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February 22, 1973

Arkansas Baptist State Convention

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ASK OF ME...

and I will make the nations your heritage
and the ends of the earth your possession.

Psalm 2:8

**The 1973 goal for the Annie Armstrong Easter
Offering for Home Missions is \$6,600,000**

Arkansas Baptist

NEWSMAGAZINE

February 22, 1973

One layman's opinion

Laying stones versus throwing stones



Dr. Grant

Pastor Bill Gray of Siloam Springs is unusually Christian to be in the pastorate. Not that pastors should not be unusually Christian, you understand, but it's merely that he just recently responded to Dr. Bill Bruster, pastor of a "competitor church" in the same city, in a way that doesn't fit the stereotype for competitors.

Pastor Bruster had been kind enough to invite me to speak at First Church at his Sunday morning service, and then was so bold as to call Pastor Gray to see if he would like for me to speak at their adult opening assembly in Sunday School at the Harvard Avenue Baptist Church. His theory was that, driving as far as I did, it would be good to kill two Baptist congregations with one stone, and Brother Gray graciously agreed to invite me.

This is all merely background for describing some beautiful stonework inside the Harvard Avenue Church which I was privileged to see. The front area of the inside of the new church auditorium consists of very beautiful and unusual native stonework. I asked who did the work, and was told that every church member, including children and adults, worked together in the construction, with each person bringing and laying at least one stone under the supervision of one of the members who is a stonemason. It occurred to me this is a wonderful way to build a church, in more ways than one. Probably some money was saved because of the labor of the church members, but it undoubtedly has given the whole church congregation a very unusual sense of participation and involvement in the actual construction of their place of worship. Not only do the members have a greater sense of pride in the new building but they probably came to a new appreciation of the labor involved in constructing the other parts of the building. Incidentally, the stones were gathered from the area close by Siloam Springs, and there is good symbolism here in illustrating what can be done by using resources close to home. All too often we think it must come from Italy or some other remote place to be beautiful.

Now that Pastor Gray has led the way, we all have one more assignment. We need to find a way to encourage widespread participation by lay church members in the non-bricks-and-mortar programs and ministries of the church. If the same kind of involvement and pride could be developed in building a Sunday School, a training program, a youth program, or a music program, it would be amazing how our church memberships would grow, both in numbers and quality.

Christian stone laying might well replace stone throwing. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

- Ouachita University has received a grant which was promised to them on the condition that the Ouachita-Southern Advancement Campaign match the amount. A story and photo are found on page 6.
- The cover this week is a reminder that the Annie Armstrong Offering will be taken soon for Home Missions. Further identification is found on page 19.
- A special feature in photos shows the scope of Home Missions work which will benefit from the Annie Armstrong Offering. See pages 12 and 13.
- Midwestern Seminary has held a special graduation exercise to make sure that an Arkansas woman got to see her husband receive his degree. The inspirational story of this young couple facing terminal illness is told on page 15.
- A Southern Baptist missionary who was once a Communist prisoner has some advice about men returning from captivity in Vietnam. See page 24.

Arkansas Baptist

NEWSMAGAZINE

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NO. 8

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The editor's page

The following editorial by Mary Maynard Sneed represents the editor's point of view. It should be remembered that differing opinions may be stated under letters to the editor or "Open Forum—equal space."

Innocent blood

A certain classic religious painting in an old family Bible depicts the cruel and senseless slaying of infants born to the Israelites in the time of Moses. To the Egyptian Pharaoh, concerned for the supremacy of his government and the future of his people, this shameless decree seemed the most practical means of controlling the population explosion among the Hebrews in that land.

As primitive and pagan as the idea seems today, infanticide together with abortion became an oft repeated practice among ancient societies and the curse of many a nation.

It follows then, since history does repeat itself, that the recent United States Supreme Court ruling instituting abortion on demand may hardly be applauded as the liberal act of a progressive society. In spite of centuries of cultural progress and our long standing Christian heritage, some of our laws may be no less primitive nor any less barbaric today than those imposed upon our ancestors several thousand years ago.

The major difference seems to be that in those days, when the government decided upon a goal of population growth zero, they saw to it themselves. There was no discrimination. All the male children — weak and strong, wanted and unwanted, loved and unloved, the oldest son, the youngest son, the only son — all the innocent babies were condemned to die, and the sentence was carried out without mercy. Troops of government soldiers were dispersed into the homes to deliver the screaming children from the arms of their hysterical mothers.

In still a different sort of circumstance, the unwanted female infant would be abandoned on a hillside to die of exposure, starvation and neglect.

Today, of course, we are much more refined. In Twentieth Century America it is considered altogether fitting and proper that the matter be left to the one most qualified to consider the merits of the case, the one most directly effected, the mother with the aid of her chief spiritual advisor, her obstetrician.

After the kindly physician has examined the mother, her medical history and her mental health and reviewed her marital status, he is prevailed upon for a word of prophecy concerning the child's future. Will he have the benefit of love, of being wanted? Will he have the prospects of the material and spiritual elements basic to the abundant life? If the answer to either of these questions is no, then the child is to be promptly and discreetly disposed of.

The fact that these little ones are being denied safe entry into this world and lie slain in their own blood just inside the city gates is not regarded as an act of rebellion against God or a crime against humanity, since there still remains this nagging suspicion among us that the human fetus is, after all, not quite a part of the human race. From this point on, it is easy to rationalize away his birthright, his human rights and finally his citizenship rights.

We are referring, of course, to that part of the United States constitution, the Fifth and Fourteenth Amendments, which guarantee that no person shall "be deprived of life, liberty, or property, without due process of law."

With the power of the women's liberation movement being such as it is at this time in history, the rights of the unborn child are alleged to be at conflict with the rights of his mother. To resolve this issue, it has not been considered necessary to consult the prospective father, even though he

"Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search but upon all these,"

Jeremiah 2:34

may be her husband and the father of her other children. Nor has he, as yet, succeeded in getting his case before the court.

The contention has been that a woman has the right to do as she pleases with her own body. By this they imply that the unborn child assumes no separate identity prior to birth and may be regarded as having something in common with the parts of his mother's anatomy.

At the heart of the matter is the difficulty in determining the precise moment at which a human life begins. In stressing the sacred worth of the human soul, theologians have held traditionally to the view that life begins at the moment of conception, and the developing fetus in his mother's womb is as precious as the babe on his mother's breast. Our modern understanding of genetics tends to re-enforce this view, claims Princeton University theologian, Paul Ramsey, with the concept that "we were from the beginning what we essentially still are in every cell."

It is appalling then that in our day the age old problem of population control and the increased demands for rights of women should induce the court to speculate upon the relative values of human life.

Strangely enough, the issue that finally resolved the affair in favor of women was what the court has called "the right of personal privacy." As Justice Harry A. Blackmun has stated in the 7 to 2 majority opinion, "The court has recognized that the right of personal privacy . . . does exist under the constitution. The right of privacy . . . is broad enough to encompass a woman's decision whether or not to terminate her pregnancy."

This landmark decision deals with three phases of pregnancy. During the first three months, the court declared, the abortion decision and its effectuation must be left to the woman and her attending physician.

It is our feeling that the court should have upheld abortion in instances of rape or incest or where the life of the mother is endangered or the fetus deformed. What they have done, instead, is to declare open season on a nation of little ones whose only offense has been that of invading mother's personal privacy. It seems highly ironic that the same court that so recently opposed capital punishment for capital crimes is now on record as having failed to secure the rights of the innocent.

The Supreme Court has dealt with many difficult moral, medical, religious and legal conflicts in this case. Though the majority of them remain with us for a long time to come, they are content to have resolved the legal disputes. They eliminated all legal interference during the first three months of pregnancy and struck down any laws prohibiting abortion during the next three months, except those "reasonably related to maternal health." But they did allow the states to prohibit abortion during the final ten weeks.

This reservation was made on the basis that, at that stage of development, the fetus could live outside the womb. For this reason, he was adjudged to be a person and entitled to his human rights. We suspect, however, that modern medical science will find, as did our ancient forebears, that at that stage of development and for several years thereafter, the young human is not likely to survive if abandoned on a hillside. If that be so, we might yet have to revise all our moral values regarding the sanctity of human life.

I must say it!

Blossoming Buddhas and selfmade messiahs



Dr. Ashcraft

Every generation has its share of blossoming Buddhas and selfmade Messiahs. These are they for whom the short centuries have long awaited. They come in assorted sizes and shapes but all are bent on burning down the steel barn to destroy a few fragile rats. While the race is on for some of them to burn the barn to the ground to destroy the hated rats, others are just as intent on building a marble zoo to save the darling creatures from extinction.

The startling visionaries who have descended on our planet, some of which at least a millennium before or after their appointed time are stunned that the welcome wagon was not informed of their coming and the reception line was far too small to their liking. Now that many of their kind are sitting it out in jail for burning the court house, destroying selective service records or the administration building, they are at odds to find a way to pursue their ministry as heroes.

Dr. Joe L. Ingram, able executive secretary of Oklahoma Baptists, quotes historian Will Durant's statement in his column, VIEWPOINT. It is reproduced here for you.

Between parson and pew Struggling to grow

By Velma Merritt



Mrs. Merritt

Looking up from my chair, I saw our 7½ month old son struggling to reach to top of his playpen. For days he had been trying to stand. He would reach and fall but this morning his face burst with pride as he attained his newest accomplish-

ment. Then I thought of the spiritual babies at church struggling to grow.

What would happen to a baby, I wondered, if when he was born a full bottle was put in his bed and beside it we would place a container of formula. He could refill the bottle when it got empty. Also in his bed we'd stack a nice batch of clean diapers so he could change himself and keep himself dry. We'd see that the supply was always there thus meeting his physical needs but giving no individual attention. From this outstanding care, we'd expect our baby to grow into a fine mature human.

The whole paragraph above is totally

absurd, isn't it? But isn't that exactly what we do with new Christians (babes in Christ). Just as an expectant parent we anxiously wait for them to be born again. We get excited at their birth. After they are baptized, however, the majority of them are left to grow up on their own. We provide all the necessities, we reason — Sunday School, Church Training, and plenty of literature.

Have those on your church rolls grown into mature Christians or are they still lying in their baby beds with full programs and supplies ready for their use?

The Scriptures go so far as to call a new Christian a babe. Babies need love, concern, and guidance. God gave babies parents to guide their lives to maturity.

Is this not an example of what he expects a babe in Christ to have?

It is time for us to accept the parental responsibility of the babes in Christ who join our churches. With tender, loving care they'll grow into mature Christian adults. Without it . . . well, look at your current church rolls.

"Out of every 100 new ideas, 99 or more will probably be inferior to the traditional responses which they propose to replace. No man, however brilliant or well-informed, can come in one lifetime to such fullness of understanding as to safely judge and dismiss the customs and institutions of his society, for these are the wisdom of generations after centuries of experiment in the laboratory of history."

Enlightened people in all generations are amenable to new talent. They are reluctant however to turn the operation of the establishment in the hands of someone whose driver's license has been lifted or who is under a suspended sentence. The accumulated lessons of the centuries are not mastered in communes, nor will society bear the overhead of slow learners.

In the light of the appraisal of historian Durant it would be wise for the new crop of blossoming Buddhas and selfmade Messiahs to get a shave, take a bath, visit the hair stylist, get a job or enroll in school, and rejoin the rest of us, who as ordinary citizens also cherish a hope of the golden age.

