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May 23, 1974

Arkansas Baptist State Convention

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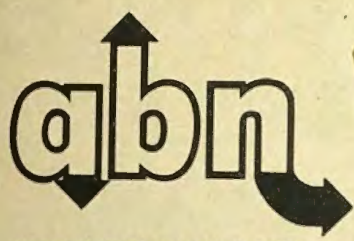
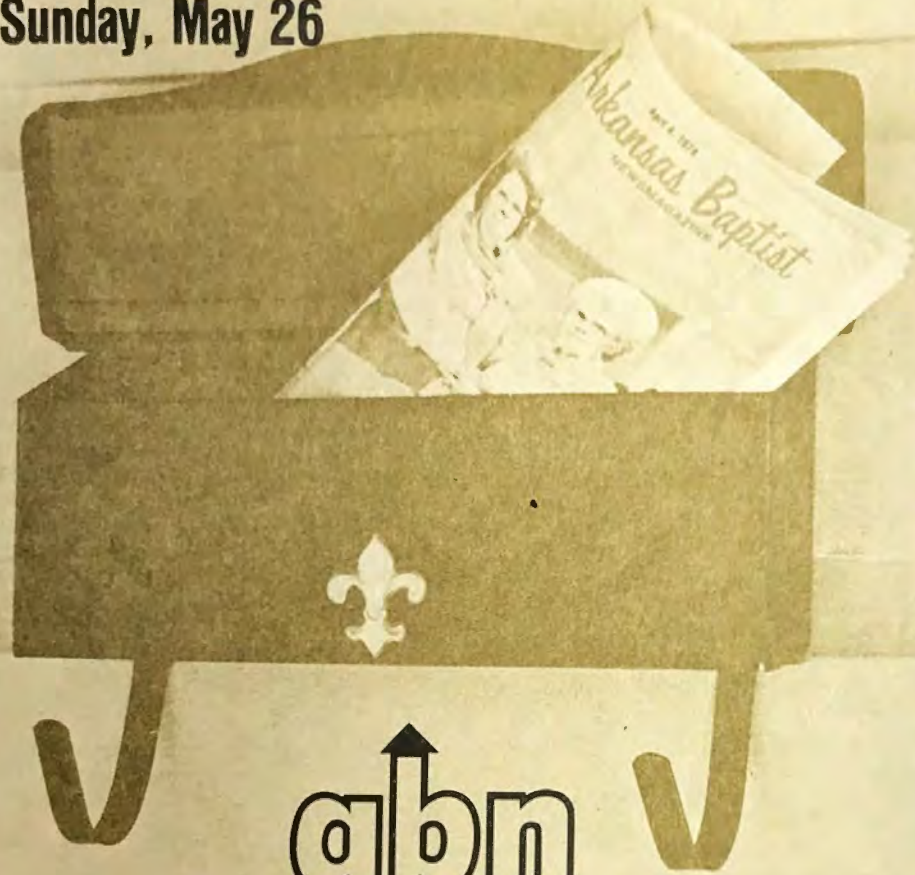
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Letters to the editor Woman's viewpoint Ordinations

Arkansas all over One layman's opinion
**Day of Prayer for Ark. Baptist Newsmagazine
Sunday, May 26**

I must say it The editor's page News briefs Your



**ARKANSAS BAPTIST
NEWSMAGAZINE**

state convention at work Staff changes

May 23, 1974
Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

Perpetuating myths that hurt



Dr. Grant

A public schoolteacher recently told her class, with a sneer, that all politicians are dishonest and that anyone who runs for public office is now or soon will be a crook. This teacher was perpetuating a myth, either intentionally or carelessly, and was doing her country a great disservice.

The notion that all politics is dirty is so commonly believed that no one ever bothers to try to prove

it. People simply accept it uncritically. There may be more jokes about the dishonest politician than there are about any other category of human beings.

The only problem with all of this is it simply is not so. Politics has its share of dishonest people, just like business, labor, education, and even organized religion. Politicians must operate more in the public floodlight, permanently in a goldfish bowl, and it may well be that they are just a little more honest than other areas of vocational life because they have less chance to hide their sins.

It has always seemed strange to me that no one ever says "democracy is dirty," even though politics is the way we govern ourselves in a democracy. The surest way I know for American democracy to turn into a dictatorship is for the majority of American citizens to decide all politics is dirty and therefore we should have nothing to do with it. The teacher who said all politicians are either crooks or future crooks had in her class the daughter of a candidate for public office in Arkansas. This kind of cynical comment not only hurt her student very deeply, but has in it the seeds of destruction for our democratic form of government.

In our present state of discouragement about the moral weakness of some politicians, it would be a tragedy to over react and lose our respect for all politicians and for American democracy. The mark of genuine Christian citizenship has never been to wash our hands of it all. — Daniel R. Grant, President, Ouachita Baptist University

A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

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Sunday, May 26, has been designated as a Day of Prayer for work of the Arkansas Baptist Newsmagazine. An article beginning on page 12 presents information on the history and task of Arkansas' state paper.

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Another Baptist preacher has entered the field of ministering to employees of an industry, and sees great opportunities for a Christian witness through his position.

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Watch out for copyright 15

Churches which use copied music scores or even words are in danger of stiff fines and jail sentences (no exceptions for non-profit groups) and should check to see if copyright laws are being violated. "A mini-course in copyright" answers specific questions.

Arkansas Baptist

NEWSMAGAZINE

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Misinformation on taxation of churches



Editor Sneed

Currently, there is much misinformation on tax reform legislation relating to churches. Our opinion regarding this so-called "tax reform," was stated in the Dec. 14, 1972 issue of the *Arkansas Baptist Newsmagazine* (Page 3.) Although it is imperative that we be alert to such harmful action, it is not time to register a protest since experts agree that the matter will not be brought to the attention of the

Congress this year. To be effective, decisive action must be taken at a time when such legislation is, in fact, pending before the Congress.

To encourage a protest at the wrong time would have at least two adverse effects: (1) It would discredit Christians as being ill informed; (2) It could lead to complacency.

For example, there is the story of the young shepherd who persistently cried "wolf." When the wolf did come his cries went unheeded. We need to be alert. If tax changes should threaten our churches, we would need to act immediately.

The following is a review of facts on tax reform legislation. Our source is the Baptist Joint Committee

on Public Affairs who provides this invaluable service.

The Mills-Mansfield Bill (HR 15230 and S. 3657) was introduced on May 31, 1972, calling for an item by item review of the special tax status, tax exemptions, and tax deductions of all groups within the nation. Chairman Mills argued that the only purpose of the bill was to call attention to the need for tax reform. He further renounced the bill in a public speech in New York in June, 1972. Though the bill was not reintroduced in 1973, hearings were held by the Committee on Ways and Means last year.

It is possible that additional hearings will be held this year on the tax exempt status of ministers' housing allowance. However, those legislators who support such action feel that this would accrue very little revenue and that there would be too much political feedback.

What can be done now? This, being an election year, it is important to obtain accurate information on the candidate's feeling on this important matter. We should remember that future legislation will be shaped by the people we elect. Then, we need to be ready to act in the event such legislation should appear. If and when a bill calling for a change of tax status relating to churches is introduced, this publication will do its utmost to alert Arkansas Baptists.

Guest editorial

Landing in Troas

Wise was he who said, "Every man's life is a diary in which he starts out to write one thing and is forced to write another."

Such an experience came to the apostle Paul. He wanted to go to Bithynia, the richest province in Asia. Instead, he landed in Troas, an unimportant city on the Coast of Mysia.

Paul's experience of intending to go one place and ending up another happens to many people in life.

We all have our Bithynias — our dream destination, the place where our hopes are to be realized. Then we set sail, only to land in Troas — the place of disappointment, heartache and frustration.

Someone has said, "It is not what happens to us, but how we react to what happens that determines our lives."

When we land in Troas we are tempted to ask, "Why me?" Like Job's so-called comforters, we usually look at misfortune as punishment for sin.

But why consider being in difficult circumstances and places a misfortune? Does God want us to serve only in ideal places of our own choosing? Obviously not.

Troas teaches lessons that could never be learned in Bithynia. A psychoanalyst once had under his care a talented young playwright. This promising patient was brilliant, yet he was a failure. Giving the reason for his patient's failure, Theodore Reik wrote: "He always chooses the easy way out of his conflicts; he will not stand his ground in the fact of unavoidable grief, sorrow, despair."

Life takes on deeper meaning because of its Troas experiences. Paul had a vision at Troas that caused him to visit a place where he would not have gone otherwise. His witness to the Philippian jailer came as a direct result of the call to Macedonia.

It is well to observe that Troas is not a permanent state. Paul moved on to Europe. Likewise, we should realize that no valley is endless; no burden will remain unlifted.

Those who started out for one place and have ended up another can take heart in the words of Jesus, "Lo, I am with you always, even to the end of the age." God does not forsake us just because we drift away from our dreams. Nor should we forsake him just because we land in Troas. — **Hudson Baggett, in the "Alabama Baptist"**

I must say it!

Hope for the prodigal?



Dr. Ashcraft

Many of us are members of a noble family. Our families have pushed back the frontiers, settled the land, fought the nation's wars, established the peace, built the economy, served the common good and served their God with distinction and devotion. However, in many of these noble tribes have come the black sheep, the prodigal son, a wayward daughter or the sinning father or mother.

While this surely does not come to every family circle, there are nieces, nephews, grandchildren, distant cousins, or beautiful preachers who have fallen to alcohol, gambling, or the ways of the world. The big question, "Is there hope?"

There is hope because the gospel is still the power of God unto salvation to those who believe (Rom. 1:16.) Hope is extended by the fact that God is still in the forgiving business to all who repent.

Hope becomes even more real when our basic faith takes over and convinces us that there is no distance this side of hell an erring soul can go but that the prayers of God's people can reach. Hope further assumes the ascendance when we remember the hand of the Lord is not shortened nor his ear heavy (Isa. 59:1.)

Certainly if one should make his bed in the lowest or dwell in the uttermost parts of the sea even there he cannot escape the presence of God (Ps. 139:7-10.)

Hope approaches total victory when we really believe God who has said, "Train up a child in the way he should go and when he is old he will not depart from it (Prov. 22:6, Ps. 37:25.)"

The overwhelming assurance of victory comes in Revelation 8:3-4. This affirms our prayers are not wasted. Our prayers are recorded, preserved, remembered and sealed as if in a vessel to be mingled with the incense of God's integrity and literally "poured out" on his altar.

These countless thousands of prayers, sealed from all impurities will ascend up before God. This sweet odor will linger long enough for prodigals to reverse their steps.

Those who are not content to "rest the case" in God's assurances may not expect relief from the agony or anxiety of the son who has not been seen in 21 years or the daughter who renounced her home and church to live illicitly outside of wedlock.

