his spiritual services, for no one can value an eternal soul. Further, it might even be difficult to pay a servant of God for the actual hours of service which he renders. He is present, preaching, and teaching, to give comfort in times of sorrow, to assist in times of joy, to counsel, to visit, and, most of all, to witness to the lost.

Your pastor should be paid at least as well as the average person in your community. Information on the effective buying power per family can be obtained through the state Chamber of Commerce, Wallace Building, Little Rock. These statistics can be obtained on a county basis and will prove exceedingly helpful. Usually, if an average per family estimate is attempted without benefit of such information, the figure arrived at will be too low.

It, also, is important to remember that we live in a time of inflation where five to seven percent of the dollar purchasing power is taken away each year. If your pastor fails to receive an increase comparable with the year's inflation index, he has, in effect, received a salary cut.

If a church is providing an adequate salary, an increase will simply say "We appreciate all that you do for us. We love you."

When budget making time arrives, let's remember the advice of Paul as he said "Even so did the Lord ordain that they which proclaim the gospel shall live by the gospel" (I Cor. 8:14.)

According to Evangelical Press Association there is some hope since the House Post Office and Civil Service Committee has endorsed the Hanley bill (HR 7554) granting relief to profit and non-profit second class mail users.

The new proposal passed by a vote of 13-0, now goes to the Rules Committee and then to the floor of the House. It provides that non-profit, second class postal rate increases imposed by the Postal Rate Commission and scheduled to take effect during the next eight years, would be shared equally between the user and congressional appropriations. It also provides that only two-thirds of the scheduled rates would be charged for the first 250,000 copies of a non-profit publication.

Meanwhile, the scheduled 1973 postal rate of July 6 has been frozen by the Cost of Living Council at the current level for 60 days of Phase II.

The possibility for relief has developed to a very large extent because of the reaction of the public to these scheduled increases. We wish to thank each reader who has written letters on this important matter. We would like to again urge you to write to our senators and congressmen on this matter.

I must say it!

Who? Everyone!



Dr. Ashcraft

When something as big as the United States gets into trouble, who is at fault? Everyone. Winston Churchill once said of governments, "Democracy is the worst except the rest." A democracy demands participation to make it work. If the people do not join in, it ceases to be a democracy and becomes something else.

Who is responsible for inflation, corruption, devaluation of the dollar, imbalance in world trade, shortages of certain commodities, and Watergate? Everyone. The person who pays exorbitant prices shares the guilt of those who charge criminal rates for their services.

The innocent people who, for expediency's sake, pay a fine have contributed to the delinquency of the police, prosecutor and judge and should be required to pay a second fine. The people in Congress who allowed the Executive branch to overpower them are as guilty as the people who order the bombs dropped.

Those who "let George do it" or "leave it to someone else" are doubly in error. Democracy demands participation on the part of all. He who tolerates an evil in essence has endorsed that evil.

We are in it, what do we do to get out of it? We

can begin by launching an all-out, one-man crusade against every evil which touches our personal lives every day. Overcharges should be protested on the spot. Faulty merchandise should be returned for refund.

Repairs and services for equipment should be up to grade or legal redress sought. Professional people who overcharge should be boycotted until their fees are compatible with reason. Allow law enforcement people, taxi drivers, bus drivers and delivery people to abide by traffic laws, but if they fail, report them.

Pay your own keep and demand the next fellow to do the same. Make no charge of your own services which are not in keeping with the standards you set for others. Those who tolerate evils have endorsed evils.

The civilization of the twin cities of Sodom and Gomorrah went down because of the people who lived in Sodom and Gomorrah. Leaders cannot lead the people to destruction only as the people allow it.

By overcharging, overpaying, refusing to call the hand of the crook, succumbing to expedient behaviour, we are contributing to our own destruction as well as the delinquency of the system. We are degrading our selves and will find our own signature upon our death certificate.

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

O'Brien named news editor, Baptist Press



O'Brien

NASHVILLE, Tenn. (BP) — Robert J. O'Brien of Dallas, press director for the Baptist General Convention of Texas, has been named News Editor for Baptist Press, the news service of the Southern Baptist Convention.

He will begin his duties in Nashville on Aug. 15, according to W. C. Fields, director of Baptist Press.

O'Brien joined the Texas Baptist staff

in 1968 after three years as an editor of youth publications with the Baptist Brotherhood Commission, Memphis. He succeeds James R. Newton who moved to the Brotherhood Commission staff on June 25.

Previously, O'Brien was a police, sports, and general assignment reporter and religion editor for five years with daily newspapers in Newport News and Richmond, Va.

A native of South Carolina, O'Brien is a graduate of Washington and Lee University, Lexington, Va., with a double major in journalism and history. He was named by Sigma Delta Chi as the outstanding journalism graduate of the school in 1961.

He received a Master of Science in journalism, Northwestern University,

Evanson, Ill., in 1962.

O'Brien will be responsible for news stories released daily through Baptist Press to the 33 Baptist state papers, the religious press, and to the secular news media.

Baptist Press is a cooperative news operation among Southern Baptists, involving five bureaus, approximately 300 Baptist news and public relations personnel, numerous "stringers" or part-time correspondents, plus press representatives in 76 countries around the world.

"We are fortunate to have coming to the staff a young man with such a broad background of special training and experience," Fields said.

"We expect to add a Feature Editor to the Baptist Press staff to work along beside Mr. O'Brien beginning October 1st," Fields added.

O'Brien is an accredited member of the Public Relations Society of America, Sigma Delta Chi, national professional journalism society; Baptist Public Relations Association; Southern Baptist Press Association; and was president-elect of the Dallas chapter of the Religious Public Relations Council, an international inter-faith public relations organization.

New subscribers:

Church

Pastor

Association

Three months free new church:

Chicot Road, Little Rock

Jim Wyatt

Pulaski

New Budget:

Leonard Street, Hot Springs

Edward Anderson

Central

Bethel Station, Paragould

Carl Hodges

Green

The Christian and the occult: Satanism

By Bill Viser

Minister of Youth, Rosen Heights Church, Ft. Worth, Tex.

(Second in a series of seven articles)

The occult, despite the bewildering variety of fads and fascinations involved in it, can be roughly divided into four categories: (1) Satanism, (2) spiritualism, (3) witchcraft, and (4) prophesy. The first one we will look at is Satanism.

Satanism today



Viser

In one of the most extensive works on Satanism today, *The Second Coming*, Arthur Lyons revealed that research conducted by Dr. Arnold Wilson showed an unusual interest in Satanism beginning in the late sixties. Many became interested after

viewing the movie "Rosemary's Baby." Anton LaVey, who played the role of the Devil in the movie, called it the "best paid commercial for Satanism since the inquisition."

Satanism cannot be confined to the movie screen alone for it is flourishing and active today. The first article in the series recalled one of the more recent events involving one believing in Satanism, but perhaps the best known example to all of us is that of the Charles Manson family. The family responsible for the deaths of actress Sharon Tate and others was headed by one who periodically claimed to be Satan.

The delusion of Satanism is tragically illustrated further in the death of 20 year old Patrick Newell who requested that he be pushed into a pond with his hands tied behind his back. He felt that, by dying a violent death, he would be placed in command of 40 legions of demons. Those who work closely with young people in that New Jersey town of 48,000 estimated that from 50-100 of the youth were Devil's disciples.

The Satanic church

Not only did Anton LaVey appear as the Devil in the forementioned film but, in 1966, he founded the Church of Satan in San Francisco which is incorporated and protected under California laws. Membership figures have not been available since the number reached 10,000 but it is known that

chapters operate throughout the United States and in Europe. Although it is the best known of all Satanist groups, it is not an example and even goes as far as to disavow any connection with any other Satanic group either in philosophy or practice, within or without the United States.

Satanic practices

A few of the basic Satanic practices would include:

(1) Use of sex outside the framework of marriage. This is sin to the Christian, yet it retains a prominent place in Satanic groups today.

(2) Allowing the body to achieve a weak state. Widespread use of drugs is common since hallucinogenic drugs are well suited for conjuring up demons.

(3) Desire for materialistic values including self-indulgence in any and every form.

Evaluating Satanism in God's Word

God's Word confronts Satanism in its every aspect.

Second Timothy 4:3-4 warns us as a sign of Jesus' return that many will follow their own desires, indulging self and turning away from truth.

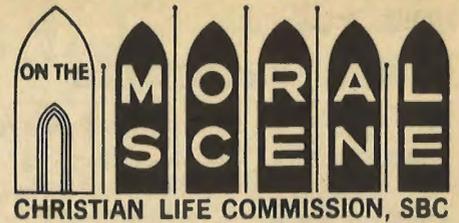
First Timothy 4:1 tells us of those departing from the faith to listen to "seducing spirits" and "doctrines of devils."

Peter called the Devil "your adversary" in I Peter 5:8. In James 4:7, we are told to "Resist the Devil and he will flee from you."

Jesus was tempted by Satan himself and overcame the temptation experience triumphantly. By our belief in Jesus Christ as Lord and Saviour and our consecrated service to him, we too shall overcome Satan "by the blood of the Lamb" (Rev. 12:11.)

Correction

In an article appearing on page seven of the June 28 issue, evangelist Bill Lewis should have been identified as the son of H. Lee Lewis, who lives at Warren.



- **Crime and Punishment** — When the average citizen decides not to cheat on his income tax or to slip money from the company vault, it is because of the possibility of punishment, not the severity of the punishment. This is the conclusion reached by Charles H. Logan after careful study of the deterrent effects of punishment on crime. Logan says that for most persons an increase in the length of imprisonment for various crimes would be meaningless. "Just the fact of being caught and punished at all is to most people tantamount to complete ruin." For the hardened criminal, raising the punishment ante may have some deterrent effect. However, Logan wonders "if we are prepared for more crowded prison conditions, which usually mean more parolees on the streets, more strain on law enforcement and judicial machinery and hence a lower possibility of catching law-breakers in the first place."