A cup of coffee with the preacher is in order. The church is still there with some really fine people around also. Your name is still on the roll.

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

From the churches

Beech Street, Texarkana, recently ordained five men as deacons. They were Gerald Atchison, J. L. Brewer Jr., Willard E. Bryant, Ralph Shoptaw, and Dr. John Thane.

George Scarborough was ordained as deacon at **Mandeville Church, Texarkana**. Wallace Edgar is pastor.

Silverino Church has ordained Alvin Koonce to the deaconship. Chester Gray is pastor of this Texarkana church.

Elvin Steed is a new deacon at **Genoa Church, Texarkana**. Pastor of the Church is Ray Nichlos.

Central Church, Jonesboro, has elected Jimmy McCluskey chairman of the deacons for 1973. Other officers of the deacon fellowship are Jerry Cooper, secretary, and Dale Reaves, vice-chairman. Recently elected deacons were Cooper, Gordon Cox, Leo George, Reaves, and Dr. Lonnie Talbert.

Randy Leverette was licensed to preach recently by **Union Avenue Church, Wynne**. He is employed by the State Police at Forrest City.

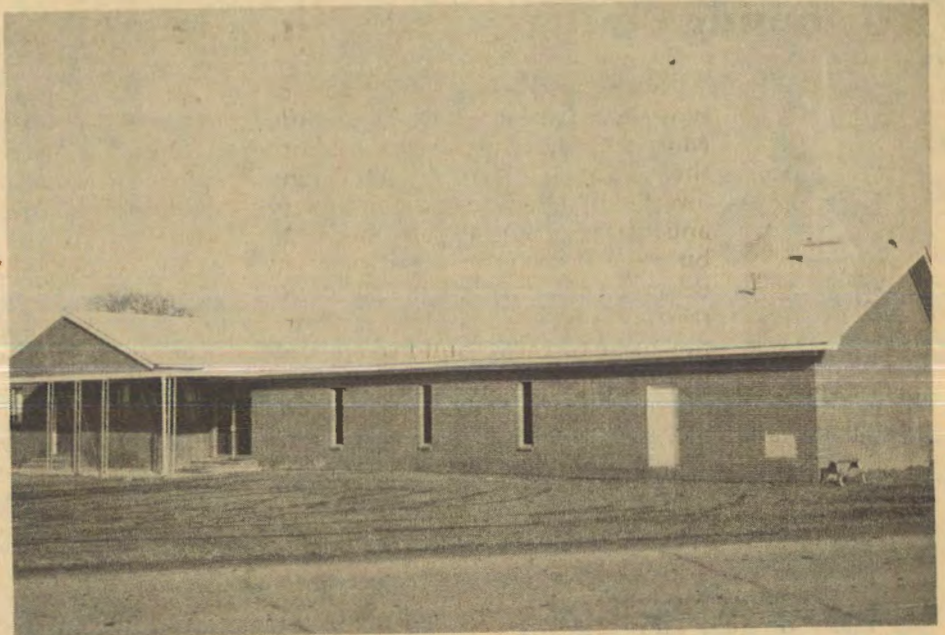
Second Church, Searcy, has ordained four deacons. They were Joe Carnahan, Clarence Hopper, Carrol Clay, and Burl Thicksten.

First Church, Lambrook dedicates auditorium

First Church, Lambrook, recently held dedication services commemorating the completion of their new auditorium. The auditorium will seat approximately 275 people and was constructed at a cost of approximately \$40,000.

Those taking part in the special service include Refus Caldwell, superintendent of missions, Conway-Perry Association (Lambrook is Caldwell's home church); Jesse Reed, Little Rock, state director of Evangelism; Bob Alston, West Memphis; and Carl Fawcett, superintendent of missions, Arkansas Valley Association.

Under the leadership of Pastor Lester Aldridge the church has reported approximately 90 additions by baptism in the last one and one-half years. Sunday School attendance has more than doubled with the Church Training attendance sometimes exceeding the Sunday School attendance.



The Lambrook church now meets in this new building.

State Music Secretary honored

A surprise reception and special chapel program at the Baptist Building Jan. 17 honored Ervin Keathley who had begun his first week as head of the State Music Department.

A music program was presented by

ministers of music from around the state under the direction of Ural Clayton, who previously headed state music work. Bob Hatzfeld, minister of music at Pulaski Heights Church, Little

Rock, planned the program.

The service was followed by an informal reception arranged by Mrs. Annie Mary Wilson, who is secretary in the Music Department.



Included in the chapel presentation was a quartet composed of Jim Raymick, Ural Clayton, Archie McMillan, and Don Edmondson.



Keathley (seated right) and his family, daughter Leslie (left) and wife Marsue, visit with Joe Helms (far left) and Charles Butler.



Ouachita Baptist University president, Dr. Daniel R. Grant (left) receives from T. S. Medlin, co-chairman of the El Dorado area Ouachita Advancement Campaign, a letter and check from officials of the Mabee Foundation of Tulsa, Okla.

Ouachita receives \$300,000 after matching amount of grant

ARKADELPHIA — Dr. Daniel R. Grant, Ouachita Baptist University president, acknowledged receiving a \$300,000 check from the Mabee Foundation of Tulsa, Okla. to aid in the construction of OBU's new Fine Arts building. This acknowledgment came at a school-sponsored concert on Jan. 23.

The check represents funds from a challenge grant issued by the foundation Oct. 17, 1972, which was successfully matched by new contributions to the Ouachita Advancement Campaign before the designated Jan. 1, 1973, deadline.

During intermission of the campus concert, T. S. Medlin, co-chairman of the El Dorado Area Ouachita Advancement Campaign, read a letter from C. D. Forrest, secretary of the Mabee Foundation, which announced that the check had been mailed. The letter was presented to Dr. Grant who announced that the check had been received and deposited.

Dr. Grant stated that groundbreaking for the new facility might take place by spring commencement with the

completion date set for a year later.

Other than bequests, this grant represents the largest single gift in Ouachita's history.

R. G. Lee to speak in Little Rock



Dr. Lee

served that church more than 32 years. During those years more than 24,000 persons joined the church. Dr. Lee is famous for his sermon "Pay Day — Someday."

Robert G. Lee will speak at South Highland Church, Little Rock, on Feb. 25, Pastor James A. Brettell said that Dr. Lee will speak at the 10:30 a.m. and 7 p.m. worship services.

Dr. Lee, Pastor Emeritus of Bellevue Church, Memphis,

Staff changes

Harvey Lou Barton has accepted a call to the pastorate of Second Church, West Helena. He comes to the state from First Church, Gideon, Mo., where he served six years.



Bass

Paul W. Bass assumed duties as minister of youth and education at Calvary Church, Batesville, on Jan. 22. He has been serving as pastor of the Northside Mission of the church for the past two years.

He is a native of Independence, Mo., and a graduate of Southwest Baptist College, Bolivar, Mo., and Midwestern Seminary, Kansas City, Mo.

He is married to the former Janet Smashey of St. Louis, Missouri, who is a graduate of Southwest Baptist College, and who teaches elementary school in Batesville.

Bass is an ordained minister, and has served as summer missionary and music, education, and youth director in Missouri and Kansas before coming to Batesville.

Arkansas missionaries participate in HMB

Recently, the Home Mission Board held a conference to develop new techniques in associational administration. Eight areas of associational responsibility were studied.

Four superintendents of missions from Arkansas were in attendance and assisted in the following study groups:

Ross Williams, Caddo River, "Improving the Effectiveness of Associational Leaders"; S. D. Hacker, Independence, "Guidelines Essential for Associational Office Procedure"; James Griffin, Concord, "Financial Management of an Association"; and Paul E. Wilhelm, Clear Creek, "Organization of an Association."

The work prepared by this study group will be refined and placed in a book for use by superintendents of missions across the Southern Baptist Convention.

Revivals

First Church, Mountain Home, Jan. 26-28. Paul Jackson, evangelist; Blake Greenway, music; Harold Elmore, pastor. Eleven professions of faith, 28 deeper life decisions.

Book reviews

By E. A. Pipkins

Mark of the Taw

Author: Finegan, Jack.
Publisher: John Knox, 1972
Price: \$5.95 (272 pages)

Few prologues are more exciting than the book. This one is. The writing skill of this Pacific School of Religion archaeologist is long established. This is a book enjoyable for research and casual reading alike.

The taw, last letter of the Hebrew alphabet, literally translates as "mark." This is the mark men wear to separate the righteous from the wicked when the Messiah comes in judgment. It is the mark in the margin of the Essene scrolls that locates passages about the Messiah. Looking much like the twenty-fourth letter of our alphabet, the taw was sometimes standing, upright, or sideways.

It is a story of John Mark into whose home the Christian faith came before it came to him. He is the young man who fled naked from the garden and then one dressed in white who announced, "He is risen," to the women, laden with spices, who came to the tomb.

From his association with Peter, John Mark wrote his gospel.

Information for the book is from an ancient scroll, found by the author on the lifeless body of his friend, a Coptic priest who held Mark was the founder of Coptic Christianity. The first to preach Christianity in Egypt. From an exciting prologue through a delightful biography, it is reading you will enjoy.

* * *

The Way of The Cross

Author: Manson, Wm
Publisher: John Knox, 1958
Price: \$1.00 (91 pages) paper

You can get extensive teaching and inspiration too, and for only a dollar. Holy week messages, first delivered at St. Giles, Edinburgh, these devotional tracts of theology make a strong appeal to the Christian to "share in the sufferings" of Christ. The life of the believer is a sacramental fellowship, the fullness of which depends on God. All life is called to understand itself in the light of the sacrificial offering of Christ.

According to the author, the church should take not only its gospel into the market place and the factory, but its Holy Table, saying to all the world's workers: "Come, take by faith the body of your Lord."

* * *

Don't Blame The Game

Author: Glass, Bill and Pinson, William
Publisher: Word, 1972
Price \$4.95 (163 pages)

We all know the problem, but what's the solution?

By Dewie E. Williams

Arkansas Baptist Chaplain, Cummins Prison

The problem: What can be done to change individuals so that they can live and function acceptably in society?

Some say, "Put them in prison and let them stay awhile. When they get out they'll go straight."

"Welcome to Crime College." "Start your work here in Failure Factory," cry some inmates.

President Nixon says "No institution within our society has a record which presents such a conclusive case of failure as does our prison system."

Many in the free world say that harsh punishment will reduce crime. Some believe that district attorneys make deals and judges are too soft. Actually, American prisoners serve the longest sentences in the Western world. And the longer they stay in prison the more crimes they commit after release.

The families of some inmates seek to punish the inmate members by not writing or visiting them. "That will teach them to do right when they get out."

Yes, we all know the problem! We all see the punishment that is being meted out in order to try to correct the inmate. We all come forth with different solutions.

Some in the church say, "Conduct more evangelistic services. Get him saved." But many inmates will quickly say that they are Christians! The social reformer advocates the elimination of poverty and racial discrimination. The psychologist would have us help every inmate to understand why he commits his crimes. The educator believes that if men are educated they will have a much better chance of functioning acceptably in society. The rehabilitation expert says to train the person in a vocation, get him adjusted in the community, and he will have an excellent chance to become a productive citizen in the free world.

So, the public foots the bill. Yet crime rates continue to rise. Prison sentences continue to be longer. The inmate gets an education; he becomes a vocationally trained ex-inmate who can recite the plan of Salvation backwards. Then after a short safari into the free world he returns for another sentence in prison!