Only those who trust it all in God's strong hand will be able to set it aside and get on with living. Some comfort may be gleaned from the fact that the most dynamic witness comes from the hot hearts of the prodigals who have been "prayed back" from the distant pig pens to the security and purpose of the household of faith. This may be the stuff of which noble families are made.

Hang in there, you have much company and the family is still a noble family.

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

Letters to the editor

Recommends pastor

May I with great delight recommend a fine young couple for pastoral service in Arkansas. This young man is a product of the Cliff Temple Church in Dallas where I served as pastor during his formative years. I refer to Robert Lee Burris, currently serving at the First Church, Sonoma, Calif. His lovely wife is the daughter of Dr. and Mrs. Padgett Cope of Little Rock.

Burris and his wife are graduates of Baylor University, and he will graduate this spring from Golden Gate Seminary.

I count it a real honor to recommend to any church this couple who epitomize the qualities I would want personally in my own pastor — spiritual dedication, effective leadership, commitment to the historical Baptist ideals.

Burris will be in Texas for the Southern Baptist Convention and visiting in Arkansas afterwards. If you could give this letter some publicity, I would personally appreciate it because it could be that God has a choice place of pastoral service in Arkansas for him. — Darold H. Morgan, President SBC Annuity Board. **NOTE: Burris is to be in Arkansas**

Vocational needs of ministers will be subject of conference

LOUISVILLE, Ky. — A national conference on helping to provide vocational assistance to Southern Baptist ministers is being planned for Sept. 18-19 in Nashville by six major denominational agencies.

Called "Fulfillment in Ministry," the two-day conference will blend lectures and dialogue from a cross section of Southern Baptist local, state, and national leadership. More than 30 leading churchmen from throughout the United States will guide the 350 participants in examining key issues facing Southern Baptist ministers.

The conference will discuss such topics as the minister's family, vocational placement, measuring success, staff relationships, financial support, relocation, role expectation and conflict, seminary preparation, counseling of ministers, women in the church, continuing education, and crisis points

on the Sundays of June 16 and 23. Churches interested in hearing him may contact Editor Sneed.

in a minister's career. The conferences will be open to ministers and laymen.

In addition to small group discussions, participants will also dialogue on eight major addresses to be presented during the conference. The addresses will focus on five themes: Needs of Ministers, What's Being Done (to meet minister's needs), Clergy-Laity Gap, God's Call, and Wholeness and Joy in Ministry.

Because of funds provided by the sponsoring organizations there will be no registration fee. Each participant will be responsible for personal housing arrangements and for incidental expenses. The conference costs are being met by the Annuity Board, Brotherhood Commission, Home Mission Board, Seminary Extension Department, Sunday School Board, and the Conference and Research Center of The Southern Baptist Theological Seminary.

Interested church leaders should contact E. B. Bratcher, conference coordinator, at 2825 Lexington Rd., Louisville, Ky. 40206, for more information and registration materials.



Instrumental in the building of this building for the mission were (left) Arnold Teel, pastor at Amboy; Fred Nalley, assistant mission pastor; Herb Prince, Indianhead pastor; Doug Love, mission music director; and Tom Harris, mission Sunday School director.

NLR mission dedicates building

Indianhead Lake Church, North Little Rock, a mission of Amboy Church, North Little Rock, dedicated its new education building May 5.

This new structure joins the original building and provides space for nine additional classrooms and a modern kitchen with dining area. This expansion doubles the size of the mission, bringing the total area to 4200 square feet.

The mission is located on approximately three acres of land, purchased by the North Pulaski Association in 1971 for \$35,000. Although only \$93,000 has been invested in the land and building, the present value will exceed \$150,000.

Arnold Teel, pastor of Amboy Church, delivered the dedication sermon. In his message he challenged the mission to lead members to worship, because with true worship, all other things come automatically. Teel also challenged the mission to lead members to worship, because with true worship, all other things come automatically. Teel also challenged the mission to set its own ultimate goal in giving to missions at 50 percent.

The dedication service was followed by a fellowship luncheon. Jack Kincaid, a member of the building committee was honored at the luncheon for his service as general contractor of the new construction. Others serving on the building committee from the mission are: Tom Harris, Hulen Pruitt, Adrian Droke, and O. M. Downs. The Amboy building committee consists of A. A. Lackie, T. H. Hazel, I. E. Nantz, H. W. French, W. G. Hilliard, J. B. Bunch, and E. E. Patton.

The Indianhead Lake Mission held its first service Sept. 10, 1972. The mission was first pastored by L. D. Eppinette, North Little Rock (retired), on an interim basis until the mission called its present pastor, Hub Prince, in January, 1973.

Pastor Prince says "Our church has the right ingredients for reaching and training many people for the Lord Jesus Christ. These ingredients are love for one another and a vision of a lost and dying world. Add to this the power of the Holy Spirit, and we have the winning combination for a great future."

The mission currently has 84 members and a Sunday School enrollment of 109.

OBU graduate gets internship

ARKADELPHIA — Dorothy Gulley of Chidester, a 1974 graduate at Ouachita University, has received a dietetic internship appointment at the University of Arkansas Medical Center in Little Rock.

Miss Gulley will begin her internship in August and it will be completed in nine and a half months. Both classroom and practical work will be included in the program. At the conclusion of the internship she will be eligible to test for a registered dietician. If she passes, she will receive membership into the American Dietetic Association.

The Medical Center accepts 12 interns per year. A grade point average of 2.5 or better as well as previous work experience are necessary for acceptance. Miss Gulley worked as a dietary helper at St. Anthony Hospital in Rockford, Ill. She was a food and nutrition major at OBU.

Miss Gulley is the daughter of Mrs. Willie Mae Gulley of Chidester.

Revivals

First, Camden, April 28-May 5; Angel Martinez, evangelist, Jimmy Snelen, singer; 32 for baptism, 11 by letter.

Second, Monticello, April 21-28; Roy Gean Law, evangelist, Ron Anderson, song leader; nine professions of faith, one by letter. John C. Robbins is pastor.


New London, April 15-21; Hunter Carpenter, evangelist; three professions of faith, one by letter.

First Church, Rogers, — through May 5; Rick Ingle, evangelist, O. J. Pearson, singer; 140 professions of faith, seven by letter, 25 rededications. Dean Newberry is pastor.

Calvary, Paragould, May 5-12; Oba I. Ford, evangelist; 10 for baptism. Junior Vester is pastor.

Joyce City, Smackover, April 22-28; Jesse Reed, evangelist, Ralph Parks, music; nine for baptism, one by letter, one by statement.

Baring Cross, North Little Rock, — through May 12; Rick Ingle, evangelist, Bill Canary, singer; 42 professions of faith, 10 professions of faith at jail. K. Alvin Pitt is pastor.

Cooperative

 Program



Chaplain Clack counsels a Valmac employee.

The chaplain takes his services to workers wherever necessary, even to the lot with the company's fleet of trucks.



From pulpit to plant

Industrial Chaplain employed by Valmac Industries

One of the exciting and innovative ministries in Arkansas is that of the Industrial Chaplaincy. Approximately six months ago, Valmac Industries, Inc. of Russellville, employed Jack Clack as chaplain, who came to this position from the pastorate of First Church, Russellville.

Chaplain Clack explained "It is our desire to meet the spiritual and moral needs of the employees and their families. We are here to minister in the name of Christ."

Much of Chaplain Clack's work involves counselling both of individuals and families. "Often, family counselling can provide definite help for troubled youth," Clack observed. Eventually, he hopes to open a counselling center.

Another area of Chaplain Clack's service is the hospital ministry. Including families of the employees, there are nearly 8,000 people, therefore, there are always several in the hospital. Chaplain Clack makes regular hospital visits, especially to those who are critically ill.

The third area in which Clack serves Valmac Industries is the Crises Ministry. "The opportunities for a man of God

are great in times of accident, death, or serious illness," Clack said. Chaplain Clack offers comfort through the Scripture, by personal visitation and written correspondence, during times of crisis. "Our efforts," emphasized Clack, "are intended to assist pastors and churches. In some instances our employees have no church relationship or the pastor may not be available in a time of emergency." Chaplain Clack maintains a close relationship with the pastors of the areas in which Valmac Industries are located.

Clack, also, provides special services for Valmac employees, including weddings and funerals, and assists employees in times of disaster.

A fifth area in which Chaplain Clack serves Valmac Industries is in management training. The objective is to instill Christian ethics in the top management and supervisory personnel. The goal is to carry out the Golden Rule in every area of business.

The final area in which Chaplain Clack is involved is that of public relations. Although Clack's work with Valmac is full time, he is available to speak in churches, schools, and civic clubs, to

tell what God is doing in and through his ministry as a chaplain.

One of the special projects of Chaplain Clack is that of distribution of Christian literature dealing with spiritual, moral, and social matters. Clack observed "God is using the literature in a most effective way."

Chaplain Clack has organized a group of "prayer partners," including doctors, lawyers, and other professional people who pray for those with spiritual problems. Clack does not share specific details concerning a particular need. When victories are won, these are shared with the "prayer partners." "Many," observes Clack, "who had needs are now helping others. This is what our Christian faith can do for us."

Recently, Chaplain Clack, at the instructions of Don Dalton, vice president and general manager of the Foods Division of Valmac, assisted in the development of a Management Seminar. The purpose of the endeavor was to involve all the concepts of good management as well as to set forth the use of and application of Christian ethics. Dr. William Pinson, Professor of Social Ethics, Southwestern Seminary, Ft. Worth,



Comforting the sick among company employees and their families (above, left) is one of the areas of ministry where Chaplain Clack is constantly needed.

Tex., served as the resource person. The management was very pleased with the results. "We believe," Clack said, "This seminar helped our people to see more clearly what it means to be a Christian in the business world, with our families, and as individuals."

As a result of Clack's work many victories are being won. For instance, one employee came to see the chaplain upon the recommendation of some other employees. In several counselling sessions this lady was able to work through many of her problems. She had trusted Christ several years ago. The chaplain was able to help her reclaim her assurance. "Our last few counselling sessions have been almost a Bible study," Clack commented. "She now has new insight into her problems and is relying upon the Lord for guidance, and strength."

Clack believes that the potential for his work with Valmac is great. He hopes to develop both a counselling center and a retreat center. Each of these facilities would be primarily for the employees of Valmac but would be open to the general public as well.

In commenting on the work of the Industrial Chaplains, Clack said "We are anxious to share with other industries what God is doing here at Valmac." Chaplain Clack would encourage management personnel who are interested in exploring the Industrial Chaplaincy to contact him or Don Dalton, Vice president and manager of the Foods Division of Valmac Industries, Russellville, for additional information.

