

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

---

12-6-1973

### December 6, 1973

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_70-74](https://scholarlycommons.obu.edu/arbn_70-74)



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

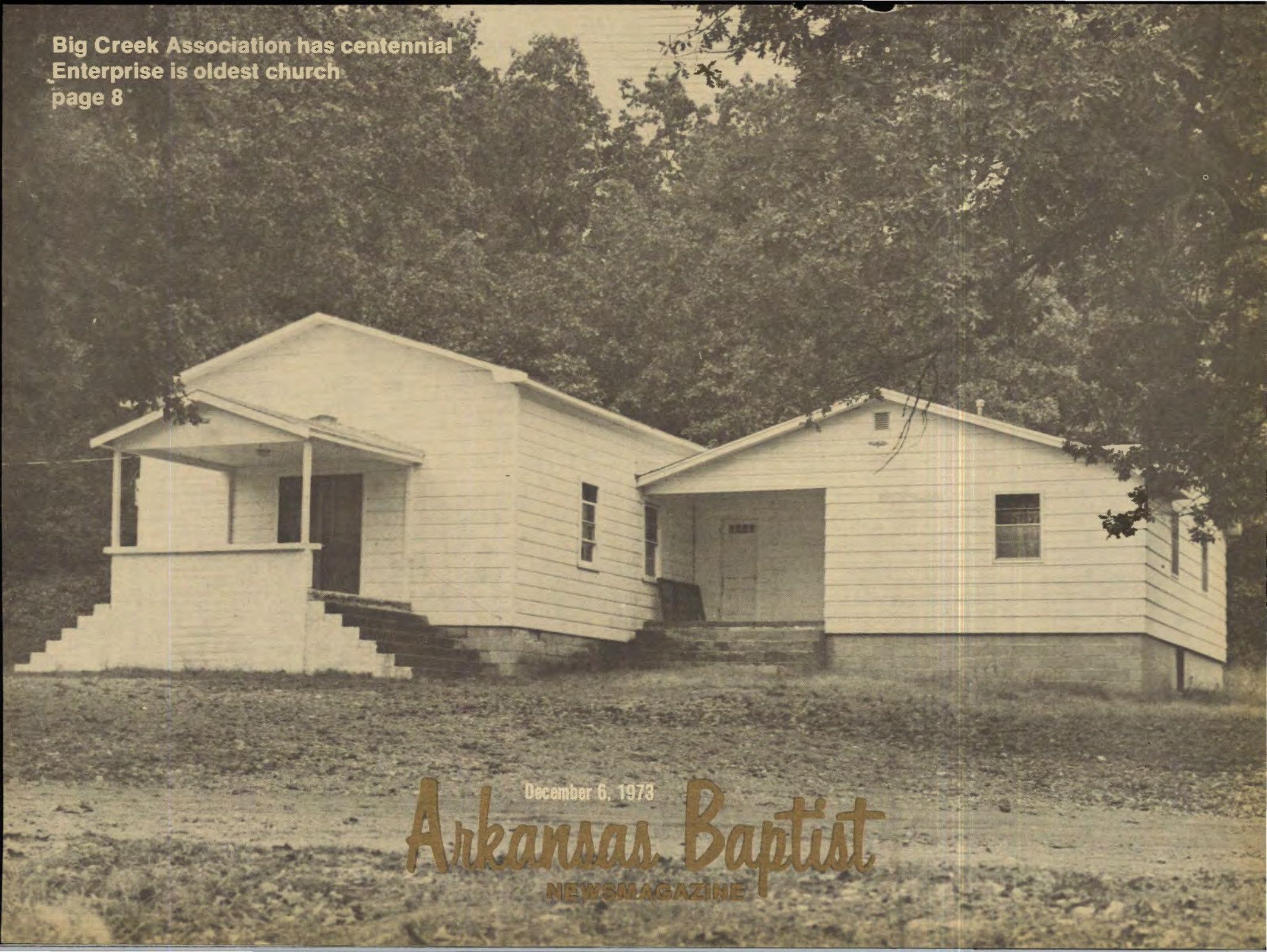
#### Recommended Citation

Arkansas Baptist State Convention, "December 6, 1973" (1973). *Arkansas Baptist Newsmagazine, 1970-1974*. 78.