(From "Crime," p. 49 in *Human Behavior*, June, 1973)

- **Priorities Shift** — Spending patterns in the past decade "suggest a far-reaching, if sometimes inconsistent, shift in priorities in the United States." According to a study by the National Planning Association's Center for Priority Analysis, spending on defense, international aid, urban development and research and development underwent a relative decline. During this same period, health, welfare, and education jumped into the high priority category. A new goal, not in evidence a decade ago, is environmental protection. Despite the new "anti-consumption ethic," however, the proportion of GNP going into private consumption has stayed about the same.

(From "Newsletter Social Science," p. 68 in *Intellectual Digest*, July, 1973)

Woman's viewpoint

From sackcloth to feed sacks

By Iris O'Neal Bowen



Mrs. Bowen

I have never repented in sackcloth and ashes, but I guess I have done no little repenting in feed sacks, for you see, I grew up about the time all the feed companies were packing their feeds in patterned cotton feed sacks, just right for sewing.

The feed usually came in 100 pound sacks and my mother would collect them as she fed the chickens and cow, or she might go down to the store where they always had extra ones some of the ladies had traded in.

After I married, we lived in a small community where the farmers were supplementing their farm income by raising baby chicks. There was a wonderful selection of pretty prints, and I soon found myself an old Singer machine and started buying sacks at three for a dollar. I made dresses, curtains, pillow cases, tablecloths, aprons and pajamas; and if I wore a dress to prayer meeting that matched my neighbor's little boy's shirt, no one cared. It was also fun to go to the store and stir in the pile of sacks, even though someone often grabbed a pretty sack I had my eye on, just as I reached for it!

After a time, I decided to slip-cover my couch, but found that feed sacks do not a pretty couch cover make, nor

could I even find enough sacks in one flowered pattern to cover a big old couch!

So I got out my Montgomery Ward catalog and ordered a very pretty batch of sure-enough couch cover material. It wasn't long until my couch sat proud and pretty, swathed in a green and white panorama of Washington's stately home, Mount Vernon.

I was proud to have risen above the feed sack level, and could hardly wait for my first caller to admire my good taste and handiwork. I did not have long to wait.

When she had ohh-ed and ahh-ed, she fixed my chicken-wagon fast.

"Where did you get all those pretty feed sacks?" she asked.

"Don't you recognize quality when you see it?" I wanted to ask . . . but I didn't. Clothed in feed sacks I was, but my temper was not quite hot enough to provide the ashes!

Doctrines of the faith

Christian Education — in Peril?

By D. Jack Nicholas, President
Southern Baptist College



Dr. Nicholas

Last week this column dealt with the Biblical and historical basis of Christian higher education. It was noted that higher education in this country was a product of religion, in that the early colleges were founded by churches. Observation was also made of the rich heritage of Baptists in the area of Christian higher education.

In the opinion of many authorities, the history of Christian higher education is much brighter than its future. Several years ago while in graduate school I encountered again and again predictions by reputable educators of the decline of private and church-related colleges within the space of a few decades. This news was somewhat disconcerting to me since I intended to spend my life in Baptist higher education.

A look at enrollment statistics in private institutions of higher learning is not encouraging. For, although private and church-related colleges in America enrolled 75 percent of the students in 1900, they could claim only 50 percent in 1930, and 25 percent in 1972. While this shift reflects a more dramatic change in proportion than in actual number of students, it does indicate a trend deserving of the concern of all those who are interested in private and Christian higher education.

Forces are presently at work, which if continued unabated, could mean the end of Christian higher education by the end of this century. Among these forces are the following: (1) Inflation which is felt in the spiraling cost of buildings, equipment, facilities, and programs of higher education. (2) The increasing secularization of our culture. Our contemporary society is "down" on the sacred, and demonstrates little interest in anything sacred, including Christian education. (3) Progressively increasing incursion of the federal government into the financing of higher education by making available massive programs and grants, most of which many Baptist colleges will not accept because of their position on separation of church and state. (4) Diminishing commitment of denominations to provide the financial resources necessary for the proper support of their colleges.

Although the statistics appear discouraging and the difficulties formidable, those denominations who recognize the unique and valuable contributions of their colleges will preserve them. This column will, for the next few weeks, discuss why we Southern Baptists must be among those denominations who do so.

News briefs

• Gerald Goodier and his daughter, Linda Kay Davidson, of First Church, Dardanelle, left July 9 to attend the Baptist World Alliance in Ensiedoln, Switzerland. They will also tour Europe for 15 days.

• New Hope Church, Harrison, recently ordained Corbit Edwards as a deacon.

• Bear Creek Springs, Harrison, recently ordained as deacons John Crawford, Chester Harness, and Harold Clayborn. Pastor Jesse Matlock did the questioning and Missionary John Finn of Boone-Newton Association brought the message.

• First Church, Stephens, will observe Homecoming Day July 22. Hugh Cantrell, former pastor for more than 20 years, will be the speaker of the morning service. There will be a dedication message at 1:30 by Bruce Murphy, pastor, Second Church, El Dorado.

• W. Trueman Moore celebrated his first anniversary as pastor of East Side Church, Ft. Smith, July 1. During his first year with the church there have been 131 new members added to the membership.

• The youth choir of First Church, Stuttgart, was among 50 youth choirs from 12 states participating in the first Southern Baptist Convention Youth Choir Festival at Ridgecrest in June.

• The youth of Pleasant Hill Church, Rogers, recently completed a 10-day mission trip to Manhattan, Ill. They had worked all year to raise funds for the trip.

A decision

By Velma Merritt



Mrs. Merritt

Sooner or later every pastor is faced with a dilemma — do I stay where I am or do I serve in another place? Determining the Lord's will in the matter is sometimes difficult especially when his will conflicts with your will.

Several things can help a pastor when forced to make a decision.

1. He must honestly seek the Lord's will whether it is what he wants or not.
2. He has to be in communication with God. He cannot find God's will if he does not study the Scriptures, pray,

and listen to God's still small voice. Many times God speaks directly through his word to an individual.

3. He must exhibit patience before the Lord. God does not work on man's timetable. Sometimes he answers quickly but sometimes he does not.

When we earnestly turn to the Lord for guidance, he will show his way.

Fulfillment in your work may be an indication that the Lord is pleased with your present position. Dissatisfaction may be an indication that God is preparing to move you on. (However, remember Jonah certainly was not satisfied at Nineveh, but he was where the Lord wanted him!)

There are no set rules and guidelines as to how the Lord reveals his will to an individual. To each person he reveals

himself in peculiar ways. The only sure way one can find the Lord's place for him is to say, "Lord, what would you have me do?" and wait for the Lord to reveal the answer as he sees fit.

Dale and I recently have been faced with the most difficult decision of our lives. Do we continue in the pastorate or do we begin a new work in Chateau d'Oex, Switzerland, to all of Europe?

With great soul-searching, agony, talk with the Lord, and following his plan made ever so clear we reached a life-changing decision.

God called. We responded. Next week . . . the new work of the International Christian Center in Chateau d'Oex, Switzerland and our part in it.

Staff changes

Minor E. Cole is serving as interim pastor of Centennial Church, Pine Bluff. This is pastor Cole's 21st interim pastorate since his retirement in 1962.

David Brown, a junior at Henderson State College, is the new music director for First Church, Murfreesboro.

Rex Shreve has accepted the call of First Church, Grubbs. He returns to the state after a stay in Texas.

Mt. Carmel, Cabot, has called **James Harris** as music and education director. He comes to the church from a post at First Church, Booneville.

Orville Castleberry, has been called as pastor of First Church, DeValls Bluff. He has been serving in Malvern.



Participating in the service were Pastor Russell J. Clearman; Terri Ann Meeuwsen, the reigning Miss America; and Dick Bradford, emcee and choir director.

God and country rally features Miss America

A Christian testimony by Miss America, a stirring message on "What's Good About Communism," a combined 150-voice choir — these were ingredients in the 8th annual God and Country Patriotic Service of Little Rock's Olivet Church Sunday, July 1.

Held in Robinson Auditorium, the service was carried on four television stations (with filming by Little Rock's KTHV), and on the Arkansas Radio Network, which has 67 stations in Arkansas.

Terri Ann Meeuwsen, Green Bay, Wisc., the reigning Miss America, told of meeting Jesus just two years ago as "the greatest thing that ever happened to me" and explained that since then "I've seen America through different eyes." As her closing song she sang "He Touched Me" and as she left the mike urged, "I hope you will let Him touch you, too."

Pastor Russell Clearman, who has received several Freedom Foundation medals for previous messages, called on Christians to give the same dedication as the Communist faithful. He explained that the two ideologies battling for the

minds and lives of man today are Communism and Christianity.

Drawing a series of contrasts between the two, including origin, aims and historic development, he urged rededication to those Christian principles that have made America great.

Other program personalities included Lt. Gov. Bob Riley, who led the Pledge of Allegiance and in prayer; Dick Bradford, Immanuel Church, Wichita, Kan., who served as emcee, director of the choir and soloist, and Frank Whitbeck, president of American Foundation Life Insurance Company, who expressed appreciation of the community for the service and called for financial support of the endeavor.

Churches represented in the choir included First, Sherwood; First, Cabot; Hillsdale Chapel; Brookwood, and Shannon Hills.