Another way (above, right) he ministers is through one of his special projects — a scripture distribution rack where he provides Christian literature on spiritual, moral and social matters.

Chaplain Clack is working with school administrators to provide for drug education programs through the public schools, based on literature such as this.



Through the years Datebooks

By Ralph W. Davis
19th in a series



Davis

I have my datebooks from 1945 through 1973. I can just about tell you where I have been at any date during the past 29 years. In looking through these datebooks, I have found a number of things I have written in the backs of the books.

1953: Dr. Cadman gave this legend as to God's creation of the world. Four angels watched him. One asked, "Why?" The second angel asked, "How?" The third angel asked, "Can I have it?" God didn't answer any of them. The fourth angel sat silent and God asked him if he had a question. The question was, "Yes, can I help?"

We find these four questions today. The philosopher asks, "Why," the scientist asks, "How," the materialist asks, "Can I have it," and the Christian asks, "Can I help."

1961: "Don't talk when you have somebody in your mouth."

Dr. Bob Cook gave this statement,

"The Training Union is a Southern Baptist church's agency for reaching and training in the responsibilities of church membership and leading in continuous Christian growth and service all resident members of that church."

1962: "Worry is interest paid on trouble before it falls due."

"The most underdeveloped territory in the world lies under your hat."

1963: I am not sure that this statement is correct and I am not sure where I heard it. The best way for you to find out the accuracy of this statement is to try it out. Here is the statement.

"Count the number of cricket chirps for 14 seconds and add 40 and you have the temperature."

1965: "He who will not forgive another has broken the bridge over which he himself must pass."

"A mountain shames a molehill until they are both humbled by the stars."

1966: "Enthusiasm is the mother of effort and without it nothing great was ever accomplished." — Emerson

"The three 'I' sins are: indifference, ignorance, and indecision."

1967: "No man has a right to stifle democracy with one set of vocal

chords." — Adlai Stevenson

"Don't let the other person determine your attitude or actions."

1969: "A man taught a dog to eat at the sound of the doorbell. Yesterday he ate the Avon lady."

1970: "Organization is the orderly arrangement of responsibilities for assignment to leaders and members in carrying out the church program."

"What he lacks in brains he makes up in stupidity."

"Some folks are like a bull frog. What ain't belly is head, and most of it is mouth."

News briefs

- Viola Church ordained Frank Oliver and Lemar Sanders as deacons in a service May 5. Moderator was Benson Edwards, superintendent of missions for Big Creek Association. Don Faith, Viola pastor, brought the ordination message.

- W. W. Dishongh has completed four years as pastor of First Church, Beebe. One of the most notable accomplishments of his ministry there has been the building of complete new facilities after a fire in 1970.

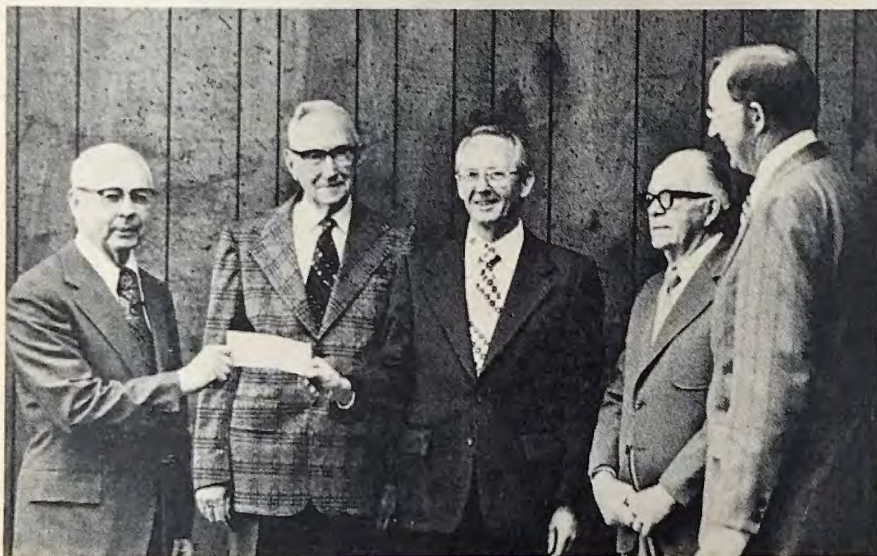
- Centennial Association held an associational music rally April 22 at First Church, Stuttgart. More than 100 choir members participated in the rally, which was under the direction of Dennis Coop.

- Grace Church, North Little Rock, will sponsor a program on the harmful effects of drugs on Sunday, May 26. Speakers will explain the effects of drugs of the physical and mental health of the user and on society, and testimonies by rehabilitated users will be part of the program.

Gets degree at SWBC

David Jeans, son of Mr. and Mrs. Dillard Jeans of Route 7, Box 161, Jonesboro, participated in commencement exercises at Southwest Baptist College in Bolivar, Mo., May 17.

Jeans received the bachelor of arts degree. He majored in Christianity at Southwest.



Repays aid for mission site

Kermit Hinesley (left), treasurer of the Immanuel church, Pine Bluff, hands a check for \$8,000 to R. H. Dorris, (center), director of State Missions. They money is to reimburse the missions department for aid given in 1965 to purchase property in Pine Bluff for future development of a church-type mission. The property is located in an area of the city that is now beginning to grow. Others attending the presentation are Roy E. Brown (between Hinesley and Dorris), chairman of the church missions committee; B. I. Scallion, assistant treasurer; and Anton C. Uth, pastor of Immanuel.

Did you know . . .

the Cooperative Program was first called "The 1925 Program" because it was started in 1925?

The Southern accent

The pastor and marriage counseling



Dr. Nicholas

members.

It is imperative, therefore, that the minister equip himself for marriage counseling because he will be forced to do it. He does not have the prerogative of determining whether he will, but simply whether he will do it well or not.

It is estimated that approximately half the minister's counseling opportunities will involve marriage counseling. In a recently published study entitled "American's View of Mental Health," 46 percent who had sought help had sought help for marriage problems. The probability is that this

The continuing trends in urbanization, mobility and the decline of traditional morality have taken a devastating toll on the institution of marriage in America. The high mortality of marriages is not restricted to non-believers and non-church-

percentage will grow progressively greater.

The minister can hardly help but be concerned about marriage counseling simply because of the human values at stake. The home was the first institution established by God. A healthy, happy, maturing marriage is probably as close to "heaven on earth" as a human relationship can be. Conversely, a frustrated, unhappy marriage is an equally close approximation to "hell on earth." A happy marriage will maximize the usefulness of a family to the church and to the Lord's kingdom.

It is urgent that the minister develop his abilities in marriage counseling because most of those who need help come first to him. A recent study revealed that of people seeking help for troubled lives, 42 percent sought assistance from clergymen, 29 percent sought assistance from a general practitioner, 18 percent sought help from a psychiatrist or psychologist, and 10 percent sought help from a social agency or marriage clinic.

Many pastors tend to refrain from

marriage counseling because they lack specialized training in that area. While it is true that the pastor would do well to avoid becoming too deeply involved in a troubled marriage where emotional instability in one or both partners is involved, he can, nonetheless, in most other cases be of tremendous help. In a study of Dr. David Mace of England it was found that laypeople, selected on the basis of healthy personalities without concern for specialized psychological training, achieved results in marriage counseling equal to that of professionals, as judged by a panel of psychiatrists.

The minister can be of help in the typical troubled marriage by being a good and understanding listener and by endeavoring to (1) reopen the lines of meaningful communication between the partners and (2) provide the opportunity for the venting of feelings of hurt, resentment, and rejection. He can be of significant help by permitting and encouraging catharsis where it seems to be needed. In short then, although the minister without professional psychological training for marriage counseling, should probably restrict his function to that of mediator and communication facilitator, he must not disqualify himself altogether from this crucial function.

We as ministers owe it to our people to provide them with effective marriage counseling when they have need of it. We owe it to God to do all that we can to preserve this first of divinely established institutions. — D. Jack Nicholas, President, Southern Baptist College

Woman's viewpoint

On the threshold of life

By Iris O'Neal Bowen



Mrs. Bowen

We were the best of friends, and yet we vied with each other to see whose house was the neatest. We swept constantly and dusted vigorously. We gathered flowers from our front yards and placed them about our houses in our most beautiful containers. Neither of us had accumulated much worldly goods, but what furniture we had, we moved about energetically, always dusting and re-arranging.

Labor-saving devices were unknown then, but we got along fine with what we had. The broom was, naturally, the "in" thing, useful, for example, in chasing away stray dogs and sometimes little stray boys who appeared at our

I recall with pleasure my neighbor of quite some time ago. We were very young to be housekeepers. In fact, it was the very beginning, for each of us, of the wonderful world of running a house.

doors. (I will have to admit we were a little hard on small boys back then!)

Our greatest joy was in caring for the babies. After our chores were done, we visited back and forth, carrying the babies and all the necessary equipment. We spent much time talking, exchanging recipes and advice, since radios were out of our domain and television was far in the future.

We baked every day, and usually our efforts did not turn out too well. Our pies were always too brown after baking. Our cakes were lopsided, but we decorated them lavishly to hide their imperfections.

Yes, those were exciting and wonderful days, and though our babies are long since gone; our walls of rocks are covered with the grasses of many years, our box furniture has gone for kindling, and our pies and cakes have vanished back into the dust from whence they came, I think sometimes of my eight year old playhouse friend.

I wonder if she, too, recalls those happy days when we played house together on the threshold of life.

25 US-2ers appointed by Home Mission Board

ATLANTA, (BP) — The Southern Baptist Home Mission Board has appointed 25 recent college graduates to its two-year US-2 mission program.

New appointees for US-2 service include a student worker in Lawrence, Kan., a resort worker at the Grand Canyon, three persons to work in trailer parks and a director for high school volunteer recruitment program.

One of three appointees to work out of state Baptist offices in resort work is Ann Williams of Redwood City, Calif. She will work in Arkansas.

Did you know . . .

the Cooperative Program is a voluntary plan of cooperation?

Your state convention at work

Stewardship

Planning will help growth of giving

A traveller without an itinerary and a map rarely ever reaches his destination, simply because he doesn't know where he is going or when he arrives. Planning ahead eliminates the fear of finding all the motel rooms filled and, in these days of gasoline shortage, it has become even more important.

The church that plans ahead will invariably accomplish more than the one that doesn't. That is not a denominational slogan; it is a proven fact.

It is little wonder then that Central Church, Jonesboro, has increased its mission giving through the Cooperative Program from \$17,504 in 1969 to \$29,039 in 1973.

Pastor Wilbur Herring said, "Our goal is to double our giving to the Cooperative Program in five years," and the church is well on its way to reaching that goal.