[https://scholarlycommons.obu.edu/arbn\\_70-74/78](https://scholarlycommons.obu.edu/arbn_70-74/78)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

Big Creek Association has centennial  
Enterprise is oldest church  
page 8



December 6, 1973

Arkansas Baptist  
NEWSMAGAZINE

## One layman's opinion

# What price freedom for teens?



Dr. Grant

Arkansas legislators will probably have the opportunity within the next two or three years to confirm or deny the state's reputation as a "Bible-belt conservative."

Arkansas is one of only seven states that has not taken action to lower the age of majority below the once traditional age of 21. Most of the dominoes have fallen over as a result of the adoption of the Twenty-Sixth Amendment to the

Constitution, extending voting privileges to eighteen-year-olds in all elections. The compelling logic for increasing teen-agers' freedom was hard to resist: if he is old enough to be drafted and die for his country in battle, certainly he is old enough to vote; and if he is old enough to be drafted and to vote, then who is to say that eighteen-year-olds are not adults in all other respects?

Mike Barrier of the *Arkansas Gazette* staff, wrote a very thoughtful article recently reporting the tragic results of lowering the legal age for drinking from 21 to 18 in the State of Massachusetts. In the first seven months under the new law the number of highway deaths involving teen-age drivers who had been drinking rose by 135 percent, according to an October report by the Massachusetts Secretary for Public Safety. This was 59 deaths from such accidents, compared with 25 for the same period in 1972. The total for all alcohol-related accidents for teen-agers increased by 150 percent during that period. The experience in Michigan was similar, although the rates of increase were not quite so high.

Of the seven states that have not taken action to lower the age of majority, four are deep South states — Arkansas, Mississippi, Alabama and South Carolina. But three northern states have not yet lowered the age and, contrary to its usual image of being more permissive, New York is one of the three.

Personally, I would like to see Arkansas help prove to the world that liberal trends actually can be reversed when proven to be unwise. With alcohol being increasingly pronounced as our nation's number one drug problem (whether the spokesmen represent the medical profession, social workers or conservative religious organizations), is it unrealistic to call for a reversal of the trend toward a lower legal age for drinking? The Massachusetts and Michigan statistics clearly prove false the old notions that laws on alcoholic beverage regulation really don't make any difference in human behavior.

Thirty-four additional deaths because of drunk drivers in Massachusetts during a seven-month period stand in stark testimony to the tragic impact of one change in a law. — Daniel R. Grant, President, Ouachita Baptist University

## In this issue

### First, Mountain Home, experiences rapid growth 6-7

*A discussion of some of the methods used by Mountain Home to produce growth.*

### Big Creek Association celebrates centennial 8

*The history of Big Creek Association as well as a report of this year's annual meeting.*

### Alaska Music mission report 9

*The second report on the recent trip to Alaska by Arkansas musicians.*

### In the spirit of Christmas 12-13

*A pictorial presentation of the Lottie Moon foreign mission offering.*

# Arkansas Baptist

NEWSMAGAZINE

VOL. 72

DECEMBER 6, 1973

NO. 48

J. EVERETT SNEED, Ph.D. .... Editor  
BETTY KENNEDY .... Managing Editor  
MARY GIBERSON .... Secretary to Editor  
ANN TAYLOR .... Bookkeeper

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

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

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

# The energy crisis — Sunday travel



Editor Sneed

Currently, there are many solutions being offered to the energy crisis. Among these is the possibility of abandoning all Sunday driving. Of all the potential answers we have heard expressed, this is by far the worst.

Obviously, banning of Sunday driving would result in the virtual closing of our churches. Rare, indeed, is the community where all the members could walk to the house of the Lord. Even the rural areas draw members from a distance of several miles.

Proponents of this measure point to the fact that certain countries in Europe are already using this method. These people argue that if it is working there, it should be successful here also.

The structural and cultural differences between Europe and America should be observed. European cities cover much less land area. The one-family home, in most of these countries, is almost non-existent. Hence, the possibility of walking to church is much more reasonable.

Most cities in Europe, also, have much better developed public transportation systems than we do in our Southern towns and villages. In fact, in much of our vast rural areas, public conveyance is totally non-existent.