1973 Annual meeting schedule for associations

Sep. 22-23	Buckville	Cedar Glades
Oct. 8-9	Caddo River Carroll County Centennial Current River Little River Ouachita Trinity Van Buren County	Glenwood, First; Mt. Ida, First Green Forest, First Tichnor; N. Maple, Stuttgart Biggers; Success Murfreesboro, First; Foreman, First Gillham; Hatfield, First Harrisburg, First; Trumann, First Plant
Oct. 9	Carey Clear Creek Searcy County	Sparkman, First Alma, First Morning Star
Oct. 9, 11	Buckner	Temple, Waldron; Huntington
Oct. 11	Boone-Newton Hope	New Hope, Omaha Fouke, First
Oct. 11-12	Big Creek	Salem, First
Oct. 15	Arkansas Valley North Pulaski	Lambrook North Little Rock, First
Oct. 15-16	Ashley County Benton County Concord Delta Faulkner Gainesville Greene County Liberty Mississippi County Mt. Zion Pulaski County Washington-Madison	Magnolia, Crossett Centerton Magazine, First; Windsor Park, F.S. Jennie; Dermott Pickles Gap, Conway Piggott, First Calvary, Paragould Elliott; El D., Second; El D., Trinity Calvary, Osceola Black Oak; Fisher Street, Jonesboro Lakeshore Drive, L.R. Fayetteville First
Oct. 15-17	Independence Little Red River	Mountain View, First; Emmanuel, Southside; Calvary, Batesville Heber Springs, First
Oct. 15, 16, 18	Dardanelle-Russellville White River	Atkins; Belleville; Dardanelle Bull Shoals; Yellville; East Side, Mountain Home
Oct. 16	Calvary Caroline	Grace, Augusta Des Arc, First
Oct. 18	Central Red River	Lakeside, Hot Springs South Fork; Okolona
Oct. 18-19	Bartholomew Conway-Perry Rocky Bayou	Macedonia, Monticello, Second Casa, First; Thornburg Evening Shade; Mount Pleasant
Oct. 22-23	Black River Tri-County	Smithville; Immanuel, Newport Marion; Madison, First
Oct. 23	Harmony	Centennial, Pine Bluff

Results of R.A. camps include 58 professions of faith by boys

Royal Ambassador Camps for 1973 are now history. This was one of the best series of camps in recent years both in attendance and in visible results.

Attendance in camps totaled 319, with one exception every section of the state was represented. About 30 associations were represented in the four weeks of camps.

Visible results reveal 58 boys accepted Christ as Saviour: 12 boys surrendered to full-time Christian service wherever God may lead; 4 boys were definite in their feeling of a call to mission service; and 41 made rededication of their life to Christ.

Visible results, however, tell only part of the story. Eternity alone can fully reveal the full impact and value of the camps in the life of the boys and for the cause of Christ.

Our deepest gratitude and appreciation goes to W. V. Garner; Ralph Shaddox; C. W. Caldwell and Joel Moody for serving as camp pastor. They did an excellent job in presenting timely

messages especially prepared for boys. I feel sure every person attending join with me in saying "thanks."

Camp missionaries play a very important part in Royal Ambassador Camp. In fact they really highlight the week. Paul Rhoads served as camp missionary three of the weeks. Paul is a former camper and staffer.

He has completed a tour of service as a missionary journeyman. The past year he has completed work on his seminary degree at Midwestern in Kansas City. He is under appointment of the Foreign Mission Board and will return to Korea in December.

His appeal to boys and the presentation of mission work was most refreshing. He is a very talented and gifted speaker and is fully dedicated to the Lord and missions.

Gilbert Nichols was the missionary for the fourth week of camp. He too did an excellent job in presenting mission work and needs. He also gave emphasis to the cooperative program and stewardship.

While on furlough, Nichols is serving in the Stewardship Department.

Camps would be impossible without counselors. We are grateful for dedicated men who are willing to give of their time and ability to guide boys in spiritual, mental, physical and social growth and development. They include both ministers and laymen.

One counselor, Jimmy Brown of Pine Bluff gave up a job to spend all four weeks serving. Jimmy is a dedicated Christian young man. He is an army veteran and will be a student at S.C.A. this fall.

Others serving as counselors were W. V. Garner, Texarkana; Jerry Brown, Pine Bluff; Keith Strickland, Little Rock; Benny Nettles, Beebe; Neal Cole, Donald Tollinger and Larry Spencer, Paragould; Tony Weston, West Helena; Fred Gay, Heber Springs; Ron Barentine, Beebe; Benny McCracken, Arkadelphia; Joel Moody, Little Rock; James F. Browne, Jacksonville; Stephen Fawcett, West Helena; Bill Kimbrell, Booneville; J. D. Hethcoat, McCrory; James Knight, Batesville; and Terry Bryant, Little Rock.

Mike Sheets, Texarkana and Ronnie Bohannon, Kensett, staffers for four weeks also served one week as counselors.

Other staffers were John Grammer, Stuttgart; Mike Simmons, Texarkana; Bobby Carr, West Memphis; Jack Griebel, Bryant; Benny Rogers, Little Rock; David Bauman, Little Rock; and Russell Gregson, Little Rock.

To all of these workers who gave of their time and ability we say "thanks." Without you, camps would have been impossible.

It is our prayer that more men, including ministers, will be willing to give some time and utilize their ability for the Lord in guiding a boy in a week of camp.

Camp plans for 1974 are already in the making.—C. H. Seaton, Director



Every young person is unique. . . different. . . one of a kind. Every Christian young person has certain unique gifts which God has given him. DISCOVERY/II is an unusual opportunity for senior high and college students who want to discover themselves and how God can use their unique gifts in his service.

DISCOVERY/II will be held on the campus of Ouachita Baptist University Aug. 20-23. The conference will begin with registration on Monday afternoon at 4 and will end Thursday morning at 10:15. This is an opportunity to spend four exciting days on a college campus, meet some interesting and challenging people, make new friends, and perhaps encounter some life changing experiences.

The program will include creative worship experiences, Bible study, occupational testing and counseling, fellowships and recreation, dorm discussion groups, vocational interest conferences, and skil-lab groups.

The youth choir of First Church of Arkadelphia, under the direction of Don Edmondson, will present "JOY," a youth musical by Ed Seabough and Bill Cates. Representatives of home and foreign missions will be present for personal and group conferences. DISCOVERY/II promises to be an exciting and unusual opportunity for youth who are seeking God's direction in their lives.

The total cost is \$20, including meals, lodging, registration, linens, and insurance. Send \$3 to DISCOVERY/II, Church Training Department, P.O. Box 550, Little Rock, Ark. 72203 — Robert Holley



The Cooperative Program is the A. B. C.'s of God's Love.



Stewardship

Few are unaware of mandate for Christians in tithing

Winfred Hammons, a deacon in Berea Church, Jacksonville, was giving a tithing testimony during a morning worship service in his church. In recounting the experiences that led to his tithing commitment years ago, Hammons said, "I was stingy; I didn't have the luxury of not knowing about tithing."

The statement represents a confession that most of us could make, but probably few are willing to, particularly in public.

Two of my pastorates were in the pioneer mission field in the Great Lakes area, back during the days when our convention was expanding throughout the nation. It was not uncommon in that work to find persons, often who were sincere Christians, that were totally

naive and uninformed about even the basic responsibilities of the Christian faith and church membership.

I still remember the first sermon I preached in one of those pastorates on stewardship. The message on tithing would have been considered rather simple and basic by Southern Baptist standards, but to my complete surprise I found that it represented a totally new concept to most of those in attendance at the service. That was one sermon I had to completely rework and preach later. (I wonder if I should have done the same with some other sermons.)

However, such ignorance of tithing is relatively rare here in the Bible Belt where most Southern Baptists live. It is true that many do not practice tithing,

Summer missionaries work with National Baptist churches

Four Student Summer Missionaries are working with National Baptist churches in Arkansas for 10 weeks this summer. Sponsored by the Home Mission Board of SBC and the Arkansas Baptist State Convention, these college students are working in Vacation Bible Schools, youth revivals, and summer camps. It is expected they will direct activities that touch the lives of 1800-

2000 young people. The student missionaries had orientation at the Baptist Building, 525 W. Capitol in Little Rock, for two days prior to their first assignment. Already reported are four Vacation Bible Schools with over 25 professions of faith. —Robert U. Ferguson, Director, Work with National Baptists



Student missionaries are Gail Holloway of Birmingham, Ala.; Carrie Smith of Ft. Smith; Andrewnetta Brown of San Jose, Calif.; and Carolyn Lott of Mt. Vernon, Ala.

but most of those in attendance at our services on any Sunday, including the unsaved, usually know what the word "tithing" means and are aware that it is taught somewhere in the Scriptures.

Most persons who do not tithe do not have the luxury of ignorance; most of them have the sin of omission. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department



The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Million dollar campaign

By Jim E. Tillman, Director

Getting down to the "nitty-gritty" reveals that we are now in a "One Million Dollar Campaign" in Phase 2 of the Ouachita-Southern Advancement Campaign. With almost \$3 million pledged through the churches of the Arkansas Baptist State Convention, we are now faced with the challenge of raising one million more for our two schools.

This phase of the campaign will be victorious as 600 churches respond to the challenge. As 15 Advance Churches accept their suggested goals, we will have raised over \$200,000 toward this goal.

Each of the churches will want to consider their suggested goal as their individual campaign for Christian Higher Education. First Church of Blue Eye, Mo., for example, is in a \$968 Campaign for Ouachita and Southern. They just recently pledged \$1,355 to be paid over the next five years.

In order to effectively conduct your local campaign for Christian Higher Education, you need some tools and methods. Take your suggested goal, or set a new goal, for the starting point. If you want to place the goal in your budget, decide how much it will be each week for the next three to five years. A goal of \$1,000 will call for \$3.85 a week for five years. You may want to have a special offering each year for the Campaign. Free envelopes are yours upon request.

Your church is of vital importance to the victory of this "Million Dollar Campaign." All of the suggested goals total the \$1 million goal. It will take the church with a \$75 suggested goal, along with the other churches, to claim the victory. Do you know your suggested goal? Give me a call (376-4791) or drop me a card (Box 550, Little Rock, 72203) and I'll send you the information.

The Celebration!

Let's not confuse the Celebration with the Spectacular. Both of them will be exciting and wonderful! You'll be hearing soon about the convention-wide CHURCH: the Sunday Night Place Spectacular to be held at Ft. Worth, March 21-23, 1974. We expect to have an attendance of 13,000!