The church has adopted a 1974 budget that provides \$34,714.68 for the Cooperative Program. If the church is as successful in reaching its 1974 budget as it was in its 1973 budget, then the church will come within \$293 of doubling its Cooperative Program gifts in a five year period.

Congratulations are in order to Central Church, Jonesboro, but their achievement is not out of reach for other churches as well.

It is our belief that basically three requisites are necessary for such an accomplishment: (1) a membership with a missionary vision, (2) aggressive pastoral leadership, (3) definite and specific planning.

Who will be next? —Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Mrs. Colonel Sanders

By Tom J. Logue

Director of Baptist Student Department



Dr. Logue

Shelbyville, Ky., April 30, 1974 — Approximately 75 Arkansans, attending or associated with Southern Seminary, gathered tonight in Colonel Sanders' (real that is) backyard to devour not only his chicken but that rare, rare dish never seen in

American restaurants at night any more: vegetables, and seven of them at that. Seven vegetables: near heaven for a guy on a cholesterol diet.

Dr. Charles Ashcraft, Wilson Deese of the Mission Department, Winfred Bridges of FBC of Bentonville, and I were privileged to host the group for the Arkansas Baptist State Convention.

When I turned down the tossed salad, some of my neighbors were surprised, but when I gave my plate of chicken and mashed potatoes to someone else it was clear: I was impolite. To turn down the Colonel's chicken in his own back yard! If I were fasting, I wasn't following the scriptural injunction about secrecy, one confided. Actually I was only preparing. When the vegetables started arriving, I was ready.

"The Colonel's Lady," built behind Colonel Sanders' home in Shelbyville,

was the site of the annual Arkansas banquet. It was preceded by an open house in the beautiful new home of Dr. and Mrs. Hugo Culpepper. Dr. Culpepper is Professor of World Religions and Missions.

Almost all Arkansas seminarians want to return to the state after graduation, and the four of us spent a busy day in conferences with many of the Arkansas students as well as with a few "converts" who hope that God will lead them to the land of opportunity.

Bill Morgan, OBU, was there with his wife, Dianne, OBU. Bill is finishing this spring and hopes to return to the state either as pastor or as associate pastor. He has had several years experience in pastoring. His wife is the daughter of Chaplain and Mrs. Bill Heard of Booneville.

Joe Wood, ASU, and wife Linda were also at the banquet. Joe is working on his Ed.D. and is a Naval Reserve Chaplain. Linda serves as secretary at Highland Baptist Church. They have three children, 15, 12, and eight.

Ronnie Freeman, HSC, is completing his M.R.E. and will enroll in the M.Div. program. He works at the Baptist Center in the inner city. Connie, also HSC, has one more year of training in social work.

Gary Batchelor, U of A, will soon start his chaplaincy internship at Van-

It isn't too late!

That's right! It isn't too late to make your plans to attend one of the Church Training Conferences at Glorieta or Ridgecrest this summer. The finest leadership training will be available for all who attend. The dates are . . .

Glorieta

June 8-14

Church Training Youth Conference for youth, ages 12-17, and youth leaders and sponsors who accompany them.

June 15-21

Church Training Leadership Conference for all church training leaders and adult members, pastors and staff members and associational leaders.

June 22-28

Church Training and Sunday School Leadership Conference
Ridgecrest

July 6-12

Church Training Leadership and Youth Conference for all church training leaders, adult members, pastors and staff and associational leaders and youth ages 15-17.

Registration for youth limited to 800.

July 13-19

Church Training Leadership Conference for church training leaders, adult members, pastors and staff, and associational leaders.

Reservations should be sent immediately to the Conference Center managers. Many churches provide financial assistance for their leaders so they can attend. Many associations could help with the expenses of the Associational Church Training Director and Superintendent of Missions.

Plan now to include one of these weeks in your schedule for this summer. For additional information write the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203. — Robert Holley

derbilt. His wife Rosalind teaches French.

Don Carr, UALR, is in his first year and will work with music and youth in a Louisville church this summer.

Darrell Stone, OBU, is graduating this month. Darrell is pastor of Mt. Vernon Church at Waddy, and both he and his wife are very involved in associational work. We hope that the Stones will return to Arkansas.

Mike Willard, Wake Forrest, and his wife Myra, ASU, are in their first year. Mike works with the elderly of St. Matthew's Manor Nursing Home.

(To be continued next week)

Past events and future plans

The twenty-first Annual Royal Ambassador Congress is now history. Boys from churches representing association from almost every section of the state were in attendance, about 500 strong.

Some 300 boys and counselors enjoyed a hot dog supper on Friday. First place winners in the Speaker's Contest were Nathan Rose, East Side Church, Paragould, Crusader; and Jim Pat Browne, Second Church Jacksonville, Pioneer. A more complete account of the Speaker's Contest will be given at a later date.

Although the attendance was not as large as some other past Congresses, the spirit and program would rank as one of the best. The missionary speakers, Don Spiegel and Sam Turner, did a surpurb job and really spoke to

boys.

Plans are already in the making for the 1975 Congress to be held on May 2-3, 1975.

The next major event for Arkansas Royal Ambassadors will be camps during the month of June.

There will be four weeks of camp beginning on June 3. Each week of camp begins on Monday at 2 p.m. and closes on Friday at 1 p.m.

Reservations for each of the four weeks are already being received. All reservations are accepted on a first come first accepted basis. Plans for each of the four weeks of camp are already complete. Now is the time for counselors, pastors and boys to complete their camp plans and send in reservations. —C. H. Seaton, Director

Church's responsibility for total communication



Parrish

A family with a deaf child must be one in which all members are taught to communicate manually as well as orally. Only in the accepting, loving atmosphere of a family in which all members share and participate equally can a child really

have his spiritual needs nourished. These very basic but all powerful principles and concepts of religion are formed early in the mind of a child.

A second factor to consider is the need for a sensitive attitude and response on the part of local churches to the needs of deaf persons within the community — deaf persons of all ages. Too few churches reach out and attempt to involve deaf persons in the worship experience.

There seems to be an overwhelming shortage of ministers who are prepared to minister to the needs of deaf people.

We might consider new approaches in meeting the spiritual needs of our deaf children while they are still in school. Perhaps a personalized, individualized approach would be more satisfactory than the traditional approach. It would seem that all of the various faiths which are represented in a school program are under an obligation to provide services. A minister or a lay person from a particular church group who simply makes himself available to talk with individual students can do much toward filling the spiritual void in the lives of so many deaf youngsters.

What about considering the minister as a basic part of the rehabilitation team? He may be just as important as the audiologist and his input into the life of this person may be of much more lasting value than the results of a physical examination.

Deaf children need strong basic spiritual concepts early in life to prepare for adult Christian life. We need an opportunity for the family to be together in church. There needs to be literature suitable for these children. There needs to be total assimilation into the church program of deaf people of all ages.

Did you know . . .

the Cooperative Program is a "symbol of Southern Baptist unity?"

Plan C can aid annuitants

In addition to Plan A and Plan B that are available through the Annuity Board for the minister's financial protection, the Board offers Plan C.

Plan C (Variable Benefit Plan) invests the entire accumulation of funds in selected common stocks. The fund tends to keep step with the economy and rise or fall with the stock market. Thus it serves as a hedge against inflation by the maintenance of relative purchasing power.

Funds invested buy "units" (similar to shares in a mutual fund), on the basis of the market price at the close of previous month. One percent of the monthly deposit is charged for administration. There are no other charges.

At benefit payment time the number of units bought during active participation will be converted to retirement units based on the life expectancy at retirement. These retirement units will be a fixed number guaranteed for life. Each unit's value is determined by the market prices of the stocks held in the fund. The unit's value, then, determines the size of the benefit check. The value is determined once each year and remains in effect for 12 monthly checks. The benefit may vary each year (up or down) depending on the behavior of the fund.

Benefits payable under Plan C are:

1. Normal age retirement at 65 or thereafter.
2. Early retirement prior to age 65.
3. Disability retirement at any age.
4. Death benefits before retirement.

Categories of stocks in the fund are Airlines, Automotive, Financial, Food & Allied Products, Communications, Construction & Building Equipment, Drugs & Medical Supply, Electronic & Electrical Equipment, Retail Trade, Insurance, Natural Gas Utility, Office Equipment, Oils & Gas, and Miscellaneous.

After one is in Plan A, then Plan B and C are available to him. He chooses either or both to invest in.

The Annuity Board will never charge more than 1 percent to manage one's money in this fund.

If there are questions about this program or any other plans administered by the Board please call or write T. K. Rucker, phone 376-4791, Annuity Secretary, 525 W. Capitol Ave., Little Rock, Ark.

The bookshelf

The Ebony Handbook by The Editors of Ebony, Johnson Publishing Company, Inc., Chicago, 1974 — \$20.

A must for all individuals who need the facts about blacks in America. From population, education, crime, economics, housing, religion, arts, sports, organizations to obituaries, the pertinent facts are presented. Educators, pastors, legislators, and businessmen will find profitable use for this handbook. — Robert U. Ferguson

Good news at the grass roots

State paper focuses on Baptists' activities

The *Arkansas Baptist Newsmagazine* is a product of a long-term interest by Baptists in Arkansas in a publication devoted to Baptist affairs. It is the descendant of the 1895 *Arkansas Baptist* (which was terminated because of the Civil War) and a line of false starts with various names, terminating for various reasons. The present newsmagazine was founded in 1902 as the *Baptist Ad-*

vance and has been published continuously since, receiving its new name, *Arkansas Baptist*, in 1933. The word "Newsmagazine" was added in 1960.

And Arkansas Baptists are still expressing an interest in a state paper as a channel of communication about their efforts to spread the Gospel. The Newsmagazine attempts to provide a balanced diet of news from Arkansas

churches, information on state work and state-wide meetings, perspective-broadening news from around the SBC and the world, and stimulating opinion pieces by the editor and others in Baptist life.

Support for the Newsmagazine is reflected in climbing subscription figures, now edging 65,000 with more than 2/3 of Arkansas' 1200 churches sending the paper to every resident family. This support, coupled with financial support through the Cooperative Program, enables the paper to continue in the face of tremendous increases in the costs of postage, paper and printing which are threatening to drown smaller religious publications all over the nation.

The Newsmagazine has a full-time staff of four — two editorial staffers, the bookkeeper/circulation manager, and the secretary to the editor.

Editor J. Everett Sneed is responsible for the content of the paper and for the business dealings of the publication. "The editor's page" is the pulpit from which he offers food for thought for the reader. The editor's schedule may include planning with state workers for promotional space, covering news events as time permits, and traveling around the state to chart the pulse of Mr. Average Pastor from Farm Community to Big Town. Dr. Sneed is an ordained Baptist minister who has served as pastor, associational superintendent of missions, and state worker with special missions ministries. He holds the Ph.D. degree from Heidelberg University in Germany.