The Bible stresses the importance of public worship. In Hebrews 10:25 we read "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another . . ."

## What about church fellowship meals?

A few people object to the time-honored observance of the church fellowship meal. However, the total weight of the Scripture not only favors, but shows the importance of such worship experiences.

The fellowship meal actually began under the Old Testament law, as God commanded the Israelites to feast together as an act of worship. A typical example of the numerous Scriptures is found in Lev. 10:12-13, as Moses directed God's people to "Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy: And ye shall eat it in the holy place, because it is thy due. . ."

While it is true that this long before the New Testament church was founded, the principle is clear. Eating is a vital part of worship.

Those who object often point to John 2:14-22 where Jesus cast the "changers' of money" as well as those which "sold oxen, and sheep, and doves," out of the temple. Their contention is that all church property must be used exclusively for a preaching type service.

The Scripture further warns nations against any action which would place God in a subservient position. The psalmist declares "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17.)

We are not suggesting that the banning of Sunday driving would, necessarily, represent a national movement away from God. But we are emphasizing the importance of allowing everyone the freedom to worship.

It should further be noted that many pastors of numerically small churches, student preachers, and denominational workers, must often drive many miles to preach. Without Sunday travel by these men, these congregations would have no one to lead in their worship. These men in turn depend, in varying degrees, upon their places of service for income.

The most significant question is "What can we do as Christians to avoid the possibility of banning Sunday travel?"

- Be alert to the possibility of such legislation. If it should appear that it will be enacted let President Nixon know our feelings. Write everyone who could have weight upon such a decision.

- Support reasonable actions to meet this problem. It appears evident that our nation is confronted with a real energy shortage. If this is true, Christians should lead the way in conserving energy in every logical way.

Pray for those who are confronted with this difficult decision. Whatever steps are taken will not be easy. God's wisdom can carry us through.

Such contentions totally miss the point of the problem with which Jesus was dealing. It was the time of the passover, which was the greatest of all the Jewish feasts. Not only was every adult Jewish male within 20 miles of Jerusalem required to come, but it was the dream of every Jew to attend at least one celebration of the passover in their holy city. There were sometimes as many as two and one-quarter million persons present for this occasion.

The people came from Rome, Greece, Egypt, Tyre, Sidon and Palestine. The temple tax was required to be paid in Jewish coins: so, the money changers often charged as much as a day's wages for their own profit in the exchange. Naturally, Jesus was outraged at the cheating of these devout people who had come for the purpose of sincere worship.

The same dishonesty was practiced with regard to the offerings of sacrificial animals. Many visitors wished to make a "thank" offering. Since the law required that an animal be perfect, flawless and unblemished, (Lev. 3:1) the inspectors would often reject

(Continued on Page 4)

any animals other than those provided in the temple. These animals were sold for exorbitant prices. Jesus was repulsed by this shameful social injustice which, worst of all, was being practiced in the name of religion.

Another scripture cited in opposition to the fellowship meal is I Cor. 11:17-34. The point of issue here is not whether to eat in the church house, but how a Christian is to conduct himself at the Lord's supper. (I Cor. 11:20.) These people were violating several important provisions laid down for the observance of the Lord's supper. (1) There was dissension among

them. (2) They made it a time for gluttony. (3) Some were drunk. (I Cor. 11:21.)

The fact is that there were not any church houses in the New Testament times. The Christians met wherever they could, mostly in the believers' homes. (Note Col. 4:15 Philem. 2, etc.)

In Acts 2:42-47, the spiritual significance of taking meals together and fellowshiping from house to house is clear. Shall we eat in the church? Yes! We must use every New Testament method to reach people for Christ and to assist believers to reach spiritual maturity.

**I must say it!**

## The Association — an instrument of Unity

(Fifth in a series)



Dr. Ashcraft

Southern Baptists widely choose the "associational concept" in preference to the "society system" of doing things in 1845. This decision was made with great fear that the association would undermine the autonomy of the churches.

Time has proved that the associational way of doing things did not pose a threat to church autonomy, quite the contrary. While Baptists come slowly to any idea which has the potential of limiting the freedom of their churches, they do come to advanced concepts of mission effectiveness.