But the CHURCH: the Sunday Night Place Celebration is an Arkansas event — a big Church Training Convention — to be held at Immanuel Church, Little Rock, Thursday, Oct. 25, 10 a.m.-8:30 p.m. Mark your calendar now and begin making plans to attend. We have prepared an outstanding program, including a drama written specifically for the Celebration.

Adult Brochure

The Adult Curriculum brochure, containing all the units and sessions of all three adult periodicals for Oct. 1, 1973-Sept. 30, 1974, will be available soon. One copy will be sent to each church. The pastor and Church Training director can help their adults plan a program of study for a year in advance. Look for your curriculum brochure. —Ralph W. Davis

Evangelism

Wives to attend retreat

Wives of pastors, Superintendents of Missions, chairmen of evangelism and full-time evangelists are welcome to the Pastors' Personal Witnessing Retreat Sept. 6-7, Camp Paron. The retreat begins with supper at 6 p.m. Thursday, Sept. 6, and closes at noon Friday, Sept. 7. Mrs. Joe Hogan has some inspiring special sessions planned for the women.

Dr. Eugene Skelton from the Sunday School Board will speak on "Finding People." Walter Watts, pastor of the James Fork Church in Buckner Association will speak on "The Sheep and The Shepherd." Leo Hughes, Superintendent of Missions, Hope Association will close the retreat with a message.

Guests of the Department of Evangelism will be chairmen of Evangelism, Superintendents of Missions, full-time evangelists and student pastors. Others are welcome on a first come first served basis. Send a reservation fee of \$3 to Jesse S. Reed, Box 550, Little Rock, Ark. 72203. Cost per person is \$6.75 which includes lodging, meals and insurance. —Jesse S. Reed, Secretary

Child Care

Christian care of children should exceed state laws

Through the years, the Arkansas Baptist Home for children, formerly Bottoms Baptist Orphanage, has tried to provide quality services to those children and families whom it serves. In looking back, I feel that Baptists in Arkansas have much for which to be both proud and grateful. Operating a ministry that deals with families and children in crisis situations certainly calls for the highest quality in standards and practices offered in a redemptive way.

Several years ago, the Arkansas General Assembly passed a law that would require all child-caring institutions to conform to minimum standards as set down by state law. Unfortunately, this year the General assembly amended this law to offer exemptions for religious supported child care institutions who wanted to be excluded from the law. However, we do not plan to seek exemption from this law. We feel that a Christian agency has an even greater responsibility to provide the highest quality of services to people.

Our Children's Home has been issued a license by the Arkansas Family and Child Care Department. We are pleased

for our facilities to be opened to this kind of inquiry on the part of the Social Services Department. These laws are not an effort by the state government to control any private institution or agency. It is, however, a very definite effort on the part of our government to see that the children and families who are served by institutions and agencies — public or private — are insured quality care and services. The true intent of the original law was to protect the rights and needs of children who must receive care outside their own home.

Our concern as a Christian agency is to provide the highest quality of care that is possible. The worth and dignity of each individual, as taught in God's Word, clearly calls us to do the very best in meeting these personal needs. So having our license renewed by the Family and Children's Services Department for another year represents for us and for Arkansas Baptists a spirit of cooperation with our state government in providing high quality child care and family services in the name of Jesus Christ. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Student summer missionary reports on work in Bahamas



Jones

Dear Arkansas BSUers:

The Bahama Islands are every bit as beautiful as you have heard. However, the beautiful water, sand, and vegetation cannot overshadow the beauty and friendliness of the Bahamian people. We have been treated like kings and queens.

Our first week was spent in Nassau with a quick orientation period about Bahamian culture, Vacation Bible School material, and most important with everyone learning to know each one on the team. We also had a Bahamian church leader each day fill us in from the national point of view. During the middle of the week we were put in charge of prayer services in two of the churches, one an all black church and one half-white Bahamian and half-black Bahamian. We had good experiences in both churches.

On the weekend we were divided into four teams, two teams to serve the north and two teams to serve in the south. I am leader of one of the teams.

We have now completed one week of Bible School in Calabash Bay and Love Hill. We had a total of 77 children in these schools. Believe me, 22 primaries can make you wonder why God sent you! I was also put in charge of two night services during the week.

God is teaching me many things as I am sure he is all of the other summer missionaries. I have seven more weeks of Bible School left and I really need the support of every BSUer in daily prayer. I have learned that complete dependence on God is a must. I have been praying for the summer workers in the states. I love you all.

Rusty Jones

Rusty is serving in the Bahamas as one of the Arkansas BSU Summer Missionaries. He is a student at the University of Arkansas.

Pastor's Personal Witnessing Retreat

Camp Paron, September 6-7, 1973

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1 NIGHT – 3 MEALS – INSURANCE – \$6.75

INDIVIDUAL MEALS:	Supper	\$2.00
	Breakfast	1.50
	Lunch	1.75

SEND RESERVATIONS to Jesse S. Reed
Box 550, Little Rock, Arkansas 72203

Pre-College Evangelism

Bible Study

Witness Sharing

Special Ministries

Wives' Sessions

Finding People

Coming Events



GENE SKELTON



MRS. JOE HOGAN



PAUL OWENS

Summer missionary finds needs great in Washington inner city



Miss Brazil

Dear Arkansas BSUers:

Hi! Here I am in the nation's capitol and I have found that it is quite a place.

The inner-city has its nice parts but then one block over is the worst ever! The kids just roam the streets day and night; their mothers never know where they are and they don't really care. The older kids move around just like the younger. They are all starved for love and someone to reach out a caring hand. The adults don't live much differently — they spend a lot of their time sitting on old crates talking about nothing. It is really sad to see so much wasted energy. If there was only some way to help these people — to reach all of them and share the Lord and His Son with them.

We met a man named Wade Akins. His job is street ministry. He and his team go out everyday up on the mall around the Capitol and pass out tracts. They also hold meetings in different parts of the area, usually in outside locations. It really makes you feel great to know that at least something is being done and that someone cares. There is just so much need and these people have reached many.

We are working in various churches. We are in charge of the Vacation Bible School in them. This week we have been in an all-black church and have had around 35 kids a day. There are only three of us. It has really been a challenge. We didn't have any material so we made up our own. You really learn to turn to the Lord and ask his guidance through such things. Without His help we would have never made it!

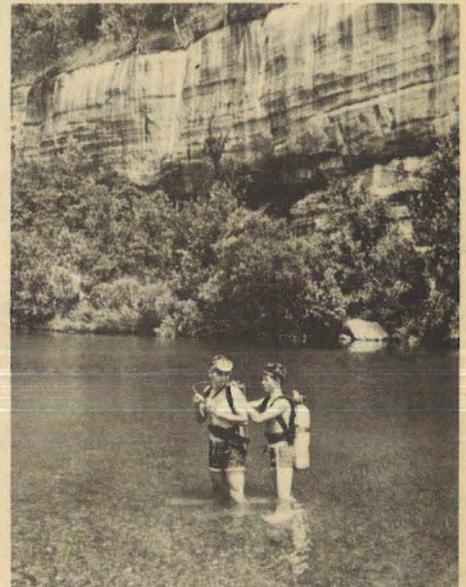
In the afternoons we are working at the city hospital in the children's ward. This is such a sad place! We hope to share with these children as much of God's love as we possibly can!

I have grown a great deal learning that without the Lord there isn't anything; but if the Lord can live within you, you can find the greatest peace and life ever and forever!

Love in Him,
Judy Brazil

Judy is serving in inner-city Washington, D.C., as one of the Arkansas BSU Summer Missionaries. She is a student at the University of Arkansas.

The cover



During the hot summer months Arkansans are attracted to the many lakes and streams of the state. Two scuba divers use the crystal clear waters of the Buffalo River as a training ground for their sport. (Photo courtesy Arkansas Dept. of Parks and Tourism)



The Cooperative Program

TAKES NO REST!

Transplanting the Cooperative Program

The transplanting of vital human organs has been much in the news for several years. We hear about the dangers involved as well as the promised benefits. We have seen some amazing successes and have had to lament some failures.

The foreign missionary has had some of the same experiences in his work. He has been facing the problems of transplants for a long time. Very few concerned are involved with the transplanting of organs vital to the human body, but all are concerned with the transplanting of Christianity.

Included in the transplanting of Christianity is also the transplanting of certain programs of the church, or methods of carrying on the work of the church. It is up to the missionary to decide what is a workable program, one that will be successful on the mission field, and not just transplant a program because it worked in another place.

Often the missionary has made mistakes in this respect and has been accused of trying to establish a Southern Baptist church in another country. Our aim is to establish national Baptist churches, and we must decide what should or should not be transplanted from our practices and culture at home.

One thing that has worked surprisingly well in the mission field is the principle behind the Cooperative Program. Many of the plans that the missionary has used here at home proved to be of little use on the mission field, but the use of the Cooperative Program in the support of the local convention's work and as a means of carrying out the responsibilities of the churches has been accepted and proved to be a real blessing in the work.

Perhaps there are several reasons why this transplant should be successful when others fail. The first reason for its success is probably because the plan is so biblical. It is a way in which the churches can work together to carry out their God-given responsibilities. It helps

us carry out the Great Commission in many different ways. It has proved to be a way of carrying on the Lord's work "decently and in order."

Also, it has shown that it is a very practical plan. It is a reasonable way for the churches to work together to do what the local church cannot do alone.