All are working diligently to find the solution, to come up with the right combination. May we go back and look at some basic things about a person?

A man is spirit (that indefinable life principle); he is physical body. He is an intelligent, will-full being with powerful emotions. The drives in his body plus the emotions of his system are oftentimes over-powering. This battle between spirit and body causes faulty development of personality and conflict with others in society.

Looking further we believe that man was made by Almighty God. God alone fully knows that person. This God of love and grace (acceptance) stands ready to be with and to guide that individual in his quest for happiness and acceptance. Leave God out and there is a floundering personality. Allow God in and there is an upward journey toward success.

Arkansas Baptists believe that every person is important and worth saving. They believe that God through Jesus Christ can enter that life and bring about changes. For this reason, Southern Baptists, through the Cooperative Program and the Dixie Jackson Offering for State Missions, have ministers working as Chaplains in six institutions in this state.

The day of the anti-hero has come for sports personalities as well. They are no longer believed to be paragons of virtue whose lives of goodness propelled them into limelight.

But, it isn't fault of the game. No more than the game of life can be blamed for your moral failures. As there are athletes who work within the system and maintain a Christian perspective, so can you in the systems and establishments of life.

The co-authors make a good pair. Glass knows professional football and Pinson is an ethics professor at Southwestern Seminary.

Because everyone hears the "Super Star Swingers" when they speak, this book does a service to those equally capable athletes who maintain a Christian witness in their careers. If hero worship is your bag, you need to get all the facts before you sell your loyalty cheaply.

What is the best translation?

By William L. Bennett

The following is an evaluation of several translations of the Bible by Dr. Bennett, pastor of First Church, Ft. Smith. This, of course, reflects his opinion based on his study of the original and modern translations.

At the outset we must understand that our Old Testament was written in Hebrew (a few passages in Aramaic) and the New Testament in Greek. The best language in which to study the Bible is the language in which it was written. Any book suffers in translation. However, most of us have not had the advantage of studying the biblical languages. This makes it imperative that we use some translation. How, then, do we choose a translation? Two factors should be kept in mind in choosing a good translation: (1) accuracy or faithfulness to the original texts, and (2) readability. A translation can be accurate, but not necessarily too readable. Accuracy is the first hallmark of a good translation. A translation can be readable, but not too accurate. Accuracy must not be sacrificed for readability. The idea is to secure a translation which combines both accuracy and readability. The amateur can judge if the translation is readable; one must have a knowledge of the original languages to determine if it is accurate. Even then one's evaluation will be colored by his theological perspective. I do not claim to have expertise in this matter of judging translations, but for what it is worth I would evaluate 16 of the best known versions as follows:

KING JAMES. Excellent translation. Without equal in poetic beauty and vocal readability. I always memorize from the KJV. There are some inaccuracies because of the change in meaning or emphasis in English words in 359 years, or because of inadequate manuscripts in 1611.

THE NEW SCOFIELD REFERENCE BIBLE. Excellent work. The King James Version. Obsolete words and expressions that have altered their meaning since 1611 and certain obscure expressions have been replaced for better understanding of inspired scriptures. Cf. Phil. 2:1 and 1 Thes. 4:15 in KJV and NSRB.

AMERICAN STANDARD VERSION. (1901). Excellent both from standpoint of accuracy and readability. Widely used as text in colleges and seminaries. Not as beautiful as KJV, but corrects the archaisms of the KJV. A revision of the KJV.

REVISED STANDARD VERSION. A revision of the American Standard Version of 1901. Quite readable, but

basically the product of critical theology. For example, Isaiah 7:14. Not the best modern translation.

MOFFATT. A translation noted for some choice sections, such as Phil. 3:20. A product of liberal theology in the main. For example, the "young woman" of Isaiah 7:14 instead of "virgin." To be used discriminately by the trained mind.

PHILLIPS. Very readable. Many exciting sections, such as Romans 12:1-2, Eph. 6:11. Not really a translation, but a paraphrase. (Basic idea but not word for word rendering.) Lacking in accuracy.

WEYMOUTH. A pretty readable and quite accurate translation. Inserts in New Testament text references from the Old Testament (see Romans 8:36 for example). A trustworthy work.

NEW ENGLISH BIBLE. Not the most readable and definitely not the most accurate. Some texts are superb, such as Acts 16:31. Several contemporary translations far superior.

GOOD NEWS FOR MODERN MAN. Very readable, but something to be desired in accuracy. Good to give to pagans and lost people. Not the best modern translation, though one of the most popular.

THE BERKELEY VERSION. Quite readable and generally accurate. Done by group of conservative scholars. Has explanatory notes which are helpful. Sometimes inserts specific dates of events, which may or may not be accurate.

THE COTTON PATCH VERSION OF PAUL'S EPISTLES. Attempt by a social activist to put Paul's message in the lingo of the Southerner. A translation with a slanted purpose, namely, to point up and attack racism and class prejudice. Some sections definitely not in good taste. Hilarious to read but not to be taken seriously as a study text.

MONTGOMERY TRANSLATION. Woman translator (Helen Barrett Montgomery). Accurate and readable. Helpful notes. Good buy.

THE AMPLIFIED BIBLE. Very accurate and has the additional advantage of amplifying the text. However, the incorporation of many synonyms and alternative renderings makes it necessary for the reader to choose the best rendering. Almost impossible to read aloud. Excellent translation.

THE LIVING BIBLE. Like Phillips, this translation is a paraphrase of the Old and New Testament — but much more recently done. The language is beautiful. The essential sense of the text is generally preserved, but this translation must not be trusted for the precise meaning of the original writings.

THE TWO BEST MODERN translations are:

CHARLES B. WILLIAMS NEW TESTAMENT. It is both readable and accurate. Williams, a Baptist conservative scholar, has caught the feeling in the Greek verbs and renders them magnificently. This is a must for the student who would know as precisely as possible what the Biblical writers were saying. Get a copy of it.

NEW AMERICAN STANDARD BIBLE. Very accurate and readable. Not greatly popularized, but in my judgment one of the top translations. Get a copy of it.

A good translation is important in your study of the Bible. But the most excellent translation does not assure that you will understand and appropriate the message of God's Word. You must bring to the Bible a seeking and honest heart, and you must have as your teacher the author of the Bible, the Holy Spirit.

Pine Bluff church recovers loss on bonds

South Side Church in Pine Bluff announced last week the final settlement with an insurance company for losses sustained when the Securities and Exchange Commission closed down the bonding company through which the church had issued \$600,000 worth of bonds to erect a 41,000 square foot educational building. When the company was closed two years ago, the church's building project was over 95 percent complete. At the time, the bond company held \$110,000 in church construction funds.

Pastor Tal Bonham recalls that the largest crowd ever to attend a business meeting gathered the next Wednesday night (almost exactly two years ago) and pledged the needed \$110,000 "in five minutes." The building was completed and the church applied for its losses with the insurance company.

Bonham said last week, "You would think that a situation like this would discourage a church but these two years have been two of the church's finest." He indicated that new members received by baptism and transfer of letter exceeded previous years and that the past year saw the second highest number of new members in the church's history.

At the same time, the church's financial structure has grown and on a recent Sunday, church members gave "an all time high record offering for one Sunday." During the past two years, an aggressive bus outreach program was started and the church now has six routes all over the city.

Lost treasure

It is not to be found on the Spanish Main; nor on some remote Pacific island; nor hidden away in a Tom Sawyer cave. But there's lost treasure to be found. Where? In every county of every state in our country. Those in a position to know say that every week more than 90 million dollars pile up in probate courts because of people who die without a Will. You can help salvage this treasure by making your Will and by urging your friends to make their Wills.

So many in this life are careful to do all to the glory of God, steward-

Larry Tucker
writes for
Southern College

ship included. Then they sometimes fail to prepare a Will. As a result, faithful stewardship that honored God in life grows cold and empty at death.

If you want your property distributed as you wish, then you must give specific instructions in writing. This is a Will. If you do not do this, the law of the state will appoint an administrator, maybe someone you never knew, or who had no knowledge of your love for the things of God and His causes.

To help encourage you to act now so God's will for your present life might be completed through His will by the

use of your possessions in a new dimension of stewardship, Southern Baptist College has prepared a booklet called *Some Things You Should Know About Making A Will*. A copy will be sent to you at no cost if you write me at Box 32 — SBC, Walnut Ridge, Arkansas 72476. Do it today. Join the effort to salvage treasure for this cause of God before it is lost. Then use it to His glory in Christian Education at Southern Baptist College. — Lawrence A. Tucker, Walnut Ridge

Doctrines of the faith Demonology

By Jimmy A. Millikin
Southern Baptist College

Time was when you would rarely hear the subject of demons mentioned or discussed in Christian circles. This is no longer true today. There is presently a very lively interest in the subject. In fact, there seems to be a pre-occupation with the whole realm of the spirit world, especially with demonology. More than ever before in modern times Christians need to be informed concerning the biblical teaching about demons.

Their existence

Many feel that there is no such thing as demons, that they are merely the creation of superstition and imagination. However, the New Testament presents unrefutable evidence for the existence of demons. The Gospels relate a mighty outburst of demon activity during the public ministry of Jesus.

They opposed the mission of Christ (Matt. 4:1-10; Mark 5:1-10). The casting out of demons was one of the most frequently performed miracles of Jesus (Matt. 15:22, 28), and he gave his disciples authority to do the same (Matt. 10:1). Their existence is also witnessed in the rest of the New Testament (cf. James 2:19; Eph. 6:10-20; 1 Tim. 4:1; Rev. 9:11; 16:14).

Their nature

The New Testament gives us a great deal of information concerning the nature of demons. We know that they are real personalities. They are capable of intelligent, voluntary actions, such as thinking, speaking, and acting (Mark 5:10; Luke 4:34; Acts 19:15-16). We know also that they are spiritual beings (Matt. 8:16; Luke 10:17, 20; Eph. 6:21). They are beings with great power (cf. 2 Peter 2:11; Matt. 12:29; Eph. 6:10ff.). Demons are "unclean" spirits, which means they are depraved and wicked in their nature (Matt. 10:1; Mark 1:27; Luke 4:36; Acts 8:7).

Their work

The work of demons is essentially the same as that of Satan. Their main occupation is that of opposing the will and purposes of God. In this work, people often become the victims of their evil deeds. They oppress, influence, and subject the minds of men. Demons had control of the mind of the maniac of Gadara, and only after they had been expelled was he in his "right mind" (Mark 5:15). They also oppress the body and hinder man's general well being (Matt. 9:32, 33; 12:33 Luke 13:11-17). They use men to hinder the work of God (cf. Acts 16:16-18; 19:11-20).

Demon activity today

There can be no doubt concerning the existence and activity of demons in New Testament times. But what about the activity of demons today? As far as the biblical record is concerned there is nothing in it which would cause us to believe that demon activity ceased after the New Testament age. In fact, the Bible indicates the opposite. There is indication that demon activity will increase in the last days (cf. 1 Tim. 4:1; Rev. 9:1-21).

Christ's authority over demons

With all the talk about demons today, one might get the impression that man is a helpless victim of demons. Not so! God is still sovereign and in perfect control of the universe. The healthy Christian has nothing to fear from demons, for in Christ our victory is complete. This does not mean that believers will never be confronted with demonic power. Indeed, they will. But ours is the victory in the Lord (Eph. 6:10ff.).