This is the great thing about Baptists. When the matter of mission effectiveness is an issue they find a way to do it better. The associational way was the answer and they adopted it without damage to autonomy or freedom. Their love for missions proved as strong as their love for freedom. This also spells greatness. As long as this is true, there is no limit to mission accomplishment.

The association, more than any one thing, put us in the big league, first among evangelicals, and out front as administrators of God's investment. The association "puts it all together" with no threat to the autonomy of any other unit of Baptist life. No denomination has found a better way of channeling strength into kingdom service. Any method which involves more people is better.

## Letters to the editor

Support from individuals as well as your state convention as a unit has made possible much of our ministry in Utah and Idaho. Many projects would have gone undone without your help. Arkansas BSU support of the Utah-Idaho Student Ministry Department continues to be essential to the operation of this work.

Please consider the following opportunity for individual or group involvement in a special project we are entering as explained in the following paragraphs.

We plan to place a copy of the scripture in the possession of every international student on the campuses of Utah and Idaho. The cost of scriptures in these various languages will be about \$1.00 each for some 1,800 copies.

Since we plan to capitalize on the opportunity of personal contact in the delivery of the scriptures to each of these international students, many relationships will likely be cultivated to the point of fruitful Christian witness.

Without your contribution toward

The role of the association has been greatly developed and enhanced by the office of the associational missionary or superintendent of missions, however he may be addressed. The structure of his office is found operative in the New Testament. He helps the churches (II Cor. 11:28). He helps the churches find pastors. He helps pastors find churches.

He encourages them to reach people and to support world missions. He advises them when they have fellowship problems. He organizes the association to fulfill the mission he is sure God has assigned it.

He arranges conferences for the solutions to the problems which arise. He is the big daddy indeed to the people in his country or district. It is an established office and needs no defense from any quarter.

It should be provided with funds to do "its thing" because God has never revealed unto Baptists a better way to organize free people for bond service (I Peter 2:16). The terms "yoke fellow," "bond servant" and "fellow servant" are not offensive to those who love missions just as much as they love freedom.

Associational missionaries, highly respected in the clerical fraternity, serve as officers, board members, consultants, evangelists, seminar panelists, and all true functions of the high calling (Eph. 4:11). They operate camps, assemblies and chairs of religion.

It would be impossible for the churches or the state convention to function on a world mission basis without the association and its ministry.

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

the purchase price of some of the scriptures, we may not be able to fully complete this project during this school year.

Thank you for your consideration and continuing support.

In Christian love,  
David Barnes

(Editors' note: David Barnes is the State Director of Student Ministries for the Utah-Idaho Southern Baptist Convention at Box 2545, Salt Lake City, Utah 84110.)

## Woman's viewpoint

## What does your life say for you?

By Iris O'Neal Bowen

With thanks to the friend who passed this on to me, and apologies to the unknown author, may I share with you the following:

I dreamed death came the other night  
And Heaven's gate swung wide.  
An angel with a halo bright  
Ushered me inside,  
And there, to my astonishment,  
Stood folks I'd judged and labeled  
As "quite unfit," of little worth,  
And spiritually disabled.  
Judgement words rose to my lips,  
But never were set free,  
For every face showed stunned surprise.  
Not one expected me!



Mrs. Bowen

although we are repulsed at every turn, it seems, to reveal to the lost one his need and the joy he misses when he lives out his life without Christ.

Our Sunday School lessons this quarter have been on witnessing, and are exceptionally good. They certainly wake us up to the needs about us and the responsibility the Christian has to carry the good news to a lost world. And we must try, although we are repulsed at every turn, it seems, to reveal to the lost one his need and the joy he misses when he lives out his life without Christ.

So many of us depend on our lives alone to be our witness, that if this is the way we are going to do it, we have a lot of cleaning up to do!

Our Sunday School Department Director told how he felt led to witness to an acquaintance of several years. He did not feel the man was a Christian, his language was so foul, and he showed few other signs of being saved.

However, when he asked the man about his salvation, he was told, "Oh, yes, I have been a Christian for a long time!"

Pray that your testimony will not be voided out by the life you present to the world, then pray for strength and direction as you witness!