By this transplant of a very vital plan, the churches of other conventions have been spared the agony through which Southern Baptists passed while searching for a good way to fulfill our responsibilities in world missions. In the opinion of the writer, this will prove to be one of the major contributions which Southern Baptists will make to the other conventions around the world. Isn't it wonderful that we could provide such a vital organ for the transplant and not have to make the sacrifice of doing without it ourselves! —Gilbert A. Nichols, Missionary to Paraguay, Serving as Missionary-in-Residence in Stewardship-Cooperative Program Department, Arkansas Baptist State Convention

A neat experience

Student Week

at

Glorieta (Aug. 15-20)

and

Ridgecrest (Aug. 21-27)

Cost — \$7.50 for reservations



Contact for reservations:

Student Department

525 W. Capitol

Little Rock, Ark. 72201

Approximate total cost

\$75



In Baltimore

Down-to-earth people do something practical



Cowling

On the 1973 Baltimore work project there were no television cameras, no newspaper reporters interviewing anybody, and the neighborhoods weren't nearly as unique and colorful as 1972's visit.

But, 24 students and three directors from Arkansas Baptist Student Unions found the same intensity of Christian community and spiritual sustenance which made the first Baltimore work project so memorable to its participants.

The '73 project group included representatives from the Fayetteville, Little Rock, and Monticello campuses of the

University of Arkansas; Southern Baptist College; the Jonesboro and Beebe Campuses of Arkansas State University; and Southern State College. Pulaski Heights Church in Little Rock provided a bus for transportation for the students.

In Baltimore the students patched holes in the walls and ceilings of private dwellings, did their awkward, heartfelt best to smooth and sand the plaster, then painted many square yards of walls. They replaced the entire ceiling of a room, did some panelling, scraped outside paint with a blowtorch, cleaned a glass-strewn schoolyard and completely transformed the appearance of a community center by means of paint, elbow grease, and cheerful good comradeship.

But the most significant results of the 1973 Baltimore work project proba-

bly weren't the amount of work done by the students, or even the nobility of the young people in making-do under trying circumstances. It was the human interactions, the lessons in Christian living learned.

The permanent results of Baltimore 1973 will be in the recollections of such things as seeing guarded hostility and aloof distance in the demeanor of our "hosts" gradually melt and become acceptance, openness, and warmth. Friday evening's departure was marked by much hugging, some genuine tears, the exchange of addresses and fervent insistences that "next time you're in Baltimore..."

The cup of cold water in Jesus' name was the motivation that sent 24 young Arkansans to Baltimore. — Jesse D. Cowling, BSU Director, Southern State College

Southwestern Seminary Names five teachers

FT. WORTH (BP) — Five persons have been named to the teaching staff at Southwestern Baptist Theological Seminary according to seminary President Robert E. Naylor.

James F. Eaves of Albuquerque, N.M., has been elected as a professor of evangelism and four men were named instructors in the School of Theology.

The four new instructors are all graduate students who are completing requirements for the doctor of theology degree. Named instructors in preaching were Albert D. Fasol of West Frankfort, Ill., and G. Dean Dickens of Booneville, Ark.

L. Russell Bush of Columbia, Miss., was named an instructor in philosophy and Old Testament and L. L. Collins Jr., of Port Arthur, Tex., was named an instructor in New Testament and Greek.

Eaves, a native of Gibson, Tenn., comes to Southwestern Seminary with 18 years experience in the pastoral ministry. He has served churches in Tennessee, Texas and since 1970 has served as the pastor of the First Church of Albuquerque.

A graduate of Union University, Jackson, Tenn., Eaves also holds the bachelor of divinity and the doctor of theology degrees from Southwestern Seminary.



NASHVILLE — John Mayner (right), counselor, Arkansas Rehabilitation Service, Ft. Smith, attended a writer's conference in Nashville this spring to receive instructions concerning writing assignments for Sunday School periodicals. Mayner, one of 22 writers at the conference, is shown here with Ernest Hollaway, supervisor of the adult section, Sunday School department of the Southern Baptist Sunday School Board and Mrs. Shirley Stephens, interim editor of "Sunday School Young Adults."

Pianist wanted
High School or college-career age
Contact Dennis McCrackin
Music & Education Director
Rosedale Baptist Church
565-4622

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**Pays A Cash Benefit When You Are Hospitalized
For Any Covered Accident Or Sickness**

**Pays A Cash Benefit Regardless Of Any Other
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11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD LIFE'S CASH BENEFIT HOSPITAL PLAN GIVES THE PROTECTION YOU AND YOUR FAMILY NEED

1. HOW LONG WILL I BE PROTECTED?

You will be paid the daily benefit you select when you are hospitalized, for as long as 365 days for any covered sickness or accident.

2. WHEN DO BENEFITS BEGIN?

Benefits begin immediately when confinement is due to accident and with the fourth day of confinement due to sickness.

3. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

Accidents are covered from issue date. Sickness which first manifests itself more than 14 days after issue date is covered.

4. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you cash benefits to spend as you wish or you may assign them to the hospital or your doctor. Benefits are paid regardless of Medicare or any other insurance you may have.

5. IS YOUR COMPANY LICENSED IN MY STATE?

YES; Standard Life and Accident is licensed, and conforms to all state laws, with many years of faithful service to policyholders.

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. If not satisfied, return in 10 days for a full refund.

7. ARE THERE ANY CONDITIONS NOT COVERED RIGHT AWAY?

In order to provide this coverage at a more reasonable premium, sickness resulting in surgery, cancer, tuberculosis, heart disease, appendicitis, hernia, gall bladder, kidneys, and diseases affecting or involving the female generative organs are not covered until the policy has been in force for six months. Conditions that existed prior to the effective date are not covered for the first two years.

8. WHAT IS NOT COVERED BY THE POLICY?

The policy does not cover war or any act of war; intentionally self-inflicted injuries; mental conditions or disorders; dental work; cosmetic surgery; pregnancy; venereal disease or syphilis; use of intoxicants and narcotics; or confinement in a government hospital.

9. 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. You may then pay one, three, six or twelve months premiums as you wish. However, you will save money if you pay other than monthly.

10. HOW DO I FILE A CLAIM?

A Claim Form is sent with your policy. When illness or accident strike, you simply have your doctor fill out this Claim Form and return it, along with the hospital Report and bill to show the days spent in the hospital. Your Cash Benefit Check is sent direct to you (unless assignment is made) immediately upon approval of your claim.

11. HOW DO I JOIN THIS PROGRAM?

Just complete the application form on the opposite page, and mail it with the First Month's Premium.

TO GIVE YOU THE OPPORTUNITY TO EXAMINE THE POLICY we will extend coverage to your entire family, providing they are eligible, for the First Month's Premium shown in the premium schedule. Even then after you receive your policy if you are not 100% satisfied you may return it within ten days and get your money back. Of course, we hope you will decide to keep it. Your renewal premium beginning with the second month will be based on the age of each covered family member as shown in the premium schedule.

YOU HAVE A CHOICE OF TWO PLANS

\$28.57 A DAY OR \$14.28 A DAY FOR HOSPITAL CONFINEMENT DUE TO COVERED SICKNESS OR ACCIDENT, PAYABLE FOR AS LONG AS 365 DAYS. CHILDREN'S BENEFIT IS 50% OF ADULT BENEFIT.

ACCIDENT BENEFITS BEGIN WITH THE FIRST DAY, SICKNESS BENEFITS WITH THE FOURTH DAY OF CONFINEMENT.

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

These benefits are provided by Standard's Family Hospital Income Policy form 915.

COMPLETE AND MAIL YOUR APPLICATION TODAY. THE FAMILY PREMIUM WILL COVER ALL ELIGIBLE MEMBERS OF YOUR FAMILY FOR THE FIRST MONTH.

APPLICATION FOR CASH BENEFIT HOSPITAL PLAN

Application To Standard Life and Accident Insurance Company
Oklahoma City, Oklahoma 73193

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for your Hospital Income Plan (Form 915). Check one: \$28.57 a day \$14.28 a day

My name is _____

Street or RFD No. _____

City _____ State _____ Zip _____

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

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

	FULL NAME (Please Print)	DATE OF BIRTH			AGE
		MO.	DAY	YEAR	
1.	_____				
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 prescribed 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.

I understand that any injury or sickness suffered before the effective date of the policy will be covered after two years unless specifically excluded.

Date _____ Signature _____
XMA ARB7 B-2317

Mail your check or money order to:
STANDARD LIFE & ACCIDENT INSURANCE COMPANY
Oklahoma City, Oklahoma 73193

IMPORTANT — Please Answer Every Question

PREMIUM SCHEDULE		
First Month's Premium For All Eligible Members Of Your Family Is \$1.00.		
Monthly Premium For Each Covered Family Member After The First Month Is Shown Below		
AGE	BENEFIT	
	\$28.57 A DAY	\$14.28 A DAY
18-49	6.00	3.00
50-65	8.00	4.00
66-74	10.00	5.00
75-90	15.00	7.50
Children 0-17	1.70	.85

Premiums are not increased due to advancing age after policy issue.

This offer is available only to residents of Arkansas

Billy Graham — a look at the man in his prime

By Jack U. Harwell
Editor, THE CHRISTIAN INDEX

Billy Graham is far more fascinating on the personal side than he is on his public side.

And his public life is one of the most exciting in the world.

The world-renowned Baptist evangelist was in Atlanta for a one-week crusade in Atlanta Stadium. He came to Atlanta from Korea where he had experienced probably the greatest single crusade in his 25-year evangelistic career.

He drew over a half-million people to nightly services in Korea, and spoke to more than one-million people crowding a milelong airfield in the closing service. It may have been the largest crowd ever to gather in one place to hear the Christian gospel.

In Atlanta, Dr. Graham spoke to an average of over 38,000 people every night, with almost 10,000 persons making public decisions for Jesus Christ.

Dr. Graham told his Atlanta followers that the next six months are the busiest of his entire career. In the last half of the year he has crusades in Minneapolis, St. Louis, Raleigh-Durham and other places.

The world's most famous Southern Baptist preacher seems to be — at age 54 — at the peak of an unparalleled career as a preacher.

I wanted to know how he handled all the publicity, adulation and near-worship which he draws 24 hours per day, everywhere he goes.