CBS correspondent first in lecture series

ARKADELPHIA — John Hart, CBS news correspondent, was the first speaker in the Ouachita Baptist University-Henderson State College joint lecture series project which was endowed last year by a \$10,000 grant from the Ross Foundation of Arkadelphia.

Hart was in Arkadelphia on Feb. 13, addressing Henderson students at 9 a.m. in Arkansas Hall and Ouachita students at 11 a.m. in Mitchell Hall. He also spoke to the general public at 7:30 p.m. in Mitchell Hall.

Hart has been anchorman for the CBS Morning News since August 1970. During 1972, he was a floor reporter at Miami Beach for both national conventions. On election night, he reported the regional results from the West Coast. In September and October, he was the only American broadcast journalist in North Vietnam, where he reported on the release of three American prisoners-of-war.

During the 1968 campaign, Hart covered the activities of both Richard M. Nixon and Robert F. Kennedy and was also a floor reporter for the Democratic and Republican Conventions that year.

In addition to his regular assignment on the CBS Morning News, Hart reports on the CBS Radio Network and has been the correspondent for such CBS News Specials as "Tragedy in Attica," "India and Pakistan at War" and the award-winning "The Two-Week War: Whose Victory."

Prior to becoming a CBS News Correspondent in August, 1965, he had been the bureau manager-correspondent for the CBS-owned television stations' Washington news bureau.

He is a graduate of Westmont College in Santa Barbara, Calif. and received his master's degree in journalism from UCLA.



Dr. Millikin

Your state convention at work

Evangelism

Pastor writes about success of WIN

Here is a marvelous testimony of a Lay Evangelism School using WIN materials. The booklet is proving a blessing to thousands of people over the Arkansas Baptist Convention.

Study closely the material in our latest brochure on Lay Evangelism Schools. This is the year for schools in local churches. —Jesse S. Reed, Director of Evangelism.

A testimony

"The idea didn't strike me as a good one at first . . . After thinking and experimenting, it proved to be excellent. A revival the first week of the new year at Hardin Church gave an excellent start for 1973. Instead of watching the umph-teenth ball game a surprising number of God's saints came to worship . . . The brothers in Jefferson County were warm.

Their faith was soon expressed in music, prayers and sharing. The church is balanced with roots in the community for many years and future growth from Pine Bluff's expanding westside. Stability and enthusiasm are balanced between older members and younger couples. Without the benefit of a large crowd Sunday, the revival yielded six conversions and three additions by letter. Happiness was being with our Sister Church for revival.

"Witnessing produces fruit. I have been rather slow to use a tract. WIN conferences encourage use of "How To Have a Full and Meaningful Life." It works. Two couples came under conviction last week as we read the tract with them. The Holy Spirit moved. How refreshing it was to be there. This is really a simple instrument which deserves wider use. Even the timid can witness with this tool. The emphasis isn't upon personal testimony . . . but upon the accomplished work of Christ. The Word is shared and it doesn't return empty. We have several hundred of these tracts available for your use." —James A. Walker, First Church, Warren.

Ordinations

Bobby Burns, 25, was ordained to the ministry by the New Hope Church, Lonoke, on Feb. 4. J. M. James, Associational, Missionary for Caroline Association, preached the ordination sermon. Moderator was Glen Smith, pastor of New Hope Church.

Burns is married and the father of two children. He serves as part-time pastor of Antioch Church, Beebe.

Cauthen will speak at state Baptist Men's meeting March 16



Dr. Cauthen

Dr. Baker J. Cauthen, Executive Secretary of the Southern Baptist Foreign Mission Board, has called for a growth in missionary personnel and finances and geographical expansion during the decade of the 70's.

In communicating the Gospel, Southern Baptists should increase their use of publications, radio, television and creative efforts in evangelism, says Cauthen.

Dr. Cauthen is to be one of the speakers at the state-wide Baptist Men's Meeting on March 16. The meeting will be at First Church in Little Rock. The first session will be at 2:30 p.m. on Friday the 16th. Supper will be served at 5:19 at the church. **Reservations are necessary.** The Evening Session will begin at 6:49.

Dr. Cauthen, before becoming Executive Secretary, was the Foreign Mission Board's Secretary for the Orient, Missionary to China, Missions Professor at Southwestern Seminary in Ft. Worth, Tex., and pastor of rural and city churches.

A Texan, he was born in Huntsville and grew up in Lufkin. He received the bachelor of arts degree from Stephen F. Austin State College, Nacogdoches, Tex.; the master of arts degree from Baylor University, Waco, Tex.; and the master and doctor of theology degrees from Southwestern Seminary.

Called to his first pastorate at the age of 16, Cauthen served rural churches during student days. In 1933, he began a six year ministry at Polytechnic Church, Ft. Worth. Two years later he took on the additional responsibility of teaching at Southwestern Seminary.

When Dr. Cauthen assumed his present post Jan. 1, 1954, there were 900 missionaries serving in 33 countries. By Jan. 1, 1973, 2,507 missionaries were assigned to 76 geographical and political entities. This increase in missionary personnel is the result of the program of advance which envisions an overseas staff of 5,000 serving through a diversity of mission ministries.

Baptist men, of necessity, must play an important role in the growth and advancement of Mission Ministries around the world. Dr. Cauthen has a message of challenge and inspiration for men in missions.

Plan now to hear him on March 16 at the State-wide Baptist Men's Meeting. Mark the date on your calendar and attend every session.

Information and material has been mailed to all Brotherhood Officers and Pastors. If more information is needed, contact the Brotherhood Department. —C. H. Seaton, Director

Church Training Coming soon

1. Opportunity for churches to participate in the "CHURCH: the Sunday Night Place" emphasis. A brochure containing a reply form to get the CHURCH: the Sunday Night Place/Church Guide, will be sent soon to pastors.

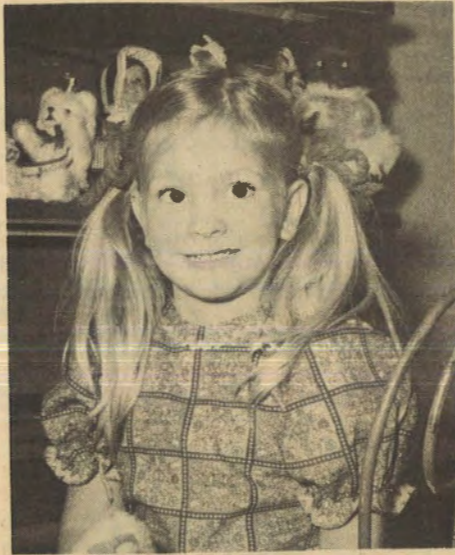
2. Drills and Tournaments. Bible Exploring Drill is for 4-6 graders; Youth Bible Drill is for the 7-9 graders; Speakers' Tournament is for the 10-12 graders. Associations will conduct their drills the last of March. The eight district drills will be held April 2-13. Places and dates are in the Baptist diary.

3. State Youth Convention. Place: Robinson Auditorium, Little Rock, for ninth graders and above. Second Church, Little Rock, for eighth graders and below. Theme: "Who Me?" Inspirational speaker — Richard Jackson, Phoenix, Arizona. Special features: (1) Russ and Helen Cline, recording artists, Kansas City; (2) Multi-media worship: "Who, Me?"; (3) Southern Baptist Choir; (4) Panel, "Who, Me Pick Up Trash?" led by Jack Cowling and college students who attended a spring ministry project in Baltimore; (5) Youth Choir, Immanuel, Little Rock; (6) State Bible Drill; (7) State Speakers' Tournament.

4. Church Library Clinic — Immanuel Church, Little Rock, May 4-5. —Ralph W. Davis



An update on Sunday School work



schools in the nation, Park Cities Baptist Church. That was a great introduction to preschool work. They had so many departments that every few months I was promoted from one room to the other. Great experience. Many changes.

My second report came from the west coast. My father, upon graduation from Baylor dental school, was assigned his first army duty in San Francisco. We lived near Strawberry Point, where the Golden Gate Seminary is located. I was a member of the Sunday school nearest the campus, Tiburon Church. We had many seminary students to come and learn about preschool work first hand. My grand-daddo, director of Sunday school work in Arkansas needed to have a visit in a first class preschool department, so he and grandmother took a Thanksgiving holiday and did that in San Francisco. Nice.

But, it's back east for me now. The army needed a good dentist in the Baltimore area and I needed to study preschool work in that general area. The work here is going good, too.

Again, my Arkansas grandparents needed a first hand report on my preschool activities. So, during the

Arkansas Baptist Preschool Friends:

This is Jennifer Hilton giving my third annual report on the state of Sunday school work. I have, in my three years, surveyed preschool Sunday school work coast to coast.

Remember my first communication? It was from Dallas, Tex., where I was a member of one of the largest Sunday

Thanksgiving holidays they managed a trip. Nice.

Well, my daddy is busy ministering to the dental needs of the Army people, and my mother (Gracie, former writer for the *Arkansas Baptist Newsmagazine*) is teaching school. I am contemplating my Sunday opportunities to be in Preschool Department IV of University Church of Baltimore, Maryland. In this way I can keep my granddaddo informed in the state of preschool Sunday school work coast to coast. —Lawson Hatfield, state Sunday School director.

Child Care

Sponsors mean a lot

Sponsors are VIP's — Very Important People, or Very Inspiring Personalities. Although I've made this statement many times, I wonder if I communicate how deeply I feel on the subject. Sponsors help provide clothing, allowances, and other special needs for our children; however, they give a great deal more than meets the eye. These intangible gifts are not worn or spent, but they produce an invaluable feeling.

What are some of these intangibles? A teen-age boy living at the Children's Home expresses it this way:

"Being sponsored means new clothes when your other clothes are too old, torn or small. It means a gift for Christmas and birthdays when other people don't or forget to send you one. When someone cares enough to take the time and money to sponsor you it means that person does care and is pulling for you. And that means a lot to anybody."

To know that someone is pulling for you can provide the strength and encouragement to meet life's disappointments, and emerge victorious! And that means a lot to anybody! —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Owen Cooper, (left) President Southern Baptist Convention, Dr. W. J. Isbell, (center) Director Baptist Men Division Brotherhood Commission, and C. H. Seaton, State Brotherhood Director discuss plans for the World Conference Of Baptist Men to be held in Jerusalem Nov. 5-10, 1973. Cooper is a member of the committee of the Mens Department Of The Baptist World Alliance, sponsors of the conference. Information regarding the conference and tour may be obtained from, C. H. Seaton, Brotherhood Department, 525 West Capitol Ave., Little Rock, Ark. 72201.