Technical aspects of the paper's production are the responsibility of Betty Kennedy, managing editor. From news writing and copy editing through layout and art design, her work encompasses the translation of facts and ideas into printed communication for Baptists. A graduate of Ouachita University with a major in journalism, she has been a college publications editor and worked for a daily newspaper.

Ann Taylor, bookkeeper/circulation manager, must keep up to date a subscription list of nearly 65,000. She is in charge of billing subscribers and advertisers, notifying subscribers of expirations, and handling complaints. She has been a part of the staff for 13 years.

The cover

The cover features a central illustration of a mailbox with the 'abn' logo on the front. The mailbox is overflowing with papers, including one titled 'Arkansas Baptist'. Surrounding the mailbox are several headlines in various orientations:

- Top left: *Arkansas all over*
- Top center: *One layman's opinion*
- Top right: *I must say it*
- Left side (vertical): *Letters to the editor*, *Woman's viewpoint*, *Ordinations*
- Center: **Day of Prayer for Ark. Baptist Newsmagazine**
Sunday, May 26
- Right side (vertical): *The editor's page*, *News briefs*, *Your*
- Bottom left: *Staff changes*
- Bottom center: *state convention at work*

May 23, 1974
Arkansas Baptist
NEWSMAGAZINE

Betty Kennedy, managing editor, deals with technical aspects of the paper's production.



Mary Giberson, a 20-year member of the staff, is secretary to the editor and performs many duties as office secretary. Beside logging and filing the deluge of materials used in the publication, she types correspondence and news stories for the editor. Another of her duties is scheduling advertising, which defrays a portion of the cost of publishing.



Other Arkansans whose time and effort goes into the Newsmagazine include the regular feature writers, such as OBU President Daniel Grant, Executive Secretary Charles Ashcraft, and Mrs. Iris O'Neal Bowen. Add to these the writers of Sunday School lessons, staffers at Southern Baptist College who write "The Southern accent", and two Batesville women who write monthly about food for church gatherings, and it is apparent that Baptists from diverse places and walks of life are represented.

The Newsmagazine spotlights newsworthy events in Arkansas churches under the section "Arkansas all over." Churches with a unique success story are featured, but more brief coverage is given events of a more routine nature. Since the paper has no full-time reporting staff, churches notify the editor of a major event or report statistical data.

The *Arkansas Baptist Newsmagazine*, like other state Baptist papers, undergirds the work of the state convention and the Southern Baptist Convention. The staff works with departments of the state convention to devote a portion of the space to informing Baptists of training opportunities, new ideas, or helpful meetings. Yet they strive to maintain a mix of materials valuable to the church member in the pew, as well as leaders who may also receive specialized SBC publications.

An unsolicited testimonial for Baptist State papers was written by OBU President Daniel Grant in his column in the Newsmagazine. Noting that many of the religious events reported in a Baptist state paper are not covered by the secular news media, he said that the Baptist papers meet a vital need for laymen. His assessment was that "The state Baptist papers help to inform, inspire, and unite Baptist laymen by spreading good news at the grass roots."

Editor J. Everett Sneed is responsible for the content of the paper as well as business dealings.



Mary Giberson, the editor's secretary, also serves as office secretary.

Ann Taylor is bookkeeper/circulation manager and troubleshooter in both of these areas.



**State-wide Day of Prayer
for
ARKANSAS BAPTIST
NEWSMAGAZINE
Sunday, May 26**

Churches are requested to remember in prayer on Sunday morning the ministry of the state paper.

Southern Baptist College grants degrees to 64 students

Southern Baptist College ended the 33rd academic year May 9, by graduating 64 young people who had completed the requirements of the associate in arts degree. Seven students received diplomas for the completion of the Theological Adult Education program.

The events of the day began at 10:30 a.m. in the Chapel with the Commencement Sermon delivered by Paige Patterson, Pastor of the First Baptist Church of Fayetteville. Dr. Patterson serves the college as Chairman of the Academic Affairs Committee of the Board of Trustees.

During the graduation exercises at 4 p.m., prior to the conferring of degrees, the graduating class was addressed by James L. Sells, President of Southwest Baptist College at Bolivar, Mo. Dr. Sells serves as a member of the Education Commission of the Southern Baptist Convention.



Mrs. Hall



Dr. Cope

Several distinguished citations and honorary degrees were awarded during the afternoon exercises. Mrs. Vernon Hall of Little Rock, who had been selected as Distinguished Baptist Lady, was presented that citation by Mrs. Harold Stocks of Russellville. Honored as Distinguished Baptist Minister was Padgett Cope. Dr. Cope, who is Pastor of Calvary Church, Little Rock, has served the college as President of Trustees. S. Ray Crews, Pastor of First Church of Osceola and Vice-President of the Board of Trustees, presented the citation to Dr. Cope. William B. Cockcroft, Chairman of the Board of United Inns, Inc. of Memphis, Tenn., who had been chosen as Distinguished Baptist Layman, received the award from J. K. Southerland, current President of the Board of Trustees of Southern Baptist College.

The Distinguished Alumnus of Southern Baptist College citation went to Deloss Walker of Walker and Associates of Memphis, Tennessee. Walker and his firm have just completed a student recruiting film for the college. James Vickery, Dean of Students of Southern, made the presentation.

Three Honorary Associate in Arts degrees were awarded to outstanding

citizens of the area. Receiving those degrees were S. Ray Crews, Billy Rogers, a real estate executive of Earle and a member for life of the Board of Trustees of Southern Baptist College; and Padgett Cope.



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

**New pastor -
new interest**

By Jim E. Tillman, Director

A new pastor brings many new things to a church. A new personality, ideas, vision, and to some degree, a new program. This "newness" generates excitement for "parson" and people. I am not advocating that there needs to be many pastors changing churches or many churches changing pastors. In the providence of God, these changes take place, and much good can be realized for the Kingdom.

I am in almost daily contact with new pastors over the state, and I see these men taking a "new interest" in the Advancement Campaign for Christian Higher Education. Visiting with a new pastor in the Northwest section of the state, I was asked to leave campaign envelopes with him. Prior to this the church had not been able to even consider participation.

Two of our new pastors to Arkansas in recent months bring with them a strong conviction for Christian Higher Education from neighboring states. These men are anxious to know about Ouachita and Southern as well as the Campaign. This lends itself to "new interest."

I spent several hours with these men, and found their concern for this effort a refreshing experience. In fact it is like a new campaign.

Their consensus of opinion is, "we're convinced of the need for our privately owned Baptist Schools, and we are practical enough to recognize the need for extra funds." In fact one pastor said, "our church wants to be a part of this effort, so, it's just a matter of mechanics."

This kind of interest is indicative of the caliber of men coming to pastor our churches. It is an encouraging sign for the total program of our Lord to have these men inject their "new interest."

Church Officers and Committees Conference

It has been said that "Nothing succeeds like success." Everyone likes to hear a success story for the encouragement it gives. Such a success story comes from the Red River Association where a very effective Church Officers and Committees Conference was conducted recently.

The associational Church Training Director, Tommy Cupples, got the idea from the Associational "CHURCH: the Sunday Night Place" Guide. The date was placed in the associational calendar several months in advance. The conference was promoted at Launch Night last September and at "M" Night in November. Information was sent to pastors and they were asked to enlist their church council members, deacons, church officers, and committee members for the conference.

The basic resource used by Cupples was the Associational Training Guide for 1973-74. The guide contains a set of conference outlines for each of these conferences along with planning suggestions. Other materials were secured from the Sunday School Board, the Home Mission Board, and from our state convention offices.

Most of the conference leaders were enlisted from among the churches of Red River Association. They were given conference outlines and resource materials well in advance. The conference was held at First Church of Curtis with 58 present in the five conferences. According to Cupples, "The interest, fellowship, and comments, both during and after the conference, were very pleasing to hear. This was the best attended of any associational church training project with the exception of 'M' Night." The associational missionary, Charles Conner, has been very high in his praise of this project.

This is the first such conference reported by an association in our state this year. Each associational superintendent of missions and associational church training director has a copy of the Associational Training Guide containing these materials. Why not plan to conduct a conference for church councils, church officers, deacons, and committees in your association. — Robert Holley

Did you know . . .

the Cooperative Program makes it possible for missionaries to plan their work?

What is copyright?

Copyright is the exclusive legal right to make copies of intellectual property: books, music, poetry, pictures, drawings, etc.

Who owns this exclusive legal right to make copies?

The original creator(s); or assigned agents such as publishers.

Why can't I copy anything I want?

It's against the law to make unauthorized copies of copyrighted materials. It's something like dollar bills and postage stamps. You are not permitted to make your own.

Who made this Copyright Law?

When the Founding Fathers wrote the U.S. Constitution, they empowered Congress to grant copyrights and patents to authors and inventors, for limited times, and Congress passed the necessary legislation.

Mini-course in copyright

What was the idea?

The Founding Fathers believed that a nation should stimulate and encourage its most creative people in order to promote the general welfare of all the people. The idea was to make the work of creative minds and hands directly profitable to the creators, by granting them an exclusive property right for limited times.

Do other countries have copyright laws?

Today, yes, including socialist and communist countries. All the world now seems to recognize the need to give incentive to creative thinkers.

What's this business about "limited times"?

Copyrights and patents "run out" after a period of time. After the term expires, the intellectual property goes into the Public Domain, and becomes the property of all the people: anyone can then legally make copies. See what the Founding Fathers had in mind? It builds like a pyramid!

How can I tell if a

piece of music is copyrighted?

By law, to be protected, a published piece of copyrighted music must carry a notice near the beginning that includes: 1) the word "Copyright," or the symbol (C); 2) the year the copyright

was registered with the Library of Congress; 3) the name of the proprietor of the copyright.

How long does the copyright term run?

It varies, especially now (1973) because a new copyright bill is under consideration in Congress. To be on the safe side, do not copy any piece of music that carries a copyright year of 1906 or thereafter without checking with the publisher first. Any piece of music with a copyright date of 1905 or earlier is now in the Public Domain, and it belongs to you.

Is arranging considered to be copying?

Yes. You must ask for and receive permission from the copyright owner before you are allowed to arrange a copyrighted piece of music.

What about the words only of a copyrighted song?

If they are original lyrics, they are protected by the copyright, and they may not be copied without permission. This includes "song sheets." Texts from the Bible, Shakespeare, or dated pre-1906 are, of course, in the Public Domain and OK.

Are there any "teeth" in the Copyright Law?

Yes. Under the present Copyright Law, people found guilty of violating the law are subject to fines and jail sentences. The law has been tested, and fines and jail sentences have been imposed by the courts.

Does the Copyright Law apply in non-profit situations?