So I asked him.

"I never even think about adulation, praise or publicity," he said in what appeared to be utter sincerity. "Early in my career I admit that I had a problem of pride and vanity. I did enjoy the travel, the publicity, the friendships with world leaders, etc.

"But, the Lord has a way of dealing with sinful pride. And he dealt with me. He made me study His Word more. He afflicted me with a whole series of rare illnesses. He surrounded me with invaluable associates who keep knocking my ego back down to earth. And he gave a back-breaking schedule which keeps me so eternally busy that I honestly don't have time to think about the peripheral activities related to my main ministry."

I saw a brief example of what he meant as we were playing golf at a small public course near the Atlanta airport. Two men were plowing a corn field

adjacent to the golf course, the plow being an ancient one pulled by a mule.

We stood on the tee a long time and watched those two men behind that mule. Grady Wilson, Billy Graham's lifelong friend and teammate, turned to Dr. Graham, stuck his finger in his face and said, "Billy, that's where you came from. And don't you forget it."

Dr. Graham told us that he never plays golf at a private country club during one of his crusades.

"Early in my ministry I was accused of mixing with the rich folks at exclusive places, and not being available to the average man," he said. "So I always play at a public course if I get to play at all during a crusade."

Always a Southern Baptist and proud of that label, Dr. Graham wanted to know every detail of what took place at the Southern Baptist Convention's meeting in Portland.

"I dearly love my convention," he said. "I want to go to the convention every year if at all possible. But I had to miss Portland because of the Korean crusade. The fellowship with my own denominational brothers is precious and necessary for me."

Dr. Graham went to offices of the *Atlanta Journal-Constitution* the day after his crusade ended, to personally thank the editors and reporters for their news coverage.

"I wound up staying there three hours," he told me. "I shook hands with every person in the entire building — typesetters, pressmen, floor-sweepers, everybody. It was a great personal joy to me to meet so many down-to-earth people."

Dr. Graham also requested "permission" to visit offices of the Georgia Baptist Convention and the Southern Baptist Home Mission Board in Atlanta.

He went to each place expecting to stay 30 minutes and stayed more than one hour at each.

During a private "coffee break" he shared with news reporters, Dr. Graham's mother came by to say goodbye as she returned for her home in Charlotte.

Dr. Graham jumped up to hug her, kiss her and introduce her to every reporter there. The pride and tenderness he spontaneously lavished on his 80-year-old mother visibly

touched every one of those hard-bitten newshounds.

I asked Billy about the many offers he has had from Hollywood, the White House, and other places to make movies, be a news commentator, be an Ambassador, or do other things that would make him a wealthy man.

"Yes, I have had many such offers," he said with clear modesty. "But my answer has been the same in every case. God called me to preach the redeeming gospel of Jesus Christ and until that call is revoked I can do nothing else."

He added: "I would rather be a preacher of the Christian gospel than be the President of the United States or the king of any country."

Dr. Graham said that one of the most meaningful moments in his own life had come once in the White House when he met black baseball star Hank Aaron in the presence of President Richard M. Nixon.

"I was startled when Hank shook the President's hand, then grabbed me around the neck, kissed me on the cheek and said he would rather meet me than the President," Dr. Graham said. "I was embarrassed, but so deeply flattered. Hank and I have been close friends ever since."

Throughout his 10 days in Atlanta, newsmen repeatedly asked Dr. Graham about his relationship to Mr. Nixon and about the Watergate scandal.

Dr. Graham consistently replied: "I am not a political advisor to the President. I am always available for any moral or spiritual counsel I might give."

"I talked to Mr. Nixon by phone last week, but it was only about our crusade in Korea.

"I did send him a letter, a pastoral type letter, assuring him of my prayers and suggesting some Bible verses he might read — verses of comfort, by the way."

Personal security is always a problem for people in the public spotlight such as Dr. Graham. Plain clothes policemen were all over Atlanta Stadium throughout his crusade.

One high-powered rifle with telescopic sights was confiscated, as was a pistol whose owner had claimed, "this is the gun that will kill Billy Graham."

Dr. Graham also volunteered another insight related to his personal philosophy.



Billy Graham enjoys a surprise birthday party given by his staff. Sharing the merriment of the occasion are his mother and his wife. (BP) Photo by Russ Busby

He said: "I pray I will never embarrass my Jesus nor my profession by entanglements with women. I have the best wife God ever made, five lovely children and six grandchildren.

"This is why you never — and I repeat never — see me in public anywhere without one of my associates beside me. No one should ever be able to accuse me of indiscretion or infidelity in any form or fashion."

I wondered how long a 54-year-old preacher could go on living under this kind of pressure.

"Well, Jack, a preacher of the gospel can never retire," Dr. Graham replied. "I will never stop preaching. But I am 54 years old.

"I get weary. I have to rest more now. I stayed in bed from 2-5 every afternoon during my Atlanta crusade, conserving my strength for the night services.

"Though I will never retire, I expect to make a shift of gears toward a slightly different direction very soon.

"After this busy year of 1973, the busiest of my career, I am going to take some time to evaluate things, and make some changes.

"I know we will move away from big stadium crusades such as we had in Korea and Birmingham and Atlanta. We will concentrate on indoor areas, seating 15,000 or 20,000 people.

"It takes about one-fifth the energy and stamina to hold an indoor meeting as it does to conduct a stadium crusade.

"We will also move more and more toward a television ministry as our major vehicle for the gospel. Television is the best tool now available to Christians for spreading the gospel. I can reach millions at one time, around the world, through television.

"There might even be a day when I will do nothing but television and radio preaching. I am not sure about that, but it's possible."

Dr. Graham conceded that he has standing invitations from around the world to preach crusades, invitations which could keep him busy every week for the rest of his life.

"God has blessed me far beyond anything I could ever dream," he said. "If I had my personal choice, I would be a pastor of a small church in the mountains, serving my own little congregation as best I know how.

"But, God keeps opening the doors around the world and He keeps telling me to go through those doors with His word. Until He changes His mandate to me and my associates, that little church in the mountains will just have to wait."

Churches asked to aid in refuge resettlement

ATLANTA (BP) — An emergency need exists for churches to aid in resettlement of refugees from Uganda, the director of immigration and refugee service for the Southern Baptist Home Mission Board declared here.

L. D. Wood, associate director of the language missions department of the SBC Home Mission Board here, said three families who are refugees from Uganda now wait in Spain for immigration to the United States.

Southern Baptists have promised to serve as sponsors for the families, and Wood said he needs to hear immediately from churches willing to act as sponsors.

He said the families cannot enter the United States until they have assurance of sponsorship, jobs and housing.

The denomination already has placed three families in New York, Atlanta, and Spartanburg, S.C.

The refugees are natives of India who were forced out of Uganda when a new government under Maj. Gen. Idi Amin moved to make Uganda all black.

All Asian and British residents were forced to leave, and the government confiscated their business, property, bank accounts, automobiles, and new clothes.

The families leave with one suitcase each. The United States is allowing a thousand to enter the country.

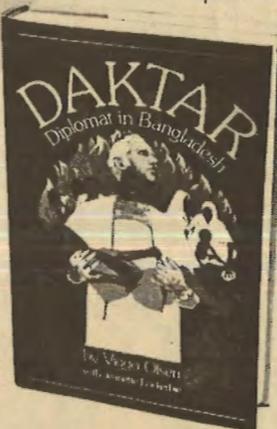
Wood said churches should contact him at 1350 Spring Street N.W., Atlanta, Ga., 30309 or call 404-873-4041. He also wants to establish a waiting list of churches willing to minister to such needs.

VBS Reports

July 2-July 9

Name of Church	Enrollment	Average Attendance	Professions Of Faith
Benton, Calvary	134	108	2
Camden, Calvary	170	143	3
Dardanelle, New Hope	69	57	0
Fort Smith, Calvary	125	91	5
Forrest City, Second	114	69	0
Garfield, First	53	40	17
Gillham	67	40	6
Greenwood, Jenny Lind First	151	116	11
Hamburg, Martinville	65	50	0
Hardy, New Hope #2	29	22	0
Harrisburg, Pleasant Grove	85	69	7
Helena, First	234	178	0
Higginson	123	105	0
Huntington	69	57	3
Jasper, First	78	74	4
Judsonia, Midway	51	30	0
Judsonia, Rocky Point	76	71	1
Little Rock, Archview	222	164	28
Little Rock, Hebron	179	150	0
Little Rock, Holly Springs	57	48	0
Little Rock, Rosedale	132	101	0
Little Rock, Sunset Lane	215	201	2
Little Rock, Woodlawn	86	66	1
Magnolia, Central	298	253	0
Mena, Dallas Avenue	103	92	1
Moro	118	114	2
Paragould, Clark's Chapel	62	45	3
Pencil Bluff, First	51	45	0
Pine Bluff, Hardin	143	130	0
Quitman, Palestine	51	44	1
Salado	35	33	0
Springdale, Caudle Avenue	93	81	0
Summitt	33	28	8
Texarkana, Hickory Street	155	40	0
Timbo, Calvary	63	50	1
Viola	53	47	0
Waldron, Denton	58	44	0
West Helena	165	146	0

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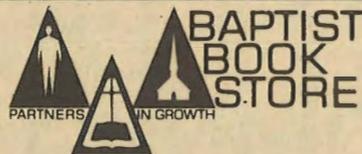


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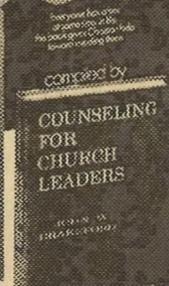



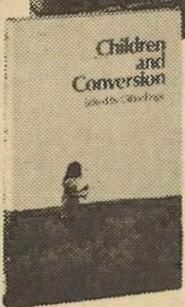
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An owner's rights and responsibilities

By Homer W. Shirley Jr., Pastor
First Church, Crossett

Uniform Series

July 22, 1973

Exodus 20:15

Amos 8:4-6

Luke 19:1-10



Shirley

The story is told of a boy standing outside a store window with his nose pressed against the glass looking at some delicious apples. The owner approached the boy and asked, "Are you trying to steal my apples?" The boy replied, "No, I am

trying not to." This story implies that the owner and the boy were both acquainted with the commandment, "Thou shalt not steal" (Ex. 20:15.)