## Correction

In our issue of Nov. 22 we reported Charles Hill as minister of music and youth at First Church, Sherwood. Hill is minister of Education and youth. Also left out of the story is the fact they have a daughter, Jone, 17, who is a ward clerk at Memorial Hospital, North Little Rock.

## Traditional, creative ways to share Word of God in the community

Here are some creative and traditional ways to share the Word of God today in your community.

First, believe that your church members, both adults and youth, will respond to you as a leader with a plan to distribute the scriptures in their own community.

Secondly, choose one or both of the following simple plans to get the project organized.

The example of the First Church, Star City is a good illustration of how this plan can work.

The suggestion was offered to the church by Don Cooper, that the church might want to share the Jesus Book with the community. Leaders and members of the church responded positively to the idea. "Christmas is Jesus" became the title of their project. This is how they organized the plan.

(1) Ordered 950 copies of the Jesus

Book. (10¢ each, one for each house).

(2) Set the date, Dec. 23, as "Christmas is Jesus" day for house to house visits.

(3) Set up four committees with a general chairman to coordinate the committee work.

(a) Zoning committee — divide city into areas with up to 20 houses each for a team of two people.

(b) Enlistment committee — enlist 80 to 100 visitors in youth and adult divisions.

(c) Publicity committee — arrange for a newspaper ad publicizing the time and purpose of the presentation of the Jesus Book to each home by the First Baptist Church. Purpose — observe the spirit of Christmas by presenting the Jesus Book as a gift to each

## Baptist radio D.J.'s receive top awards

Jerry Clower and Bill Mack, two permanent members of the "Country Crossroads" cast, have received top honors from the country music industry.

Mack of Fort Worth, the WBAP disc jockey who co-hosts the Southern Baptist Radio and Television Commission's "Country Crossroads," has been named one of the Country Music Association's top three disc jockeys of the year.

Mack's award was the result of votes from his fellow country music disc jockeys across the land. He was previously named "Country Music DJ of the Year" by several industry trade magazines.

This is the first year that the prestigious Country Music Association has named a disc jockey of the year.

Mack co-hosts "Country Crossroads" with Nashville's Leroy Van Dyke.

Jerry Clower, the Mississippi comic who hosts the "Comedy Corner" section of "Country Crossroads," was named "Country Comic of the Year" by three major trade magazines — *Record World*, *Billboard*, and *Cashbox*.

Clower has just been inducted into Nashville's Grand Ole Opry as a permanent member.

"Country Crossroads," just beginning its fifth year of production by the Southern Baptist Radio and Television Commission, is heard on 557 radio stations in the United States on a 350 stations around the world via the American Forces Network.

home.

(d) Refreshment committee — arrange for a light refreshment period for church members who make up presentation teams. Refreshment period to immediately follow the delivery period at the church.

(1) Order a supply of the Jesus Book. About 200 to start with.

(2) Arrange with resident motel managers to have the Jesus Book placed in each room each day. About 90 percent will gladly cooperate.

(3) Preparation committee — arrange for a small printed book mark to be placed in each Jesus Book with top tab of book mark showing at top of book.

The tab information tells each guest the book is a free gift from your local church. Urge them to keep the book, take it home with them, read it.

Order Jesus Books from Baptist Building, Little Rock or American Bible Society, New York.



Dr. Threet (left) presents Music Achievement Award to Minister of Music Guthrie.



Overflow crowd attends service on Sunday morning.

## First, Mountain Home, experiences rapid growth

First Church, Mountain Home, is experiencing rapid growth. In 1970 there was an average attendance of 275 in Sunday School, in 1971 there were 285, in 1972 there were approximately 300, and 1973 about 325. Since October of this year the church has averaged 386. A record Sunday School attendance of 412 was registered on Oct. 28.

The Church Training has, also, shown growth. In 1970 there was about 110 in average attendance. In 1973 there has been more than 125 in average attendance.

The offerings have shown a substantial increase. In 1970 the weekly offerings were approximately \$1,300 whereas they are now running \$2,300.