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Annie Armstrong Easter Offering for Home Missions

- 1 "Ask of me, and I will make the nations your heritage . . ." "The nations" are not necessarily separated by political borders — they live in our own country. The Densmore Baptist Church, Jacksonville, Florida, has reached out to one nation with a Filipino Fellowship, with members shown here with a handcraft project. The Home Mission Board reaches more than thirty ethnic groups. The Annie Armstrong Offering will provide \$1,700,000 for language missions work.
- 2 "The nations" live among the seething masses of the cities. Here missionary Phyllis Merritt works with Oriental children — among the 25,000 residents of Lefrak City in New York City. Christian social ministries such as these will be covered by a \$795,000 allocation from the Annie Armstrong Offering.
- 3 New churches where "the nations" are — a primary goal of home missions. Beaverton, Oregon, First Baptist Church, is the result of home missions investments of the past. Here Cathy Pemberton, a student summer missionary, teaches children who have come to the church. Church extension stands to receive a boost of \$1,040,000 from the Annie Armstrong Offering.
- 4 "The nations" include a vast population of Spanish-speaking people. The Home Mission Board in cooperation with Woman's Missionary Union publishes materials for Spanish-speaking Baptists. An allocation of \$45,000 will help support the work of Doris Diaz, who edits NUESTRA TAREA, the WMU magazine for Spanish-speaking women.
- 5 Lamar Slade, a student summer missionary appointed by the Texas Baptist Student Union, conducts a small-scale backyard Vacation Bible School in Madison, Wisconsin. An allocation of \$250,000 will place almost one thousand student missionaries on the field next summer.
- 6 Special missions ministries will receive the last \$90,000 of the \$6,600,000 goal. The funds will support such projects as a coffeehouse in Lincoln City, Oregon, where James Shoemaker, student summer missionary, and Mary Bean, a student supported by her Tupelo, Mississippi church, worked last year.
- 7 Evangelism projects on the drawing board include ministries to young people who spend holidays on the nation's beaches. These young people are training for beach evangelism at First Baptist Church, Daytona Beach, Florida. Evangelism projects will receive \$200,000 of the Annie Armstrong Offering.
- 8 "The nations" include millions of people who cannot speak, read, or write English. Some of these are internationals or members of ethnic groups; some are ordinary Anglo-Saxons who have had no opportunity for schooling. One Christian social ministry of home missions is to teach such people. Here Mrs. Thurmon Allred, wife of the associational superintendent of missions, teaches in Concord, North Carolina.



(Home Mission Board Photos)

Coffee, thou art mine adversary!

By Iris O'Neal Bowen



Mrs. Bowen

The first thing I can remember as a child about coffee was my mother's warning that if I drank it, it would stunt my growth. Watching my parents enjoy their breakfast cups, I looked forward to the time when I, too, could imbibe.

even called Mrs. Olsen.

Finally I found a solution to this vexing problem, but rather than reveal it, I want to give you a little parable:

Once upon a time there was a lady who couldn't make decent coffee. She tried and tried; she listened to the televised ads praising all the best brands, and bought them. She scrubbed her coffee pot with soap pads and never put it in the dish washer. Still one of the family always said, "You make terrible coffee," and another, kinder member just left her cup to grow cold.

Then instant coffee, for several years a step-cousin intruder, began to taste pretty good to the lady, and one morning, in desperation, she filled the coffee pot with water, poured in instant coffee, threw the lid on the pot, and served up the steaming results. Nobody complained, so she kept making instant coffee, inquiring now and then if the coffee was alright — and it kept being good coffee.

To this day, I've heard, that lady is still pulling her sneaky and getting by with it. I'd like to tell you who that lady is, but I would hate to cause trouble.

As my mother used to say, "There are some things you are better off never telling your husband!" And her a preacher's wife!

When I finally went off to college, I realized I had been my five-eight for about five years, and surely it was safe to drink coffee.

Frankly, I was disappointed in the taste and had to throw in lots of cream and sugar to like it. However, it got to be a way of life, as it has in nearly every home.

But the last few years something has happened. I started complaining about how horrible my coffee tasted. My old faithful percolator went to pot and I bought a new one. Other members of the family complained about my coffee.

Even visitors would leave their cups unemptied, and as I poured the cold remains down the drain, I would wonder where I had gone wrong. I tried all the brands. I changed percolators. I

Cooperative Program makes us missionaries

Paul told the Corinthians that he had been made "all things to all people" that by all means he might win some. This has been interpreted very badly and misapplied many times by those who would participate in the activities of the world with a pretense of trying to win others. There are many different ideas as to just exactly what Paul meant by these words.

I am well aware of the fact that Paul was not thinking about the Cooperative Program when he wrote these words, and yet, with this in mind, I am constantly reminded of the Cooperative Program when I hear these words.

In what better way can the individual carry out his responsibilities around the world than through the Cooperative Program? How else can we become a medical doctor ministering to the needs of sick people in many countries, or a teacher helping people to learn to read

in order that they can read the Bible for themselves, or an evangelist telling people how they can become Christians?

When we hear of the tremendous needs of peoples around the world, we become aware of our own inability to do all that we would like to do. We would truly like to become "all things to all people" in order that by all means we might save some. We would like to become doctors to heal the sick. We would like to become teachers to help others less fortunate than ourselves. We would like to become preachers, seminary professors, agriculturists, city missionaries, or something else, in order that we might do something to help those who need help. One of the most frustrating things in the world is to see a great need and not be able to do anything about it.

We are fortunate because we can do something about it. To me, this is one of the principal blessings of the Cooperative Program. Each Southern

Tom Gambrell Joins Baptist Book Stores

NASHVILLE, (BP) — Thomas L. Gambrell, long-time university administrator, has been named manager of the Baptist Book Store at Ridgecrest Baptist Conference Center, N.C., and assistant manager of the Atlanta store.

According to W. O. Thomason, Book Store Division director at the Southern Baptist Sunday School Board here, Gambrell will be responsible for supervising the conference center store operations and for assistance in the parent store. His work will include buying, selling, maintaining adequate inventory, order processing, and personnel selection and training.

A native of Muskogee, Okla., Gambrell is a graduate of Oklahoma Baptist University, Shawnee and Southwestern Seminary, Ft. Worth.

Since 1963, Gambrell has served Ouachita Baptist University, Arkadelphia, as professor of religious education, field representative in development and dean of students. Previously, he was minister of education at South Side Church, Pine Bluff, Ark., and minister of religious education for churches in Oklahoma, Texas, Florida, Louisiana and Georgia.



The Cooperative Program... **KNOWS NO SEASON**

Baptist has an opportunity to have a part in the entire program of world missions in which we are engaged.

Through the Cooperative Program we can have a real part in the preaching of the gospel to the multitudes, in the healing of the sick, and the feeding of the hungry, as well as many other worthy projects at home and around the world.

In this sense we can through the Cooperative Program "become all things to all people," and we will by all these means win many more people to Christ than we could if each one had to work on his own without the benefits of the Cooperative Program. —Gilbert A. Nichols, Missionary to Paraguay, Representing the Stewardship-Cooperative Program Department

BSSB names consultant to work with missions



Allred

NASHVILLE (BP) — Thurman W. Allred, former director of missions for North Carolina's Cabarrus Baptist Association, has been named pastoral ministries consultant in the church administration department at the Southern Baptist

Sunday School Board.

His work will relate primarily to the nearly 1,200 associations in the Southern Baptist Convention.

"Allred will be involved in providing information about the program resources of the Sunday School Board to superintendents of missions throughout the convention," stated Howard Foshee, secretary of the church administration department.

"This information will in turn help the superintendents in their consulting with pastors. Allred will serve in the church ministries section of the church administration department under the direction of Ernest Mosley, section supervisor," Foshee said.

Mosley pointed out that superintendents of missions frequently have expressed concern about lack of information regarding some of the board's projects and products. "As a result," he said, "they can't be as helpful to the pastor concerning these areas as they desire to be. We feel that Allred's prior seven-year experience as a director of missions will qualify him to help the board correct this problem."

Mosley also pointed out that Allred's responsibilities will not overlap with other assignments concerning associational administration or training of associational workers which are the responsibilities of appropriate departments of the SBC Home Mission Board and Sunday School Board.

"This new position was assigned to the church ministries section," explained Mosley, "because the ultimate concern of our section is to help the pastor be as effective in pastoral work as possible. Our work with superintendents of missions is an attempt to help them aid the pastor more than ever before. The superintendent of missions is the closest denominational worker to the vast majority of pastors; therefore he is in the best position to be most helpful."

A native of North Carolina, Allred is a graduate of Gardner-Webb College

Special graduation held for cancer victim's husband

By Robert Meade

KANSAS CITY, Mo. (BP) — As a desperately ill young woman sat watching, her husband received his master of divinity degree with honors during the first special commencement program ever held at Midwestern Baptist Theological Seminary here.

The special graduation program was called by a vote of the faculty to allow David A. Murray, 25, to receive his degree early so his wife, Kathy, could be present.

Kathy has terminal cancer. Doctors are not certain how long she will live, but since she learned last October of the seriousness of her illness, David's graduation has been a major goal for the couple.

David, a native of Mobile, Ala., had completed all his degree requirements and would have graduated in the spring. Some were afraid Kathy would not live that long.

For two years, Kathy has worked to help her husband make it through seminary, and the seminary faculty and administration felt she should see him graduate. It was the first time in the school's 15 year history that a special graduation ceremony had been called, other than the annual commencement in May.

Around 300 students, friends, seminary faculty and staff, and members of the family witnessed the ceremony in the seminary auditorium here.

Millard J. Berquist, in his last official function as acting president of the seminary, delivered the commencement address, praising the couple as "two very special people."

Berquist, who had been elected president-emeritus of the seminary last August and was continuing until newly-elected president Milton Ferguson took the post, spoke of the courage and hope Kathy demonstrated in her desire to see David graduate.

"I remember so clearly what this beautiful young girl said to my wife when she was in her sick room at the

hospital," Berquist recalled.

"We just have to hold onto our dreams," Berquist quoted Kathy as saying. "We can't let our dreams go."

"For two and one-half years," he continued, "she has held on to her dreams of seeing David graduate to become a military chaplain."

The couple met while both were students at Arkansas State University and married two days after their graduation there in 1970. David entered Midwestern Seminary the following fall.

Kathy had a tumor removed early last year, and learned she had cancer. In October, she was told the cancer had spread beyond cure.

"We don't know how long it might be," David said. "It could be weeks, or a year. But the faculty voted to hold this graduation so my wife would be sure to see it, after she worked so hard to put me through."

Kathy was awarded the "Ph. T. degree," which stands for "putting husband through" given all Midwestern seminary wives at the time of their husband's graduation.

For two years, Kathy had worked as a secretary for the Chas. F. Curry Real Estate Co. Curry, a Baptist layman, was active in the development of the seminary during its beginning days, and had served two terms as a member of the board of trustees.

Prior to the start of the ceremony, Kathy was escorted to a large upholstered chair on the front row by David's brother, Ken Murray, a sophomore at the University of Southern Alabama.

Although her illness was a dominant note during the program, Kathy appeared poised and radiant, the picture of a proud wife as she sat beside her husband.

Following the ceremony, individuals from throughout the auditorium filed by to talk with the couple.

Kathy's father, Dee Ward Hefner of Beebe, Ark., sat on her right during the program. Also present were David's parents, Mr. and Mrs. Henry A. Murray of Irvington, Ala.