Respect for property rights (Ex. 20:15)

This commandment protects the right of ownership of property. It is not simply an emphasis on property itself but property as related to the owner. Property value is derived from ownership and use. When one steals property from another he is taking more than the object itself. He is taking away the potential which that object has for the owner. Thus he sins against his fellow man and against God who gave him the right of ownership.

Along with the right of ownership goes responsibility. When God created the earth he gave to man the stewardship of its care and use (Gen. 2:28.) Each individual cannot have dominion over the entire earth. Each has a stewardship committed to him by God according to his ability. What God has entrusted to each person will be required for accounting. God has given to man a freedom of choice in exercising stewardship of property. Stealing robs the person of that choice which is his. It also interferes with the plan of God for the use of property entrusted to persons.

Such a view of property rights should heighten the concepts of ownership. It should call forth the very best in man as a responsible steward. The widow spoken of in Mark 12:41-44 is a great example of responsible stewardship. She knew that what she had was not really hers. It belonged to God. Out of love and gratitude to God for his gift to her she gave it back to him.

Although this commandment has primary reference to stealing from a fellow human being, it might be given broader application. To refuse to discharge responsible stewardship is a

form of stealing. This may take the form of failure to acknowledge God's ownership. It may be the refusal to make proper use of property. It could be failure to pay the tithe and give an offering (Mal. 3:8.) Whatever the case may be the commandment still says, "Thou shalt not steal" (Ex. 20:15.)

Responsibility for business practices (Amos 8:4-6)

One method of violating the commandment against stealing is corrupt business practices. Amos was confronted with such in his day. The often repeated words, "The more they have the more they want" is too often true. Greed is a universal sin. Money talks to many. The only power some seem to understand is money power. The crave for money or the things money can buy breeds all sorts of corruption.

Stealing is not limited to taking an object when the owner's back is turned. It includes deceitful business practices that take advantage of others. Misrepresenting the truth either by outright lies or by silence is to steal. For one to remain silent and allow another to believe a falsehood for his own personal gain is to be guilty of stealing. A prime example of this is the case of Ahab, King of Israel (I Kings 21:1-19.) When he could not buy the property of Naboth he sat silently by while his wife Jezebel took it. She forged the name of Ahab to letters setting forth false charges against Naboth and the plot to kill him. When the plot was executed and Naboth was dead Ahab went forth to possess the vineyard of Naboth. God sent Elijah to meet Ahab and ask him, "Hast thou killed, and also taken possession?" Ahab was held responsible because he was aware of what had taken place but had remained silent. He had stolen Naboth's vineyard.

The rich business men of Israel were stealing through various corrupt practices. They took advantage of the severe circumstances of the poor. Their greed was so intense they longed for the feast days and sabbath to pass so they could pursue their deceitful trading. This they did by giving a short measure or a false balance. The ephah was a basket used for dry measure. Its capacity was about 3/5 bushel. The shekel used during the Old Testament period was a weight used in weighing on the balance scales.

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Through short measure and a deceitful balance the poor were cheated. Such practices are in violation of the commandment "Thou shalt not steal."

The reference to "buying the poor for silver, and the needy for a pair of shoes," probably has reference to bribery in the courts. When the poor had been so exploited through deceitful business practices that he could not pay his debts he could then be controlled by the rich. He might sell himself to the rich or he might be handed over to a creditor by a judge for his inability to pay even for a pair of shoes which represented the very smallest debt.

Our day is no exception to corrupt business practices. The violations of this commandment take many forms. Robbery at gunpoint, shoplifting, false advertising, forgery, padded expense accounts, the sale of faulty merchandise, rolling miles off the odometer of an automobile and loafing on the job are only a few examples of stealing in our day.

Such wickedness will surely be judged by the Lord. The Lord spoke his judgment upon Israel through Amos. Surely people today cannot escape his judgment for such guilt.

Restoration of stolen property (Luke 19:1-10)

When a person becomes a Christian he may have some restoration to make. This was the case with Zacchaeus. He was a tax collector. He had purchased the right to collect taxes for the Roman government. The collectors often collected more taxes than required by law and kept the excess for their own personal use. The system made the practice easy.

Zacchaeus became convicted of his sins and sought to make correction. In conversation with Jesus he promised to give half of his possessions to the poor and restore fourfold any amount he had taken falsely (v8.) Because of the repentant attitude of Zacchaeus, he became the recipient of salvation.

When Jesus becomes Lord things take on a different perspective. When rightly related to God one will want to right any wrong he has done others where possible. When Jesus saves, he saves us completely. This includes salvation from the power of things over our lives. He gives a proper view of the rights and responsibilities of ownership of property.

Micaiah: Peril of false security

By C. W. Brockwell
Calvary Church, NLR

Life and Work
July 22, 1973
I Kings 22:1-3, 6
16-17, 28-29, 34-35



Brockwell

It was the bottom of the ninth, with two out and the tying run on second base. The count was down to 3 balls and 2 strikes when the batter hit a sinking drive to short left field just over the head of the third baseman. As the runner approached

third base he saw the third base coach signal him home, thinking he could beat the throw from left field. However, such was not to be for the left fielder threw a perfect strike to the plate. The runner was out and the game was over. The pitcher was credited with a win, the left fielder became the hero but everyone knew the third base coach had lost the game. False security.

A man was in critical condition in the hospital because of a heart ailment. The family was called in. For days his life hung in the balance. Then suddenly he rallied and improved so much that the family left. The doctor assured them everything was going to be alright. That night he died. False security.

The idea of false security is well illustrated by the television commercials depicting a certain well known ant and roach killer. An attractive front or scheme is devised to lure the insects into thinking all is well. Then when escape is impossible, the trap is closed and all perish.

A lot of people have gone through the ice trying to pond skate during the first freeze of winter. That which looks strong often turns out to be just the opposite. But how do you know? What tests can be applied to determine whether an idea or a course of action can be depended on?

Keep in mind as you study this lesson the prophecy of God by Elijah against Ahab in Naboth's vineyard as recorded in I Kings 21:19. "Isn't killing Naboth bad enough? Must you rob him too? Because you have done this, dogs shall lick your blood outside the city just as they licked the blood of Naboth" (*Living Bible*)!

At first Ahab was greatly humbled. So much so that God decided to delay some of the dreadful punishment coming to him. Ahab mistook this delay as softness on God's part and soon returned to his old ways. Ahab thought he was safe from the hand of God's

wrath. False security.

What you see is not what you get

The truth was a beautiful gallows began to be erected for Ahab's execution and Ahab fell for the whole thing. First of all, there was peace for three years between Syria and Israel. But this peace was purchased by the release of Israel's enemy, Benhadad, King of Syria following Benhadad's defeat. It was a foolish mistake Ahab would soon regret.

The second stage of false security developed when Ahab asked his vassal and guest Jehoshaphat to help him recover Ramoth-gilead. Naturally Jehoshaphat agreed but on second thought suggested they consult God first. No problem there for Ahab had 400 prophets in the wings just waiting to sanction anything Ahab wanted. So well did they know Ahab and so slightly did they know the Lord that they quickly encouraged Ahab to go for God would be with him. Now Jehoshaphat knew a bunch of "yes-men" when he saw them and pressed for a real prophet of the Lord. Micaiah's name came up but Ahab warned Jehoshaphat that no good word would come from him. "He always has something gloomy to say." The peril of false security is often found in one's unwillingness to listen to the opposite viewpoint. Someone will always "see it your way" but only a few tell the truth. Ahab saw and heard what he wanted to see and hear from his men but it was not what he ended up getting.

How cold facts affect hot heads

Micaiah's summons and entrance set off a dramatic scene. Now that the 400 prophets were committed to their prophecy, they went all out to impress Ahab with its truth. Zedekiah acted out his declarations so they would be well remembered. Micaiah was instructed to go along with the group decision. At first he did in a rather sarcastic way, emphasizing the shallowness of the false prophet's sayings. But Ahab knew better and urged him to say what he really thought. Micaiah then revealed his vision of Israel scattered without a leader. Ahab quickly turned to Jehoshaphat and said "See, didn't I tell you this would happen? He never tells me anything good. It's always bad."

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

But Micaiah had not yet told him what he really thought.

"I saw the Lord sitting on his throne, and the armies of heaven stood around him.

"Then the Lord said, 'Who will entice Ahab to go and die at Ramoth-gilead?'

"Various suggestions were made, until one angel approached the Lord and said, 'I'll do it!'

"'How?' the Lord asked.

"And he replied, 'I will go as a lying spirit in the mouths of all his prophets.'" (*Living Bible*)

Right about then Zedekiah walked over to Micaiah and popped him right in the kisser. King Ahab swelled up with rage and ordered Micaiah arrested and thrown in jail on a bread and water diet until he returned. The next time someone urges you to say what you really think, watch out for they just might "bust" you one for saying it!

The peril of false security is such that we will "shut up our consciences in a dungeon, and put a gag in their mouths, and a muffler over the gag, that we may hear them say no word, because we know that what we are doing . . . is wrong" (Alexander Maclaren.)