Yes. Schools and churches do not live outside the law.

What if I'm faced with a special situation?

If you want to include copyrighted lyrics in a song sheet . . . or arrange a

copyrighted popular song for four baritones and kazoo . . . or make any special use of copyrighted music which the publisher cannot supply in regular published form, the magic word is: ASK. You may or may not receive permission, but when you use someone else's property — intellectual or otherwise — you must have the property owner's permission.

What if there's not time to ask?

Again, think of copyrighted music as a piece of property, and you'll be on the right track. Plan ahead.

What about photocopies that might now be in our performance or reference library?

If the music is in its active copyright term, destroy any unauthorized photocopies immediately, and replace them with authorized legal editions. In effect, any illegal copies would put you in the position of harboring stolen goods.

What about the photocopiers who don't "get caught"?

They are forcing the price of legal editions up. They are enriching the manufacturers of copying machines at the expense of composers, authors and publishers. They are risking embarrassment, at the least, from professional colleagues who understand the law; and they are risking fines and jail if they are taken to court.

Frankly, we cannot imagine what kind of school, church or professional musician would derive satisfaction from being a successful thief.

What about people who don't know about copyright?

Write to us for additional copies of this **Mini-Course in Copyright**, at no charge, and help spread the word. — Courtesy Word, Inc., Waco, Tex.

The Remembrance Fund

OUACHITA BAPTIST UNIVERSITY • ARKADELPHIA, ARK. 71923

In memory of _____
(Last name) (First name) (Middle initial)

Please inform _____
(Family of person named above)

(Street) _____ (City) _____ (State) _____ (Zip) _____

Donor's Name _____

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Amount enclosed \$ _____

Church _____
(Please name church of person being remembered)

(Street) _____ (City) _____ (State) _____ (Zip) _____

'God uses blindness,' says sightless musician

By Orville Scott
for Baptist Press



His hands dropped to the keys like a falcon on target.

Words and music burst forth like a cooling rain in the midsummer:

"... In the dingy, oppressive ghetto, Oh, what a hopeless place... Yet somewhere in the midst of stinking, ruinous tenements a lone robin sings, a baby cries, a flower blooms."

Like so many of Ken Medema's creations, the song was spontaneous, unrehearsed. It was an outpouring of the blind musician's deep inner feeling for people "who need Jesus."

Medema, whom acquaintances claim can see clearer than the majority of people with 20-20 vision, finds himself at 30 years of age one of the country's most sought-after Christian musicians, booked solid on weekends through the middle of next year.

As a youngster, Medema knew the anger and frustration that comes from feeling handcuffed to a world of darkness.

Fortunately, Medema's parents had the courage and wisdom to led their blind son climb trees and even dare to ride a bicycle like sighted youngsters.

By listening to tape recordings and reading music in Braille, he learned to play the piano. He would feel the raised notes with one hand and play with the other.

He grew up in the Dutch Reformed Church, though not dedicated to it.

Ken Medema, a Christian musician described as having "white soul" plays piano for admirers during a recording session. A former music therapist for mentally retarded children, Medema is now full time into writing, recording and performing. (Photo by Don Rutledge)

By the time he enrolled in college, the talented youngster had drifted away.

During his senior year of college, Medema found himself frantically looking for some kind of security. "The harder I worked, the harder I searched," he recalls.

Recognized for his musical ability, he dreamed of becoming a concert pianist.

"It was exciting to think about giving a solo performance for an audience that was just itching to hear me."

Medema thinks this personal "Fork in the Road" came when he met Jane Smith, daughter of Truitt Smith, a Baptist pastor from Texas.

He considered himself an enlightened fellow who didn't need religion, but he attended church with her and was asked to solo.

For the talented young musician, it was "an ego trip," but through Jane and her family, he eventually found the clue to what was missing in his life. The result was that Medema told God "for whatever my life is worth, it is yours."

Ken and Jane were married following graduation, and he began serving as a music therapist with retarded children

in Indiana.

"I began to feel the Lord calling me to do something unique with my music," Medema said.

He had trained as a classical musician, but the possibilities in "rock" music intrigued him.

In his work as a music therapist, he had found that people with emotional and mental disturbances will open up to a song.

His tender song, "Treasures," was written for a mentally retarded third-grader who was terribly withdrawn. The song begins:

"One of the loveliest treasures of spring is a flower, But spring's very loveliest treasure is you..."

The youngsters in Medema's class helped put the song together, and it was given to the young girl, the first thing she'd ever had to call her own.

When the Medemas moved to the Newark, N.J., area in 1969, he began working with problem teenagers, youth with narcotics abuse and other social problems.

The young musician led them to write, direct and produce a rock musical

Sheridan House

From page 24

for the stage, complete with props. As a result, "they began to trust an adult and to find out it wasn't so bad to work with a grown-up after all."

The blind musician started writing songs about his Lord with a contemporary beat. One Baptist musician described his style recently as "white soul."

"The songs just started coming to me," he recalled. "The Lord was saying, 'This is a gift I'm giving you.'"

Soon his talent was in demand by churches throughout the New Jersey area and when the work spread to Texas, he was asked to sing at the Texas Baptist Woman's Missionary Union Houseparty. That led to a recording session with Word Records of Waco and the album "Fork in the Road."

A second album, entitled, "Sonshine," is scheduled for release this spring.

The wave of concert demands by churches eventually compelled Medema to give up his work as a music therapist. He is booked solid on week-ends through the middle of next year.

Medema's songs are in the language of here and now, often using the "rock" rhythm, but full of life's deepest meanings.

In songs such as "Don't Play the Game" and "Running Away," Medema pleads with people to come out from behind their artificial masks and communicate in Christian love:

"Everybody is running all the time, And they never stop to hear people crying lonely tears . . ."

In retrospect, Medema said, "It's as if I'd been sitting back watching things happen in my life which has been taken out of my hands. Since I became a Christian, life has become a joyful experience.

He insists, "God allowed me to be blind so he could use me better." (BP)

Gerald Ford Scheduled for Brotherhood Meet

MEMPHIS (BP) — Vice President Gerald R. Ford has accepted an invitation of the Brotherhood Commission to speak at a breakfast June 14 for 1,500 Southern Baptist lay people and their ministers at the Statler Hilton Hotel in Dallas.

Glendon McCullough, executive director of the Southern Baptist Convention agency here, said the vice president agreed to launch a workshop on "The Challenge of Christian Involvement" with a breakfast address.

The workshop, sponsored by the commission, mission education agency for 461,080 Baptist men and boys, will cap a week-long series of related Southern Baptist meetings in Dallas.

looking for possible community ministries.

"They asked Judge Frank A. Orlando what kind of needs he knew of that a church could help," he said, "and he told them he needed help with boys 14 to 16 years old."

"I need an alternative to probation, lock-up, or the state training school," the judge declared.

The house budget last year was

\$50,000, but dollars could hardly be a measure of the program's worth.

The greatest measure of the ministry is the change in the lives of boys. There have been more than 100 boys who have spent some time at the house.

Most were not interested at the time in school or church. At least one graduate has gone on to college, another is in a Bible school preparing for the ministry. Others have gone on to lead productive lives in employment.

Day camp will provide for children at SBC

Southern Baptist missionaries representing five foreign countries will share their knowledge of missions with children ages 6-11 who attend the SBC Mission Day Camp June 11-13 in Dallas.

The Day Camp sponsored by the Royal Ambassador divisions of Texas Baptist Men and the SBC Brotherhood Commission is for children of parents attending the Southern Baptist Convention.

The missionaries are Glenn Johnson, Argentina; Don Jones, Korea; Robert Cullen, Thailand, Nancy Wingo, Lebanon, and Tom and Betty Law, Spain.

Site for the Mission Day Camp is White Rock Lake City Park where the missionaries will lead the children in mission games, sports and crafts and will tell about their work as foreign missionaries.

While the camp is planned primarily for children, youth may pay the registration fee and serve as camp assistants.

Buses will pick up children at the Dallas Convention Center on Tuesday, Wednesday, and Thursday mornings

prior to convention sessions. Children can take part in "while the kids arrive" activities prior to boarding the buses at the convention center.

Children will be returned at the close of the morning session on Wednesday and the afternoon sessions on Tuesday and Thursday.

The fee includes transportation, insurance, supplies, and two noon meals. (See registration form on this page.)

Day camp sponsors say they hope the day camp will give parents more freedom to take part in convention sessions while their children enjoy a mission education experience.

Parents are encouraged to pre-register their children for the camp by filling out and mailing the pre-registration form. All registration fees will be collected at the convention. For further information look for the SBC Mission Day Camp registration booth adjacent to the messenger registration desk in the main lobby of the Dallas Convention center.

MISSION DAY CAMP 1974 Southern Baptist Convention Pre-Registration Form

Number of children _____

List the grade of each child _____

Check days desired: Tuesday , Wednesday morning ,
Thursday .

I understand that actual registration for the Day Camp will take place at the Convention (location of the registration booth will be provided in the Convention Information Packet). I also understand that a fee of \$5.00 for the three days or \$2.50 per day will be charged.

Return to: NAME _____
Brotherhood Commission
1548 Poplar Avenue ADDRESS _____
Memphis, TN 38104
Attn: Day Camp STATE _____

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Camp pastor



Don Brown
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Worship leader



William Horton
Sr. Hi - Adult
Choral conductor

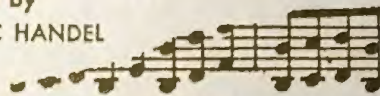


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selections from

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a sacred oratorio by
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Morris Ratley
Jr. Hi
Choral conductor



Wesley McCoy
Band

Handel's Messiah will be presented on Friday evening at 8 p.m. Choir members from all over the state are invited to join with us in singing the more familiar choruses. The rehearsed Conference Choir will present several of the less familiar choruses.

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Every week they have a 'deacon' meeting

By Tim Nicholas
for Baptist Press

Bozeman, Montana, thinks small.

Its thinking has affected Kirkwood Church, the town's only Southern Baptist congregation, which has only one deacon. "Every week we have a 'deacon' meeting," laughs John Lane, pastor of the 150-member church.

Bozeman is in south central Montana, 90 miles north of Yellowstone National Park. It's the kind of town that residents would like to keep a secret — because it's that good.

"People here in Bozeman will stop a litterer and ask him — politely — to go back and pick up his mess," Lane reports.

"And they look out for their children too," Lane says. Residents of Bozeman insisted on and got G-rated movies in theaters on Saturdays all summer.

Once the Bozeman city council tried to get the road signs leading to Yellowstone taken down so people wouldn't come through Bozeman.

"A lot of people want to keep this area small to keep out corruption," says Bud Sievert, a Kirkwood member.