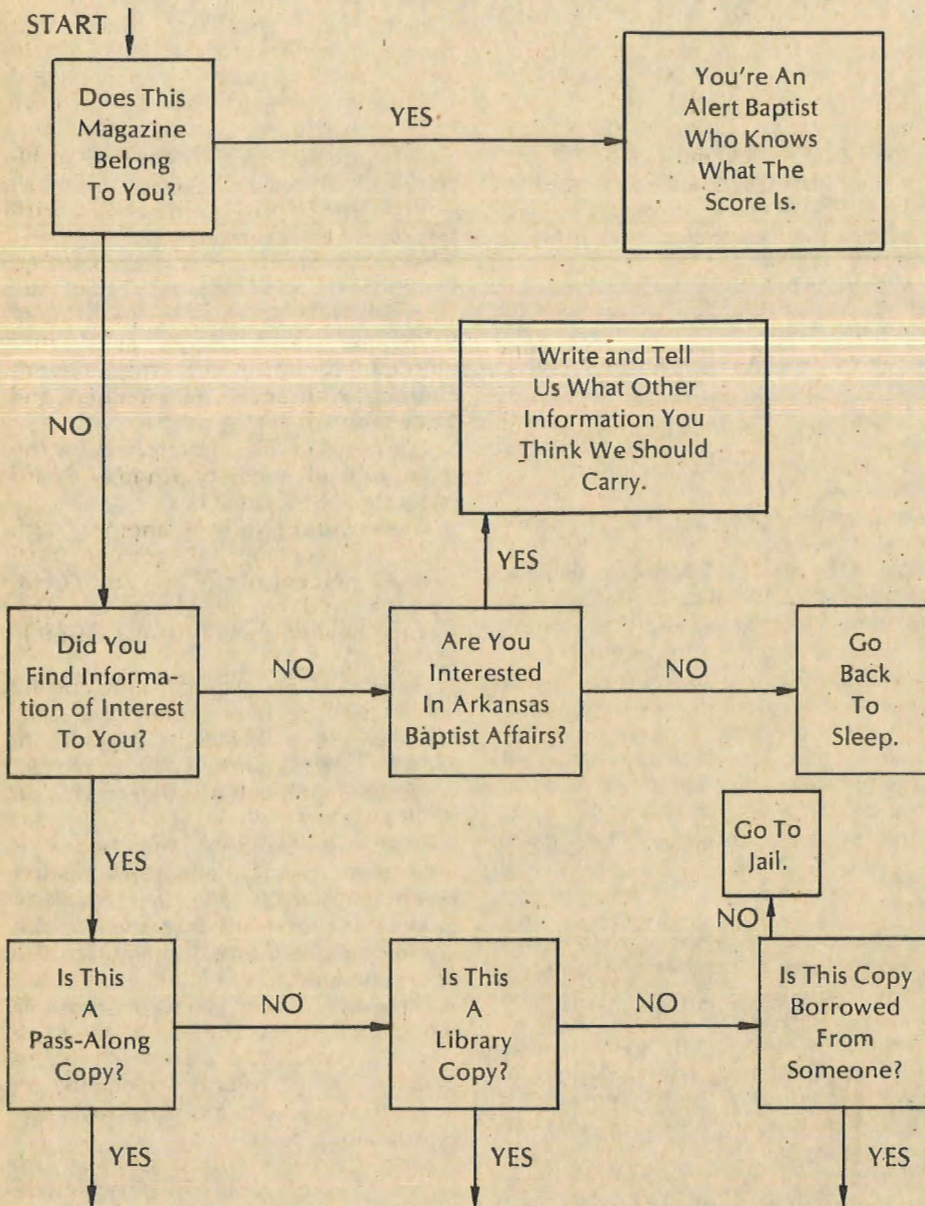
Following the special graduation ceremony, Kathy returned to her parent's dairy farm in Beebe, Ark., where David was to join her in a few days.

Before she left the auditorium, Kathy said, "We will stay there until we see where God leads us next."

Boiling Springs, N.C.; Wake Forest University, Winston Salem, N.C.; and Southeastern Seminary, Wake Forest, N.C.

Since 1951, he has been pastor of several churches in North Carolina including: Clear Creek Church, Marion; Cypress Church, Spring Hope; First of New London; and Rocky Hock Church, Edenton. He also served as pastor of Antioch Church, Blacksburg, S.C.

NEWSMAGAZINE GAME



Why not subscribe for yourself?

CORRECTION

In an article on the Ouachita-Southern Advancement Campaign which appeared on page 11 of the Feb. 15 issue, a typographical error resulted in a misleading sentence. The article should have stated that the faculty of Southern "has the highest number of years of preparation held by any two-year college faculty within 500 miles."

Wilkes will direct European Baptist Press

RUSCHLIKON, Switzerland (BP) — John M. Wilkes, general secretary of the department of communications of the French Baptist Federation, has been named director of the European Baptist Press Service here.

He succeeds Iorfe Gray of Richmond, international editor and writer for the Southern Baptist Foreign Mission Board, who has filled the position on an interim basis since June, 1971.

His appointment was announced by C. Ronald Gouling, secretary-treasurer of the European Baptist Federation, which sponsors the news service.

During the federation's council meeting in Novi Sad, Yugoslavia, recently, Andrew D. MacRae, then president, expressed appreciation for the "dedicated and outstanding work" of Miss Gray.



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SBC Annuity Board notes record year of service

DALLAS (BP) — After reaching record levels in several areas of its work, the Southern Baptist Convention Annuity Board here announced plans to widen the effect of its ministry of retirement and insurance protection for church-related vocational workers.

Record statistics in investment income, premium dues and payments, benefits paid out, and funds held in trust were disclosed at the annual meeting of the board's trustees.

Board President Darold H. Morgan of Dallas told trustees that, as significant as the achievements have been, the board must work unrelentingly to reach more SBC churches and agencies with retirement and insurance protection for their staff members.

Funds held in trust for 38,900 participants in the board's retirement plans passed \$300 million for the first time last year, and now stand at \$336,439,081, Morgan said.

This surpasses last year's mark by about \$44 million. These funds are held in trust to pay out as benefits when participants retire from their places of service.

The Annuity Board invests these funds to increase retirement benefits it can provide. In 1972, according to Morgan,

investment income reached a record \$22,295,543, in increase of over \$6 million from the year before.

Income from premiums and dues pushed past the \$30 million level for the first time last year, and amounted to \$31,172,754. This compares with approximately \$25 million the previous year.

Retirement and other protection benefits paid out last year topped \$10 million for the first time, reaching \$11,192,951, an increase of \$1.3 million dollars over the year before. This does not include insurance claims for life, health, and disability coverage, Morgan noted.

Some 638 annuitants were added to benefit rolls of the Annuity Board in 1972, also a record. That number included 387 by age retirement, 188 widows, and 63 claiming disability benefits.

Another record also was set, a record low in the number receiving relief payments. This number continued its slow decline over a period of years, dipping for the first time below 400.

The Annuity Board, in the only phase of its ministry maintained entirely by Cooperative Program funds, now

provides relief funds to 398 persons — 124 ministers and 274 widows of ministers.

Five years ago the board was providing relief aid to 501 persons. In 1972, according to Morgan, the board paid out \$171,581 in Cooperative Program funds provided for relief.

The Annuity Board president set a 10-year goal of reaching 90 percent of all Southern Baptist churches with retirement and insurance plans.

Several months ago, a study showed about half the SBC churches had retirement protection with the Annuity Board for their pastors and other employees. Most of these were churches with under 200 members, the study showed.

"The smaller SBC church remains the main area of need for Annuity Board programs," Morgan said.

Trustees voted to issue another "13th check" in December 1973 perhaps equal to 16.67 percent of the annual benefit, which would be about two months' income beyond the 12 regular monthly payments.

The board has issued "13th check" benefits without interruption since 1967, although they are not guaranteed. Morgan said payment of a "13th check" continues to depend on good returns on funds invested.

Trustees were told the board is moving increasingly into stock market investments which have a higher rate of return than fixed-rate investments such as mortgages and bonds, but stocks also entail more risk.

This year the board will have about 45 percent of its investments in stocks, a report indicated. "Somewhere a practical limit will be reached on investment in common stocks," the report said.

More than \$1.7 million was paid out last year in death claims on life insurance coverage. Hospital-medical claims on Blue Cross-Blue Shield amounted to about \$5½ million, the board's insurance services department said.

The insurance services department announced more than 9,000 pastors and church staff members have transferred from Blue Cross-Blue Shield to new health benefit plan coverage with Aetna Life and Casualty Co.

Bruce McIver, Dallas pastor, was elected new chairman of the Annuity Board, succeeding Donald E. Bowles, Dallas insurance executive.



ON TV APRIL 1 — The Spring Street Singers and televangelism host Kenneth Chafin (center, front row) sing together in one of the first productions of "Spring Street USA," Southern Baptists' nationally televised evangelism series. The series will be premiered on twenty stations starting April 1, thanks to over-the-goal gifts to the Annie Armstrong Easter Offering for Home Missions last year. Thirty percent of gifts over \$6,000,000 this year will go to expand the televangelism project.

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SBC mature enough to avoid catastrophe, Cooper claims

DALLAS (BP) — The president of the Southern Baptist Convention said here he believes the convention has "reached maturity to face our problems without having a minor catastrophe."

This maturity, according to Owen Cooper of Yazoo City, Miss., will enable Southern Baptists "to devote our time to going out and making Christians."

Speaking to trustees of the SBC Annuity Board at their annual meeting, Cooper, a layman, said the denomination had spent "time and energy on matters that have little to do with the average layman and his life."

President of two chemical companies, Cooper said Southern Baptists have failed to provide sufficient challenge for laymen who are saying, "We want to get involved meaningfully."

Noting the second most important story in Southern Baptist life in 1972 concerned lay involvement in denominational work, Cooper continued, "it's up to Southern Baptist leadership to provide challenges for these laymen."

Cooper referred also to the three-week visit to India he and 16 other Southern Baptists had just made. He said

they found India ripe for the Christian gospel.

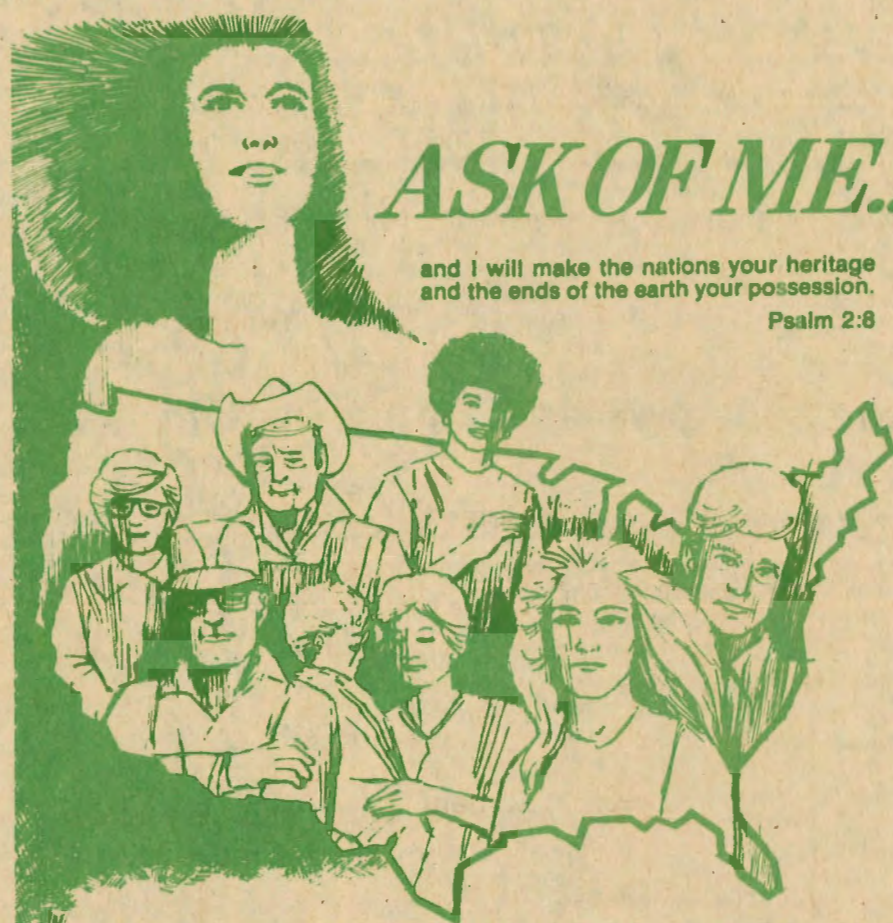
"Hundreds of people in India could become evangelists for us if they could just get a modest amount like \$25 a month," the SBC president declared.