The pastor, Dr. Kenneth Threet, says "The most important factor in church growth is good leadership. This starts with the staff. Our church has Neal Guthrie who is one of the finest music and youth directors in the state. We, also, have excellent secretaries who love the Lord and are willing to work. We are fortunate to have people who serve effectively in the organization. They have caught this same spirit of enthusiasm and willingness to work. One can not build a church apart from work."

Threet clearly outlines the responsibilities for each organization. "It is imperative that each person know," he said, "what he is to do and that he be excited about it."

This year the church has had 15 people to volunteer to serve in the Sunday School. Pastor Threet feels that it is much better when the workers will volunteer.

The pastor pointed out that a key factor in church growth is the census.

The community is surveyed to determine where all prospects live. A master file is made listing the name and address of every prospect. They are placed on a map and if a person moves within the city they are relocated on the map. The map is marked with color markers which enables the pastor and others to immediately identify where all prospects live.

The church uses zone captains, who serve for one month, reporting the information on changes within the area where they live. Threet believes that this method helps the church members to become acquainted with the prospects.

The prospects are given to the various classes and departments of the Sunday School. On the basis of the census, community growth, etc., a forecast is made

of the expected growth. The projection is made for each age group by a steering committee.

The church program is developed on the basis of the total potential, the percentage which the church has been reaching, and what they feel they can do in the future. Threet observed "We use percentage goals rather than numbers as this will show what the church needs to do in every category."

The method enables the church to make realistic evaluations of future growth in Sunday School attendance, building needs, future income, etc. This is the basis on which all annual planning and presentations are made to the church.

The church leadership currently is making a long-range development plan. Threet pointed out "This can not



An old laundry has been adapted to make a youth center called "His Place."

be done quickly as data must not only be secured but it must be evaluated before a realistic plan can be made."

The church has already learned that the composition of the community is somewhat different than the church members originally believed. Thirty-six percent of the people are under 24 years of age while only 17.2 percent are over 65. This indicates a tremendous opportunity for youth outreach in the area.

The church already has a well developed youth program which accounts for much of their growth. A near-by laundry was obtained which has been converted into a youth center. It is equipped with a lounge, snack bar, and an assembly area where the youth can sing as well as perform dramas. The facility is often used for after game fellowships.

The church has a youth choir as well as a senior high ensemble and brass ensemble. These musical groups have developed great enthusiasm among the youth. The youth have made summer tours for the past two years. In 1972 the youth went to Pensacola, Fla., where they presented a musical on the beach as well as witnessed. In 1973 the youth went to Glorieta for the Sunday School convention.

The youth are using a program called "Two-plus." The method is for two young people to go as witnessing partners, when others are won to the Lord they, in turn, are involved in the witnessing with someone who is already experienced. The youth are using the Billy Graham tract entitled "Steps to Spiritual Peace With God," as well as their own personal testimonies.



First Church, Mountain Home

The youth were trained by Youth Director Neal Guthrie, who carefully explained the entire plan of salvation as well as the spirit-filled life. One of the young people expressed "This was a turning point for my Christian life. I can now meaningfully share what Christ means to me with others."

Guthrie said that there are approximately 15 who are involved in the youth witnessing program. "Enthusiasm is growing," he said, "and others will become involved."

The over-all effectiveness of the music program for First Church can be observed in that they recently received the advanced recognition of the Church Music Achievement Guide. Minister of Music Guthrie said that the church is well on its way toward the distinguished level. A church is eligible for advance recognition when the music program achieves 26 items in the merit column and 25 items in the advance column. First Church has 38 merit and 31 ad-

vanced items.

The church has long given great emphasis to missions. Currently, the church is operating Big Flat Mission, near Marshall, and Hilltop Mission, Omaha. The church, also, gives support to Arkana Mission and to Peel Mission. Other churches which were begun as missions by First Church include East Side Church, Mountain Home; Oakland; Bull Shoals; and Midway.

The church is involved in several non-traditional ministries. Among these is a tutoring program, a teen-age program for the senior citizens, music, drama, and art. Negotiations are currently underway for a cablevision program. The cablevision program would be available to all people in the area who are on cable television.

Dr. Threet says "We rejoice over the tremendous progress our church is making. We have a great challenge in the community and believe that much greater days are ahead."



Dr. Threet brings morning message.