The town of 18,000 (plus 8,200 students at Montana State University here) boasts a small crime rate. "Not that many roads a bank robber could get out on," Sievert says.

Since coming to Bozeman from Daytona Beach, Fla., to be pastor of Kirkwood Baptist Church, John Lane hasn't adopted the usual 'wait-and-see' attitude toward newcomers that most Bozeman residents have.

Rather, his relaxed manner and the fact that he looks as natural hunting deer in his cowboy hat and fleece-lined coat as he does preaching in his Sunday coat and tie, helps him make friends quickly.

"John is reaching everybody, Bozemanites and students alike," says Sievert.

Lane serves as volunteer director of the Baptist Student Union at the university there. Not only do the students boost attendance at Kirkwood church, but until the energy crunch, they formed a major part of a ministry in White Sulphur Springs, a town 100 miles north of Bozeman.

Lane started the mission ministry after a visit with a rancher while hunting

in the White Sulphur Springs area.

"The rancher asked me, 'Why is it that people on ranches have to go to hell because they don't have time to go into the cities to go to church?' I had no answer, and when the opportunity to begin the ministry came along, I jumped at it."

Each week Lane and a group of students would travel to the little town to hold worship services in an Episcopal church. Attendance ranged from zero to twenty. Now another Baptist church holds services there.

Where hard times and the small size of his church would force other pastors with a wife and five children to look for part-time work, Lane has remained a full-time pastor. "We never have a guarantee on salary," he says.

His wife Helen works as a dentist's receptionist. They also grow garden vegetables, and "so far our income has been very stable," says Lane.

The people of Bozeman have accepted Lane. He has even become an unofficial hospital chaplain and regularly visits the sick. "But since I've been here not one member of our church has been sick," he says smiling.

Bozeman doesn't accept all outsiders so eagerly.

Last summer a youth group came from out of state to hold Vacation Bible Schools and a revival in Bozeman. The last night of the revival a Bozemanite (not a church member) stood and asked if he could say something to the youth group.

He said the people of Bozeman didn't need any help in missions so "Why don't you go home?" the man concluded.

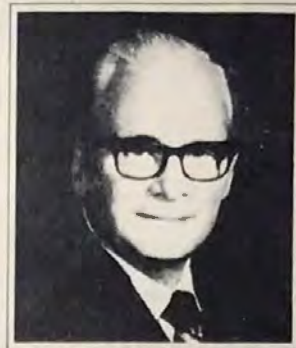
Not everyone is so anxious to get rid of outsiders, but almost everybody jokes about it.

When 5,000 members of the Air-stream Campers group came into Bozeman for their annual convention last summer, Sievert reports that "A friend said it would be nice if we could have a snowstorm to show them what winter is like."

Sure enough, on Sunday morning, June 17, it snowed two inches on downtown Bozeman, Sievert said.

YOUR RIGHT TO KNOW

Grey, Hobbs, Pollard to give post retirement reaction to Annuity Board Ministry at SBC on June 13



YOUR RIGHT TO KNOW assumes a special personal dimension when the Southern Baptist Convention comes to Dallas, home of the Annuity Board. As part of our presentation, we're taking YOUR RIGHT TO KNOW to the Convention platform at 3:25 p.m., Thursday, June 13.

A special feature will include the appearance of three former SBC presidents, who all retired in the same year. J. D. Grey, Herschel Hobbs and Ramsey Pollard (pictured above left to right) will join me in talking about our ministry. The occasion will be mostly theirs, and yours. These former SBC presidents are in an ideal position to answer your questions about pre-retirement participation in our

plans, and about post retirement reaction as annuitants.

Maybe you have a question you'd like them to answer. Leave your questions any time through

Wednesday at the Annuity Board booth in the exhibit hall.

In these series of ads, we've answered what you might describe as consensus questions about the Annuity Board. These are questions most often asked of our staff when they visit churches, associations and conventions.

At the Dallas Convention, we want to give YOUR RIGHT TO KNOW that extra personal touch that's impossible any other way. We hope you take advantage of this opportunity to ask us personally about the retirement, insurance and disability programs.

Also, we hope you visit our offices in the 511 North Akard Building, just a brisk walk from the Convention Hall and all major downtown hotels.



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When is a person really free?

By Vester E. Wolber
Ouachita University

For more than two years Paul lived in Caesarea as a house-prisoner, during which time he had many conversations with Governor Felix and his successor, Governor Festus. The one characteristic which the administrations of these two governors held in common was that "justice" was slanted in favor of the Jews (24:27; 25:9.) When the latter governor proposed to send Paul back to Jerusalem for trial the apostle made use of his distinctive privilege as a Roman citizen and appealed to the supreme court of Caesar (25:11.)

Herod Agrippa II resigned over the northern and eastern region of the ancient lands of Israel, and when Governor Festus was made governor of Judea the king went down to Caesarea to welcome him. Herod expressed a desire to see the prisoner, so Paul was called to make his defense before Agrippa (25:13-27.)

In the early portion of Paul's testimony he told of his conversion experience at which time he was told that

he would be sent to the Gentiles with a message of transformation (26:16-18.)

Climax

The printed text takes up the story at this point and gives the climax of Paul's testimony (19-32.)

1. He said that the Scriptures had foretold all that he was preaching: Christ was to (1) suffer death, (2) rise from the dead, and (3) proclaim light and salvation to the Gentiles.

2. Paul said that he had obeyed his charge by calling on all men, both Jews and Gentiles, to repent and bear the fruits of repentance. Like John the Baptist, the apostle demanded moral evidences that repentance was genuine.

Appeal

Festus interrupted with an emotional outburst and shouted to the apostle that he had flipped his mind — he even suggested that Paul's great learning

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

was driving him into mental illness. The prisoner responded to the senseless charge with no more than a simple denial, then turned his attention to King Herod to whom he directed his evangelistic appeal. While still addressing Festus (v. 26) he tactfully stated that Herod was aware of the basic facts of the Christian movement, because these historic events had been performed in the open.

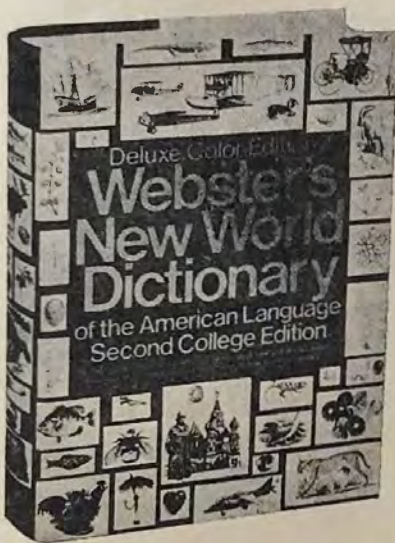
Addressing the Jewish King directly, Paul appealed to his knowledge of and respect for the Hebrew Scriptures. His question was something like this: "you do believe the prophets don't you?" It was with the king as it was the common man: the most effective instrument for gaining entry into his controlling will with the gospel is the written word. Had Agrippa been willing to acknowledge his belief of the prophets, the evangelist would then be in position to press home the fact that what the prophets had foreseen Paul was fulfilling; and therefore Paul's message to him was the word of God.

Unfortunately, Herod was not willing to express his belief in the authority of Scriptures. He recognized Paul's intention and brought the encounter to an end with the suggestion that a Christian witness should not expect to persuade him to become a Christian so quickly. He arose and left with his party, saying that Paul did not deserve death or imprisonment. The King's final word was that the prisoner could have been released if he had not appealed to Caesar.

The irony of the scene is that Paul the prisoner was the only free man in the picture. The King with his sister and the governor were all so completely lashed onto their political positions and so fully locked in with their secular values that they were not free to make an honest response to the truth. Their problem was not an inability to recognize the truth so much as it was an unwillingness to receive and obey it. Their will, made captive by sin, were not free to respond normally to truth and right.

When is a person free? When truth and right have unobstructed access to the human will and elicits an open and honest and positive response.

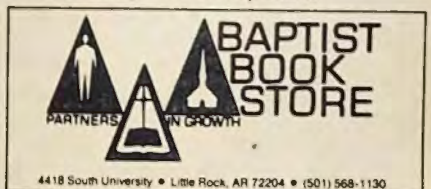
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Doing the truth

By C. W. Brockwell Jr.
Calvary Church, NLR

Life and Work
May 26, 1974
James 1:16-27



Brockwell

A group of experts once went to a certain district in Australia to see if gold ore was present and could be mined. They examined the area and reported that gold was there and mining was possible. A good deal of publicity followed their report but no one seemed interested enough to start the project. Later, however, a shepherd boy came to Melbourne carrying an actual nugget in his hand. "Why, that's gold!" someone exclaimed. "Where did you find it?" "North of here," he replied. The rush began and soon hundreds of people left their homes to seek a fortune. The sample had done the trick!

James was a strong believer in "sample" Christianity. He believed a witness should provide a sample of the gospel he preached. People listen to words but they stare at deeds. They want a sample first, last, and always. If you are interested in "sample" Christianity, read on.

Gentlemen, clear your heads

Don't be hoodwinked into thinking God is behind your problems, your wrongdoing. Man's first impulse is to blame someone else and eventually God because he is creator of all. Adam was the first who said "the woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). James refuted this idea of blaming someone else by showing that sin comes about because we are attracted to a baited hook. Our own needs and desires lure us away from God to something which promises more freedom or a short-cut to happiness. But the end is death — a loss of freedom and the opportunity for happiness.

God's gifts are for our good. That is all he can do. Evil does not appeal to God because he has no needs. There are no shadows of deceit about him nor dark motives within him. He does not rotate like the sun and moon, casting a shadow over our lives. Rather he beams his mercy toward us, pursuing us with his good gifts all the days of our lives (Psalm 23:6.) Many fear bad luck and evil are after them when in reality God never lets up doing good. He will do you good until you have rejected every opportunity to accept

his forgiveness. And when he does cleanse you and make you new, you wonder why you were ever distracted by anything else. Then you think: "if God can save me, if God can forgive me, then there is hope for anyone." And you are right for God has cleansed you and left you here as a sample of his marvelous grace.

Selah — now pause and calmly think of that!

Brothers, change your ways

Larry Lewis lived to be 106 years old. He grew up playing with Indian children. He recalled how a Navajo Indian, Chief Iron Shell, his grandfather, taught him the most important thing in life. "He told me to never stop exercising and to try to treat everyone as you want to be treated." So for the next 100 years he ran about 6 miles everyday. He acted upon his knowledge and outlived his contemporaries.

James said, "you know the facts about your salvation. Now act upon those facts." He suggested three changes a Christian should make.

1. Listen twice before you speak once. Remember, God gave you two ears but only one mouth. James makes a strong case for a thoughtful approach to speaking. Keep in mind though that silence is golden in many circumstances but when a principle is at stake, it may be yellow!