"In 10 years' time, I think God is going to make it possible for us to have 1,000 of these evangelists," Cooper added.

He said it may become impossible to send foreign missionaries and foreign capital to India for Christian evangelism. "A law is being considered," Cooper observed, "that would prohibit foreign money coming in to proselyte."

However, the people of India "are responding to the gospel" although the country of 550 million is 82 percent Hindu, 10 percent Moslem, and only two percent Christian. The balance of the people are divided into even smaller religious groups.

The cover




ASK OF ME...

and I will make the nations your heritage and the ends of the earth your possession.

Psalm 2:8

The 1973 goal for the Annie Armstrong Easter Offering for Home Missions is \$6,600,000

The mission field that is America — sprawling urban complexes without churches, millions without Christ, others with special hurting needs — presents a challenge for creative efforts to make discipleship real. This offering supports more than half of Southern Baptists' national missions. It also holds the promise of new achievements because of the prayers, financial support and missionary volunteers that are a part of its emphasis.



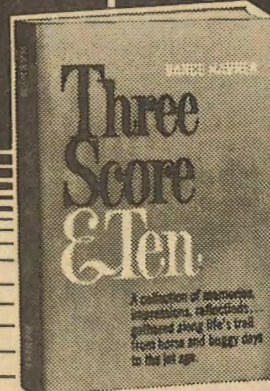
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- Washington — President Nixon raised and spent more money in his re-election race than any other candidate in history, official filings show. At least \$35.2 million passed through the finance committee to re-elect the President, according to its summary report, and reports of other fund-raising arms are expected to push the final Nixon total past \$50 million. Nixon himself set the previous spending record at \$35 million in 1968.

(The Tennessean, Friday, Feb. 2, 1973)

- The first thing America must learn in its fight against crime is that prisons are a total failure, a former U. S. Attorney General told a Davidson College audience recently. Ramsey Clark, who served as attorney general under the late President Lyndon B. Johnson, said American criminal rehabilitation experts must realize that, "You don't confine except as a last resort." "I spent a week in Sweden at the invitation of the Swedish government studying their corrections system," he said. "They don't confine except as a last resort. They may take an offender through as many as four offenses working with him, before they will put him in confinement." One answer to the problem might be to keep offenders in their home communities and help them deal with the problems which cause them to commit crimes, Clark said. He quoted a California study where juvenile offenders were divided into three groups. One group was confined in institutions, one was sent to mountain forest camps to work and the other was kept in its home community. The group which was kept at home had the smallest percentage of repeaters. By keeping them in the communities, he said the juveniles were helped to deal with the problems which had caused them to commit crimes.

(Charlotte News, Jan. 23, 1973)

Vietnam peace affords opportunity, uncertainty

RICHMOND (BP) — The transitional period between war and peacetime in Vietnam may present new opportunities for evangelistic work and good prospects for its success in that country, according to R. Keith Parks, SBC Foreign Mission Board Secretary for Southeast Asia.

Parks said in an interview here that these opportunities could be likened to the post World War II era in Japan. At that time, he said, General Douglas MacArthur called on Christians of this country to send at least 1,000 missionaries to Japan. The Japanese people were recognizing that the emperor was not God, and therefore would have been receptive to the Christian gospel. The call was not met and that receptiveness has never been as great, Parks said.

Because this transitional period has been so important in many countries, Parks added, "we feel an urgency to get as many missionaries as possible into Vietnam during this time."

The missionaries in Vietnam have continually requested additional personnel, Parks noted, and the need is doubly imperative now.

The projected withdrawal of all Americans engaged in combat in South Vietnam in no way means there will be a

pull-out of Southern Baptist missionaries, Parks emphasized.

He added that he feels a cautious optimism about the future of the missionaries in Vietnam, but that all signs give hope for "a reasonable time of stability without any major hostilities.

"The missionaries have never lived with anything but war and they know how to cope with that," he added, "but there is an uneasiness about the uncertainties which lie ahead." These call for "more prayerful support by the people at home."

Parks added that the missionaries probably will not feel the strong anti-American sentiment which will likely occur during the transitional period. Once the missionary is established and identified in a community, he explained, the impact of these sentiments is lessened.

Parks also noted that missionaries have sought an identity independent of the war efforts of the U.S. military. In 1971, the organization of missionaries was recognized as a social welfare organization by the Vietnamese government.

Currently there are 40 missionaries under assignment to Vietnam. Six are on furlough, two in missionary orientation and 32 on the field.

More colleges plan Campus Realife

NASHVILLE — Baptist Student Unions and other campus organizations related to Southern Baptist work are participating in Campus Realife this spring to establish continuing ministries on college campuses across the nation.

Campus Realife is sponsored by National Student Ministries of the Southern Baptist Sunday School Board in cooperation with individual states and campuses.

Nineteen students from Baylor University, Waco, Tex., recently worked at Michigan State University with the BSU (Baptist Student Union) there, which consists of eight students and a volunteer director, to contact Baptist students on campus.

Before Baylor students arrived on the Michigan State campus, they attended a retreat with the BSU students from Michigan State. This provided an excellent opportunity to become acquainted with the students before the actual outreach on campus began.

The purpose of Campus Realife is twofold: first, to establish an evangelistic

outreach on campuses without one and secondly, to strengthen any of the 855 already existing Baptist Student Unions and campus ministries.

Different avenues used to achieve this ministry are dormitory "rap" sessions, sing-ins, testimony from visiting students, faculty luncheons and meetings with international students. Another possibility is to gather all Baptist students on campus together at one time for a major worship service.

The Baylor students began by personal visitation in the dormitories. This provided a one-to-one contact between the students. A folk rock group called "Friends" accompanied the Baylor group, and sang two concerts each evening. The entire week climaxed with a Jesus Rally on Thursday night.

A number of other colleges and universities are planning Campus Realife projects this spring. For assistance in planning one, contact Milt Hughes, National Student Ministries, 127 Ninth Avenue, North, Nashville, Tenn., 37234.

Promise of a better day

By Roy V. Cook
Lonoke Church



Cook

How marvelous must have been the signing of a recent peace agreement to all those American Service Men interred in the P. O. W. Camps of North Vietnam. I am sure that what has kept most of them living through these many years and months

was the hope of a better day. That better day that would issue in freedom, a return home and to loved ones and friends. Hope of a better tomorrow puts strength in the weakest knees.

This is the kind of message that Zechariah was allowed to deliver to the remnant of exiles that had returned to Jerusalem in 520 and now were nearing the completion of the construction of the new temple in 518. The chapter before us today gives hope to these few, weak and poor people. They were in the midst of hard times and needed something to spur them on.

But let us say before we go on that Chapter 8 is linked to Chapter 7 and before God can give them a true hope of the better day He first has to straighten out their thinking about the importance of some things. It may seem hard for us to believe that these Jews were so soon ready to turn from the personal God back to things and occasions and seasons. But that is just what was happening. Both chapters deal with the question of fasting in general. In 7:2 we find men coming to Zechariah and the others in the temple to ask if they are to keep a certain fast.

Now the Jews had instituted four fasts in remembrance of the atrocities connected with the exile.

1. One in remembrance of the capture of Jerusalem by Nebuchadnezzar in the fourth month (Jer. 52:6).

2. One in memory of the burning of the temple in the fifth month (Jer. 52:12). This was the one they came to ask about at the time of this chapter.

3. One in memory of the murder of Gedaliah in the seventh month (Jer. 41:2).

4. One in memory of the beginning of the siege of Jerusalem in the tenth month (2 Kings 25:1).

It wasn't that these fasts were bad or unbiblical, they were simply extra biblical. They were instituted because of

the sorrow of the exiles and what they wanted to know now was were they to continue the fast since the new temple was being built. They were in danger once more of putting self pity and pride before God. The Lord answers that these fasts can end and will become feasts if they will be true to Him. It is God — a person that makes men great and not institutions nor occasions.

It must be with this in mind that we approach the actual text of today's lesson for the hope of a better day is only a true hope when it is one placed in the personhood of God. Let us remember too that while the hope of a better day for the people in Zechariah's day was in the actual rebuilding of Jerusalem, and was to some extent realized by them in the days of the Maccabees, the ultimate of a better day is when God creates the New Jerusalem which is from above.

A beloved city (8:2)

The Lord makes no bones about His being jealous and being angry in behalf of those he loved. It is because God so loves His people that He will restore Jerusalem.

Modern man's hang up over the idea of a jealous God is due to a misunderstanding of what Godly jealousy is. It is not over possessive nor green eyed rage without cause. It is rather defined as God's ardent love which cannot bear itself to be slighted nor the object of his affection to be injured. There actually cannot be any such thing as real love unless there is a hate for all that which would hurt the one loved. No one can love good without abhorring evil. So when God comes to state his jealousy He means He loved and loves to the extent of having a care in the protection of his favorite and a fury for His and their enemies. The exiles hope and ours lies in the God who cares enough to act on the behalf of those whom he adores:

A holy city (8:3)

The new Jerusalem will be the place where God himself dwells. Zion was that hill upon which David built the first altar after purchasing the area from Ornan. It was here the first temple was built and the very place where the Shikinah shone. It was the worship center of Jerusalem. Jerusalem here being used for the larger area inhabited by the people. With the Lord there in the midst

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of the city then with His holiness ruling there will be truthfulness and faithfulness for no falsehood can abide his presence.

A happy city (8:5)

There would be the happiness of peace. Men and women should reach the highest extent of age. When a nation is at war and besieged among the first losses it sustains is that of the weak and elderly.

There would be the happiness of play and enjoyment with children laughing and rejoicing in the streets. There will be no need to hide them or for them to cry. All is serene and bright with the heavenly friend watching over them.

A miracle city (8:6-8)

While the creation of such a city seems impossible to man it is nevertheless a small thing with God. The Living Bible paraphrases "The Lord says, this seems unbelievable to you — a remnant, small, discouraged as you are — but it is no great thing for Me." God it is who spoke and the worlds came to be. God it is who as Paul says will bring about the resurrection of the body. That kind of a God can do anything.

A prosperous city (8:11-12)

God had dealt harshly with them in the past because of their obstinate disobedience. But now since they had begun the work God had for them to do he would be willing but also able to bless them.

With God's blessing returned the remnant would find that good things returned. The crops sown shall be crops of peace, safe and secure in contrast to seed that was sown in vain because the enemy came and took the harvest as in Lev. 26:16. The whole agricultural spectrum will be complete. The earth fertile, the vine productive and the moisture adequate. When God makes the city want or famine receives its death blow.

A city of blessing (8:13)

The first part of this verse may be viewed in at least two ways.

1. The Jews had been a laughing stock in the countries among whom they were dispersed. A common curse the natives of those countries used against their enemies was, "May your fate be that of the Jews."