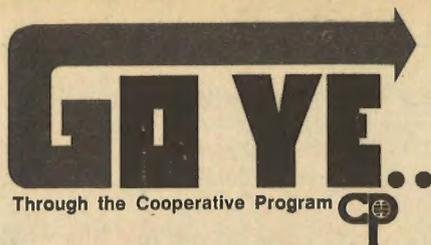
It's all over — the king is dead

Ahab and Jehoshaphat went into battle anyway for Ahab thought he could outsmart God by disguising himself as a common soldier. But a chance shot of a Bowman of Syria struck Ahab and he bled to death in his chariot at the end of the day. Even as he was dying he tried to cheat the Lord's prophecy concerning him by urging his driver to pull out of the battle but to no avail. Instead he was propped up and bled to death just as the Lord said he would. Ahab's false security finally buckled. No one was as sold out to the Devil as Ahab was so he could never see the truth about the false prophets. Having no fundamental convictions of his own, he could only live off those of his associates. It is the worst possible false security one could have.

Three things are needed to overcome the peril of false security.

1. Deep and definite convictions.
2. Ability to discern between true and false convictions.
3. Courage to meet life with those convictions.

Micaiah had them all. Thank God for his example!



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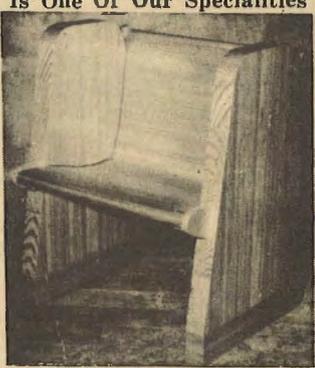
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A smile or two

Little Willie had just been vaccinated, and the doctor started to put a bandage over the vaccination spot. Willie objected — he wanted the bandage on the other arm instead. "Why, Willie," said the doctor, "the bandage should be put on the sore arm so the boys at school won't hit it."

"Put it on the other arm, Doc," Willie answered. "You don't know those guys."

* * *

A good reason for not burning bridges behind us is that it pollutes the water.

* * *

Sundial: An old timer.

* * *

The shortest distance between two points is usually under construction.

* * *

The owner of a big company offered \$25 for employees' money-saving ideas. First prize went to a man who suggested the amount be cut to \$10.

Reprinted from Quote magazine

* * *

There are those hardy men who load up their cars with assortment of camping material ranging from pots, pans and potatoes to their individual wives, children, dogs, and so forth. Then, they go forth in search of some place where they can get away from it all.

When they finally find the place, they refer to it as vacation and return to work glad to be back.

No wonder.

* * *

A dentist in a small town had trouble obtaining payment on an overdue account. After thinking deeply about the matter; he decided to write the patient as follows:

"Dear Madam: Unless the denture I made for you is paid for without delay, I shall be obliged to insert the following advertisement in the newspaper: 'Excellent set of teeth for sale. They can be seen at any time at Mrs. Bartlett's, 129 Pinetree Road.'"

The dentist got his money the next morning.

Attendance report

July 8, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	66	35	
Alicia	31	33	
Alma, First	306	84	
Alpena	91	34	
Beirne, First	49	23	
Bentonville, First	232		
Berryville			
First	156	48	
Rock Springs	102	59	
Blytheville, Gosnell	163	95	2
Booneville, First	220	198	
Camden, First	364	43	1
Cherokee Village Mission	89	28	
Conway, Second	304	108	
Crossett			
First	454	147	3
Magnolia	163	120	5
Mt. Olive	342	201	1
Des Arc, First	185	64	
El Dorado, Caledonia	31	16	
Ft. Smith			
Grand Avenue	758	290	2
Mission	19		
Haven Heights	164	83	
Temple	138	54	
Trinity	154	55	
Grandview	79	60	
Greenwood, First	295	76	
Hampton, First	128	50	
Harrison			
Eagle Heights	270	108	
Woodland Heights	65	46	
Helena, First	276	55	
Hope			
Calvary	166	99	
First	386	111	1
Hot Springs			
Grand Avenue	243	160	
Leonard Street	64	70	
Park Place	347	122	
Piney	210	83	1
Hughes, First	172	52	
Jacksonville			
First	339	62	
Marshall Road	266	92	5
Jonesboro			
Central	489	168	14
Nettleton	259	97	5
Lake Village, Parkway	50	31	1
Lavaca, First	250	123	1
Lexa	144	75	2
Little Rock			
Crystal Hill	144	65	
Geyer Springs	667	206	4
Martindale	98	53	
Magnolia, Central	550	182	3
Melbourne, Belview	140	67	
Monticello, Second	204	55	1
North Little Rock			
Baring Cross	516	134	1
Calvary	372	132	
Gravel Ridge	184	83	2
Levy	402	66	
Park Hill	657	92	
Paragould			
East Side	207	100	
First	482	125	
Paris, First	338	60	
Pine Bluff			
Centennial	155	57	
East Side	192	113	3
First	645	113	1
Green Meadows	59	26	
Second	166	74	3
South Side	689	163	3
Rogers, First	460	119	
Roland, Natural Steps	94	52	
Russellville			
First	452		
Second	169	54	
Saddle	84	46	
Springdale			
Berry Street	87	54	
Caudle Avenue	104	44	
Elmdale	341	69	
First	842		10
Oak Grove	74	23	
Van Buren, First	472	185	
Mission	33		
Vandervoort, First	50		
Vimy Ridge, Immanuel	56	38	
Warren			
Immanuel	246	61	
Westside	56	41	
West Helena			
Second	200	91	
West Helena Church	243	73	1
W. Memphis, Vanderbilt Ave.	97	56	
Wooster	116	84	

Southern Baptist datelines

Cuban churches thrive despite persecution

FT. WORTH (BP) — Food is rationed in Cuba. Freedom is a memory. But Christianity is stronger than ever.

"Before Castro, the Southern Baptist Home Mission Board supported the church work in Cuba," says Bibiano Molina, who for more than 50 years was a Baptist pastor in his country.

"Then Castro stopped that. He wouldn't let Americans send any more money to the churches in Cuba. When this happened, the ministries and the lay people reacted by supporting themselves. They have assumed the whole financial responsibility.

"Church members are stronger in their faith, and the churches are self supporting, but the situation remains serious," Molina said in an interview. "They are barely keeping the standards they had when Castro assumed control.

"However, the church is still very much alive," he continued. "And in Cuba today, it is a miracle, but churches are filled with young people — in spite of strong government opposition."

He described the opposition: "The government blocks-off both ends of the streets when churches are in session. The streets are used for baseball, soccer and track. And the games are conducted while church is in session. Still the young people come."

Preaching is allowed only inside the church, none outside. "And special permits must be obtained to conduct a revival service, although revival services are well attended and people respond to them."

Molina doesn't see persecution of Christian people as all bad. "God has often used persecution to strengthen the faith of Christians. Some fail, but many grow stronger.

He said, "About 90 Baptist churches operate in Cuba now, not including the missions. The Cuban Baptist Convention is doing everything to avoid friction with the government, which is always looking for an excuse to close a church. The churches are prospering because they live close to God."

Molina, 66, began preaching at 15, before Herbert Caudill, veteran Southern Baptist home missionary, arrived for his 40 years of service in Cuba. He was still preaching when Caudill, now retired, was released from a Cuban prison more than four years ago to return to the United States.

"There are many preachers in jail," he said. "They are there not for preaching but because they got tangled in the political struggle."

Once, he recalled, a stranger came to

his neighborhood to inquire about him. One man, not a church member, told the stranger, "all Molina preaches is the gospel." After that Molina wasn't bothered by the government.

"Before Castro took over the people had all kinds of freedom. Many ministers backed Castro in his early days because they felt he would be good for the country. But after a year, preachers were told not to preach anything about the government. Those who disobeyed were sent to jail and their churches closed."

The Molinas ran into problems when they decided to come to the United States to live with their daughter and son-in-law, Mr. and Mrs. Elias Acosta of Ft. Worth. The time allotted for them to leave the country had expired.

So, they moved into a Baptist home for the aged in Havana and waited for four years. Finally, after receiving a letter from their daughter, the government officials summoned the Molinas and told them they could leave. A week later they were on their way to the U.S. via Spain.

We could take very few clothes and nothing else," said Molina. "They took our watches off our arms."

The lack of original documents caused problems when the Molinas arrived in Spain and tried to leave there for the United States.

"We explained that we had to leave everything in Cuba," Molina said. "But the Spanish government told us we couldn't leave their country without those documents."

For three more months the Molinas lived in the home of Cuban Baptist friends in Madrid. Then Hugo Ruiz, Spanish language editor for the Southern Baptist Radio and Television Commission, and pastor of the Baptist church where the acostas attend, learned about the situation.

Ruiz, a naturalized American citizen, fired off a letter to his congressman. When Texas Senator John Tower received the letter he wrote the American embassy in Madrid.

Within days the Molinas were in the United States. "We came here because our two sons in Cuba, one a minister and the other a machinist, felt that if anything happened to me, my wife should be with our daughter," said Molina.

Ruiz has definite plans for Molina. "He's already preached six messages for 'Control-Central' which the Radio-TV Commission produces and distributes in

Spanish," he said. "And he will be invaluable as assistant pastor and counselor at Iglesia Bautista Central (Central Baptist Church) where his son-in-law is a deacon."

"I have been through some bad times," Molina admitted, "but the worst time would be if I were unable to preach Jesus Christ."

Mission Offering up 5.5 percent at Mid-year

ATLANTA (BP) — The Southern Baptist annual offering for national mission work at mid-year reached the \$5,728,586 figure, 5.5 percent ahead of this time last year.

Arthur B. Rutledge, executive secretary of the Southern Baptist Home Mission Board here, said the offering had been running only slightly ahead or behind last year until returns in June. That month more than \$2.1 million came to the mission agency.

The offering promoted by Woman's Missionary Union and the Brotherhood Commission, is named the Annie Armstrong Easter Offering and receives a heavy March emphasis in the churches.

"We are very encouraged by this healthy increase," Rutledge added, "and it is possible that the goal of \$6.6 million may be reached. If so this will allow the board to, make advances in several areas where missionary personnel and resources are needed urgently."

Last year's goal of \$6 million was reached in November, and by Dec. 31 a total of \$6,059,703 was given.

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