Church choir led by Neal Guthrie.





Enterprise Church is the oldest church which is still a part of the Big Creek Association.



Executive Secretary Charles H. Ashcraft addresses association.

## Big Creek Association holds centennial

The Big Creek Association had set aside October of this year to celebrate its centennial. However, apparent discrepancies in the records appeared. After discussion the association agreed to have 1973-74 as a centennial year.

Rogers' *History of Arkansas Baptists* indicates that the association was organized in 1874. The first meeting was held about one mile west of Viola in a log church.

Several outstanding missionaries have served in the area. Among these are F. M. Carter, W. R. McEwen, E. F. Cox, M. L. Voyles and R. W. Lawrence.

In 1900 there were 17 churches which had 14 ordained preachers. In that year they baptized 43 people and had 72 additions. The total membership in all the churches was 670 which gave \$46.50 to mission causes. By 1922 there were 17 churches whose membership had grown to 832.

In 1939-40, the association had an area-wide evangelistic campaign. This movement was headed by Attorney Oscar E. Ellis, Evangelist J. F. Cox and Pastor Raymond Butler. Ten churches were reached daily with a morning service. Dr. Joe H. Hankins was the evangelist and preached at the night services. There were 216 conversions and 101 baptisms.

Stanley M. Cooper and Hugh Cooper have been responsible for much of the pastoral leadership in the churches of the area for many years. These two men have served in numerous capacities including pastor of many of the churches as well as missionary on various occasions.

The 1973 annual meeting which was the 99th or the 100th, depending upon the correctness of records, convened

in Flora Church and First Church, Salem. Speakers for the occasion included Executive Secretary Charles H. Ashcraft, Editor J. Everett Sneed, and newly elected Superintendent of Missions Benson Edwards.

Executive Secretary Ashcraft spoke on ways that one could know that he was close to God. He gave a number of questions by which one could determine this. He challenged each one present to always remain close to the cross and to live daily in such a way that he would know that he was in the center of God's will.

Superintendent of Missions Edwards, speaking from John 15:1-5, challenged each one to do more for the Lord during the coming year. "The reason we have not done more," Benson said, "is because we have not truly made Christ the Lord of our life."

Enterprise Church, organized in 1884, is the oldest of the 12 churches in the association.



Moderator J. R. Wiles presides.



Host Pastor Noel Tanner extends welcome.



New Missionary Benson Edwards speaks.

# Alaska Music Mission Project report

(Second in a series of two reports)

R. L. and Dottie Powell helped with the revival music in the Birchwood Church, near Anchorage. They report that there were 14 professions of faith and more than 30 rededications during the week. Their second week was at Eagle River. They conducted children's choir in the afternoons and a music school for youth and adults in the evening. They also conducted rehearsals and gave song leading instruction to the youth and adult groups.

Ural Clayton served at the University Baptist Church in Fairbanks during the first week where he taught voice lessons and conducted choir clinics on different age levels during the week. He sang and spoke for the regular Sunday and Wednesday services. He also taught leadership classes and witnessed to the individual members on various phases of the Christian life. The pastor's wife's prayer — "Father, thank you for sending Ural here on spiritual business under the guise of music." The second week was spent serving the Frontier Southern Church, Kodiak where he sang and spoke during the regular services, and witnessed to these people in their homes.

Bill Canary worked in Kotzebue, 45 miles above the Arctic Circle. Snow was abundant and the rivers and inlets were frozen solidly enough to permit vehicle traffic, mostly snow-mobiles and sleds. The Eskimo people love to sing so that is what was done most of the time. They are musically untrained, so a class in basic music was conducted each evening. The worship hour was given to praise, testimony, congregational singing, and was closed by a "sermon in song" by Bill.

Bill was the only one of our group who was run over by an airplane. Since there are no roads in the Arctic, transportation is mainly by air. Pastor Harley Shields owns a Cessna 170. On Nov. 3 they were to fly inland to Kobuc and Sungnac. The wind had blown a snow drift in front of the airplane. Since the plane would not go through the drift under its own power, Bill got out and pushed on the wing strut while Brother Shields continued to give the plane full throttle. Suddenly the plane leaped through the drift and before Bill could get out of the way, the horizontal part of the tail came by and struck him a severe blow on the right leg. The leg was badly bruised, but not seriously injured.