2. The Jews were a curse to the other peoples because they caused the others to make light of their God. Thus, they caused others to sin and became thereby a curse upon them.

(Continued on page 22)

A Christian view of marriage

By Jim E. Tillman, Director
Higher Education Development



Tillman

We are made aware at the outset of this passage that Paul is answering questions he received from the messengers from Corinth. "Now concerning the things whereof ye wrote unto me:" Real problems had developed in the

Christian community in regard to marriage. There was the pagan element to combat and the misinterpretation of the Jewish law with which to contend.

I feel that he is doing more than just answering questions; he is aware of the importance of the home in the Christian life. It is an historical fact that no nation has ever been able to survive the breakdown of the family. It is a logical conclusion, therefore, to recognize the worth of a Christian home to the Kingdom of God. Someone has called home "the nuclear germinal cell from which comes the dynamic that shapes history."

The Jews had developed a custom, based on Genesis 2:18, that it is not good for men to be alone, encouraging young men who were about 18 years of age to marry as a duty. In verse one, we see Paul's statement "it is good for a man not to touch a woman." He is not trying to contradict the Genesis statement; he is not making this a general rule for all men. "He is not despising marriage, he is elevating

International lesson

(From page 21)

Now no longer would this be true. Instead of being a curse they will become a blessing. The people of other nations will see the greatness of their God and as verse 23 says in substance, because God dwells among them men of all nations will seek God through them.

Conclusion

Whatever was the extent of Israel's good day it was nothing but a fore gleam of that city whose builder and maker is God. It was the hope of a better day that gave these few the strength to continue on. It is the hope of that best of all days, the day when God brings in His kingdom, the New Jerusalem that should keep us strong and true to Him in our daily Christian living.

celibacy." There are some advantages in the Lord's work for the unmarried to be freer to give himself to the work. (See I Cor. 7:32-33)

Sees the responsibility (v. 2-4)

The second verse could be called the "nutshell" verse. In just 19 words, much is said and even more implied concerning marriage. The first responsibility Paul "nails down" is one man for one woman and vice versa. The city of Corinth was notorious for sexual immorality. As the Mores accepted this "way of life" as the norm, the church began to feel its influence. Fornication was growing to be too common. The same pressure from the world that hits our churches today must have been applied to that congregation, "Well, this is what everybody else is doing." This phrase has diluted more Christian principles (not traditions, but principles) than any other phrase I know. God says through His penman, "let every man have his own wife, and let every woman have her own husband."

These next two delicate verses provide guidelines for the beautiful expression of love within the marriage bounds. Keep in mind that he is combating fornication. The sensible and most powerful weapon is a happy marital relationship. There needs to be a mutual sharing of the expressions of love. (v. 3). "In regard to their sexual relation, both are on the same level, both have equally lost their authority or right over their body, both have transferred that authority equally to the other." (v. 4).

See the sacredness (v. 10-11)

With the divorce rate climbing, there is a real need for a revival of the sacredness of marriage. In verse 10, the Apostle is referring to the teachings of Jesus in Matt. 5:32 and Matt. 19:6. These Biblical truths are more than just suggestions.

T. Cecil Myers in his book, "Happiness is Still Homemade" says, "successful marriage is like a three-legged stool." The first "leg," according to Myers, is preparation. We are reminded by this Methodist Minister that "everything that goes on in our lives from birth to marriage is preparation for marriage." It is during the period that we call "courtship" that we need a new sense of the sacredness

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Life and Work

Feb. 25, 1973

I Corinthians 7:1-4; 10-16

of marriage.

The second "leg" upon which to build a Christian marriage is this: "be sure it is love." The third "leg" of this three legged stool is: "take God into marriage." "Except the Lord build the house, they labor in vain that built it." Psalm 127:1.

The issue in these verses is not the establishment of a legal system, it is the purpose of God that we recognize the seriousness of this contract before we enter the commitment. The scripture is telling us the only way to have the abundant life in marriage is to select the "right one" with God's help and stay together! If the marriage is dissolved for any other reason than fornication, remain unmarried or even better, "be reconciled."

Sees the mission (v. 12-16)

The group of people being addressed as "the rest" refers to Christians married to pagans. The question must have arisen as to whether or not when one became a Christian he or she should continue in marriage with an unbeliever.

The answer given by our inspired writer is for the marriage to remain. If the unbeliever is willing to remain with the believer, let them continue to dwell together.

I like one commentator's explanation of verse 14. "Through the believing spouse the blessings of a sanctified marriage are bestowed upon the unbelieving spouse and thus more is given to him that his unbelief deserves." The same principle is applied to the children born into this marriage.

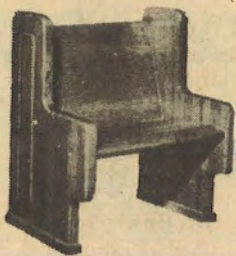
There is room for personal interpretation of verse 15, but "one thing seems to be clear. The Christian is not under obligation to maintain the marriage if the unbeliever wishes to end it." This continues to point up the importance of choosing the right mate.

The Christian can see a mission of holding the marriage together, if at all possible. It may be that the Christian will influence the pagan to embrace Christ as Saviour.

Conclusion

If the Christian community doesn't adopt a Christian view of marriage we are going to be like the school teacher who said, "We try to teach the children good manners in the cafeteria, but they insist on eating like their parents anyway!" Our children are going to establish homes like their parents, anyway!

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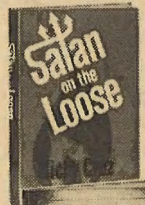
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February 11, 1973

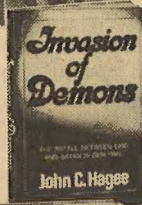
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Alpena	74	33	
Banner, Mt. Zion	29	11	
Beirne, First	61	32	
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First	153	57	
Freeman Heights	127	45	
Rock Springs	112	68	
Bentonville, First	256		1
Bella Vista Mission	20		
Blytheville, Gosnell	217	84	
Booneville, First	240	200	
Cabot, Mt. Carmel	203	78	
Cherokee Village Mission	102		1
Crossett			
First	531	140	2
Magnolia	222	163	1
Mt. Olive	325	183	10
Dermott, Temple	104	72	
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First	480	118	
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Grand Avenue	238	125	10
Leonard Street	68	53	1
Park Place	411	11	
Vista Heights	102	60	6
Hughes, First	192	63	
Jacksonville			
First	405	74	2
Marshall Road	338	101	3
Jonesboro			
Central	477	122	7
Nettleton	296	115	
Lake Village, First	55	33	2
Lavaca, First	305	114	3
Lincoln, First	181	80	
Little Rock			
Geyer Springs	701	237	3
Lakeshore Drive	128		2
Life Line	632	145	1
Martindale	108	44	
Sunset Lane	194	61	4
Woodlawn	115	45	
Magnolia, Central	623	179	1
Melbourne, Belview	157	70	
Monticello, Second	214	66	
North Little Rock			
Baring Cross	524	147	
Gravel Ridge	191	88	7
Levy	432	79	1
Park Hill	757	113	2
Sixteenth Street	38	28	
Sylvan Hills	279	90	
Paragould, East Side	206	95	
Paris, First	389	107	
Pine Bluff			
Centennial	182	78	1
Dollarway	132	83	1
East Side	182	125	
First	628	157	1
Green Meadows	55	18	
Second	154	64	
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Returning prisoners need understanding, Fite says

By Robert O'Brien

FT. WORTH (BP) — When David Fite sits across the breakfast table from his eight year-old son, Mark, he often thinks, "I wonder what you were like when you were a little boy?"

That silent question is part of the heartache of a former Southern Baptist missionary snatched from his family to spend four years in a Communist prison in Castro's Cuba.

And it's only part of the trauma and turmoil that Fite realizes will face men returning from dehumanizing years in North Vietnamese prison camps.

All the POWs, he says, will struggle to adjust — caught in a mind-dizzying culture shock, buffeted by internal forces which they may not know how to verbalize and which will mystify and perhaps even annoy family, friends and employers.

Many, if they are as fortunate as Fite, will return to normalcy and ability to cope with life and assume useful roles. Others may not.

A large measure of their success, Fite says, will depend on the love and patience of those closest to them.

During the four years, 1965-68, which he spent in the Cuban prison, Fite says he had it easier than the men now returning from North Vietnamese prisons.

"I had some advantages. I was not a combatant, and I had lived in Cuba for quite a while and understood the culture and language. During most of my imprisonment, my father-in-law, Herbert Caudill, was there with me, along with imprisoned Cuban Christians.

"That fellowship, the abiding faith I had in Christ and brief monthly visits from my wife, Margaret, helped me bear up under the pressures.

But the physical and mental cruelty of his Communist captors, coupled with severe "brainwashing" techniques and daily management of his every move, took their toll on Fite.

"In a prison environment," he explains, "every decision is made for you — hour-by-hour, day-by-day. They tell you when to get up, when to eat, what to eat, whether or not to eat, what to wear, what to do, when to sleep.

"One of my major adjustments involved re-learning the process of decision making.

"For a long time," he explains, "my life was complicated by the fact that I had to spend a lot of time making little

decisions that most people make automatically."

Fite says he would stand in a supermarket, caught in the dizzying swirl of fast-paced American life and take 20 minutes to decide what shaving soap to buy.

Not only may returning veterans face a "decision crisis," but family and friends may expect them to reweave the threads of their lives too quickly, Fite says.

"I hope the rehabilitation program planned by the military may solve that," he says.

"In my case I found that a period of moratorium, in which I was not immediately thrust into major responsibility, helped me readjust."

During the moratorium, he spent time with his family and earned a doctorate in theology at Southwestern Seminary, Ft. Worth, before assuming his current full time job as director of continuing education for ministry at the seminary.

Return from a long absence in prison puts a strain on children and husband-wife relationships as they readjust roles, Fite says.

A father, removed from his children's formative years, experiences a gap in his understanding of their development.

Mark was one month old when Fite went away and nearly four when he returned.

His other two boys, were six and eight when he left; and 10 and 12 when he returned four years ago.

But probably the most severe readjustment facing the Vietnam returnees, Fite believes, will involve overcoming the emotional scars of brainwashing.

"They try to destroy a person's sense of self-worth," Fite explains. "They underscore all the negative feelings one has . . . try to destroy your morale so you will become putty in their hands for propaganda purposes. Then they use you and throw you away like a piece of old tissue.

"They abuse you physically, make you fear for your life, treat you nicely one moment and badly the next, reward you for doing things that go against your sense of values, punish you for standing firm.

"Wives and families must understand these internal pressures and show

patience and understanding and help reaffirm these men's sense of personal worth," Fite emphasizes.

Fite says a person without a sense of self worth is an emotional cripple. "If you don't love yourself, you can't give love to others," he says.

"I hope each one who returns will have an understanding family and an understanding group of friends like I did — people who accepted me and loved me as I was.

"Families facing these strains," he said, "should not be ashamed to call on all available resources — personal resources and community resources such as counselors and pastors. That would not be a sign of weakness, but one of hope," he said.

"The return will be much worse for these men than it was for the Caudills and Fites," he said. "They probably will not get heroes welcomes as we did. They will be misunderstood. People will expect too much.

"Documented experiences have shown that men with a sense of meaning in their lives hold up better under duress. To the Christian, that meaning is Christ, who gave me my sense of personal worth and the strength I needed."

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