2. Listen at full speed if you would act in due time. Timing is most important in all you do as a Christian. Be careful lest righteous indignation become more indignation than righteousness. Proverbs 29:22 says: "an angry man stirreth up strife, and a furious man aboundeth in transgression." God's work must be done God's way.

3. Listen to the Word instead of the world. Welcome God's Word so it can take root in your heart. Get rid of everything that would hinder its growth. Be teachable and God's Spirit will produce in you the strength of God. You will thus be saved from irreparable damage.

Workers, arise

D. L. Moody once had a discussion with his Sunday School Superintendent (in the old days, of course) over an idea of promotion. He said, "Well, I've been aiming to do it for some time now." To which Mr. Moody replied, "Don't you think it is about time you fired?"

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

James told his Christian friends to get on with it. Quit auditing the class and get out your workbooks, he would say today. True listening and receiving always result in obedience.

The motivation for work is in God's Word. He who casually glances as it soon forgets what he saw. He has no idea what it says so he does little or nothing about it. However, the person who looks into the Word of God intently, sees himself as God sees him. At first the Word may show you up but at last it will clean you up. Your spiritual appearance will be greatly improved.

Concerning appearance, James issues a warning. Beware of counterfeiters! They look religious but appearances are often deceiving. Some people look young until you take away their false teeth, store-bought hair, and creamy makeup. It is all right to look 10 years younger as long as you don't keep telling people you are!

But wait a minute. Did not James in one breath condemn outward appearance and in the next breath commend it? He said the essence of true religion is to control your tongue, look after people in need, and stay clean. Are not these outward deeds too?

Yes, but just try them without an inner change, an inner discipline, and you will see what James is getting at. Only the power of Christ is sufficient to control the tongue. Only the compassion of Christ is adequate to reach out to people. Only the righteousness of Christ is able to guide you in the way of purity.

Jesus said, "I am the way, the truth, and the life" (John 14:6.) Doing the truth is simply living in Christ!

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A smile or two

One stormy night a knight rode up to an inn. He went inside and asked the innkeeper for an extra horse. "All I have is my dog," replied the innkeeper, pointing to an Old English sheepdog. "Well, then, I'll have to take him," said the knight. "Are you kidding?" cried the innkeeper. "I wouldn't send a knight out on a dog like this!"

Temper is what gets most of us into trouble. Pride is what keeps us there.

The boss and his sales manager were gloomily surveying the company's sales chart. In one corner, a graph showed the firm's descending grosses; the rest of the chart contained a map of the territory, with pins indicating the location of the various salesmen. "Frankly," the boss sighed, "I think we have only one hope: Let's take the pins out of the map and stick them in the salesmen." — *Modern Maturity*

It is what we learn after we think we know it all that really counts.

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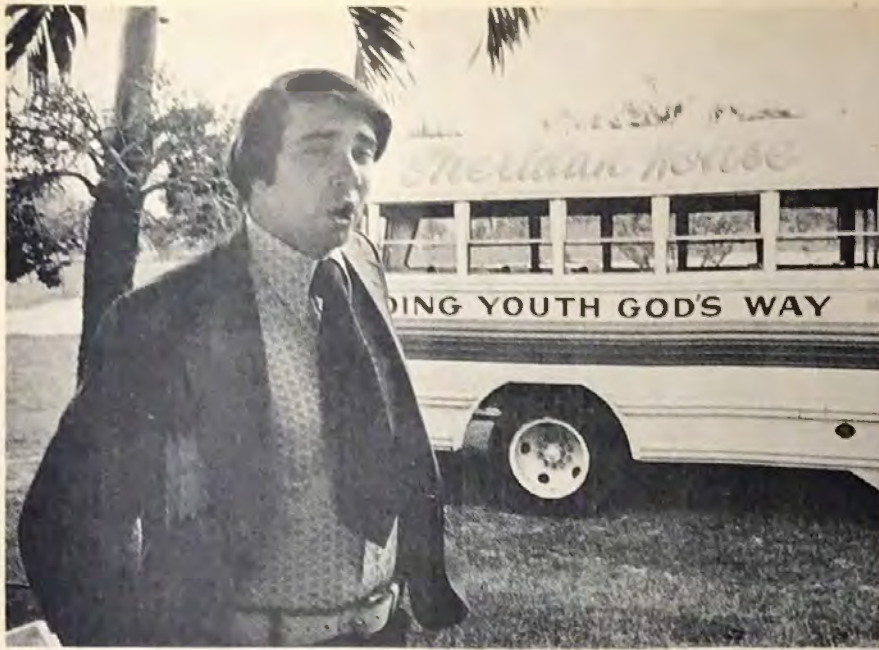
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BOONEVILLE, ARKANSAS

Attendance report

May 12, 1974

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	75	55	
Alma, First	379	81	3
Alpena, First	88	24	
Augusta, Grace	92	45	2
Belrne, First	64	18	
Bentonville, First	255		
Berryville			
First	203		
Freeman Heights	127	36	
Rock Springs	97		1
Booneville, First	253	228	4
Camden, First	453	105	3
Clinton, Friendship	108	55	14
Concord, First	101	30	2
Conway, Second	314	44	
Crossett			
First	503	133	
Mt. Olive	359	177	
Des Arc, First	179	56	
El Dorado, Trinity	130	52	2
Forrest City, Second	182	53	1
Ft. Smith			
First	1212	293	6
Grand Avenue	862	265	15
Moffett Mission	8		
Temple	156	72	1
Trinity	170	48	
Windsor Park	645	164	9
Garfield, First	69	37	2
Gentry, First	187	68	
Grandview	102		
Greenwood, First	315	108	
Hampton, First	135	51	
Hardy, First	125	50	
Harrison			
Eagle Heights	343	138	7
Woodland Heights	94	41	
Heber Springs, First	253	58	
Helena, First	238	85	
Hope			
Calvary	173	63	3
First	458	114	6
Hot Springs			
Leonard Street	97	51	
Park Place	378	104	
Hughes, First	182	50	
Jacksonville, First	375	58	4
Jonesboro, Nettleton	223	102	
Kingston, First	69	27	
Lavaca, First	295	151	
Lexa	139	72	
Little Rock			
Crystal Hill	143	47	1
Geyer Springs	639	156	
Life Line	498	103	
Martindale	113	43	
Shady Grove	59	25	
Sunset Lane	192	76	
Woodlawn	110	33	3
Magnolia, Central	598	198	2
Manila, Westside	142	82	
Monticello			
First	273	64	2
Second	293	110	4
Murfreesboro, First	121	67	
North Little Rock			
Calvary	420	152	
Gravel Ridge	222	87	1
Levy	438	106	1
Park Hill	696		
Paragould			
Calvary	250	139	
East Side	195	80	
First	509	163	
Paris, First	375	74	
Pine Bluff			
First	628	97	1
Green Meadows	58	26	
Second	138	52	
Watson Chapel	280	44	
Prairie Grove, First	166	78	
Rogers			
First	561	88	4
Immanuel	391	97	2
Russellville			
Kelley Heights	42	20	
Second	169	49	
Sheridan, First	250	101	9
Springdale			
Berry Street	92	45	4
Candle Avenue	135	41	1
Elmdale	327	76	
First	995		
Oak Grove	75	29	
Van Buren, First	547	332	4
Mission	32		
Vandervoort, First	59	37	1
Warren, Westside	87	67	
W. Helena, W. Helena Church	291	81	1
Wooster, First	85	66	



HELPING BOYS IN TROUBLE — Steve Johnson, director of Sheridan House, an independent half-way house for delinquent boys in Hollywood, Fla., heads a program that seeks to add a Christian "plus" that isn't possible in a state institution. The ministry was begun and is largely supported by Sheridan Hills Baptist Church, Hollywood. (BP) photo by Larry Jerden.

Church half-way house goes the 'second mile' for boys

By Larry Jerden

HOLLYWOOD, Fla. (BP) — Sheridan Hills Baptist Church here began caring about boys others had stopped caring about and, as a result, has helped hundreds of boys in trouble to make better lives.

For boys in trouble in their early teens, the corrections process often means being taken away from home, perhaps even from their home town and schools.

Because a lad may have broken the law, he may end up in an institution where his only contact is with other youths in trouble and with the institution's personnel.

The main wrong with this way of doing things, says Steve Johnson, director of Sheridan House here, is that the boy is removed from the problems that initially caused the trouble, thereby making it difficult to cope with them.

Sheridan House, which began in 1968 as a ministry of Sheridan Hills Church, is an independent, private half-way house for boys, ages 13-16, who are on court probation.

Through the years, the staff of Sheridan House and its 15-member board have sought to overcome the disadvantages of the usual reform system, to add a Christian "plus" that Johnson says isn't possible in a state institution.

"The advantages of our house are that

the boys are kept in a local area (all are from Broward County, Fla.)

They are kept in public schools, establish contact with local churches and are not removed from the problem," said Johnson.

The house, a converted mission church that failed to "take root," can handle up to 15 boys, though there are usually about a dozen.

Manned by Johnson, live-in houseparents and volunteers, the house seeks to give the paroled boys an environment in which they can adjust to a society which, for various reasons, they failed to relate to normally from their homes.

Some reasons for their behaviour become clear when Johnson described the youths' situations:

"First of all," he began, "all are delinquent, dependent, and on court probation."

"We had one 13-year-old with a gunshot wound from a robbery attempt; we have a number of car thieves; all but two have had drug involvement; only one is not from a broken home; about 90 percent come from homes where alcohol is a problem; two have fathers in prison; one is here for assault with a deadly weapon and his father is serving time for murder."

A strong emphasis of the Sheridan

House ministry is the counseling program, including group and individual counseling sessions. A schedule of conferences with each boy involving teachers, parents, and others involved in his situation is part of the program.

Conferences with parents are especially important, Johnson said, because it is when the boy returns home that he probably meets head-on his worst personal crises.

Other parts of the adjustment process at Sheridan House include chores in the garden, around the house, and with the cows and horses.

There are both indoor and outdoor recreation facilities, as well as encouragement for the boys to stay involved in school and summer recreation programs.

Volunteer teachers and college students help with the tutoring program, and language skills are improved using a donated language master machine.

"Most of the boys have a fifth-year reading level or less," Johnson pointed out.

Johnson is proud of his tutor volunteers and says they are typical of local support.

"It's amazing what resources are available in the community if you just make your needs known," he said.

"Local supermarkets have given canned goods. We have students from a university criminology class help with our group counseling. Couples from Sheridan Hills volunteer every other weekend as substitute houseparents so Mr. and Mrs. Charles Davis, our regular houseparents, can have some time off."

Sheridan House began, Johnson remembered, when the church was

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