Pete Butler served at the First Baptist Church of North Pole. During the first week, he held an adult choir clinic each night, junior choir sessions each after-

noon, a special youth choir organizational meeting on Saturday night, and an autoharp class. There were 10 professions of faith during the revival held the second week. There was evidence of strong team-work and a great spirit in the church at North Pole. Pete toured the Radio Station KJNP (King Jesus North Pole) and was interviewed in the interest of the revival. He was impressed with the sincerity and dedication of the people associated with this 50,000 watt station. Another interesting event for Pete was visiting with Grandma Tucker; hearing this 114 year old Eskimo lady sing was a thrill.

Charles Butler was assigned to King Salmon Church, where he spent much of the time with individuals in vocal and theory lessons, solo and ensemble rehearsals, in addition to adult choir rehearsals; also in teaching autoharp and singing with the children. He met with the youth for singing and fellowship and in working toward a community sing for Friday night. He also had opportunity to work with some of the Air Force boys. On Thursday, Charles and Missionary Don Rollins flew in his small aircraft to an Eskimo village where he had opportunity to sing about Jesus for the boys and girls in the school. He had a nice visit with the Russian Orthodox priest in the only church in that village.

Charles' second week was spent in serving at the University church in

Anchorage where he worked with the choir, R.A. and G.A. groups, and made visits with the pastor in the homes and at the Rest Home; he also provided music for the regular services. He also held an autoharp class for people from other churches in that area.

Phil Whitten reported a great spirit in the revival in Calvary Church in Anchorage during the first week, where he worked with choirs. He plans to send additional materials they are needing. During the second week in revival at Sitka Church, the children's choirs were used. Phil felt that the highlights of both weeks was in seeing lost persons brought to the Lord, and in witnessing on a personal basis.

John and Jane Richardson worked with the choirs and served in the revival services at Calvary Church in Fairbanks during the first week. There was a great interest in singing. The Richardsons also visited with Grandma Tucker and made a tape of her singing in her native Eskimo tongue. During the second week at First Church in Fairbanks they held choir clinics and worked with the pastor in establishing a day care center in their church, and shared outreach materials and ideas with him. They also had a tour of the Radio Station KJNP located at North Pole. This station broadcasts into Siberia, Russia during their prime listening times, in Russian. They also beam across the North Pole to other surrounding countries.



A fellowship meeting was held at the airport for team members and their hosts. Dr. Troy Prince is shown on the left chatting with R. L. Powell. Mrs. Powell is on the right. Jim Little is in the center background.

## News briefs

• Gravel Ridge First Church, North Little Rock, ordained James Huffman and Ernest Zimmerebner as deacons, Nov. 25. Bill Kreis, pastor, Calvary Church, North Little Rock, brought the ordination message, and K. Alvin Pitt, pastor, Baring Cross, North Little Rock, gave the charge to the deacons. E. W. Zimmerebner, Sr., led the ordination prayer.

• Memorial Church, Hot Springs, held a groundbreaking service Nov. 18, for a new educational building which will double the floor space of their present building. Work is to begin immediately with most of the work being done by volunteer help.

• University Church, Fayetteville, had more than 3,000 people attend their fourth annual Homecoming Worship Celebration recently at the Barnhill Fieldhouse on the University of Arkansas campus. Astronaut Jim Irwin was speaker. Prisoner of War Eugene "Red" McDaniel spoke Friday night.

• Mt. Carmel Church, Cabot licensed James Harris, music and youth director of the church, to the ministry recently. On Nov. 11, the church ordained Charles Price, Claude Coonce, and Mike Norris as deacons. Pastor William L. Duvall questioned the candidates and combined the charge to the church and deacon's in with his message. Deacon Faber Tullos led the ordination prayer and Bob Robertson, chairman of deacons, presented each man with a certificate of ordination and a new Bible.



Miss Mary Ann Messick of Gassville autographs copies of her book, *THE HISTORY OF BAXTER COUNTY*, published this year.

## Miss Messick has book published

Miss Mary Ann Messick of Route One, Gassville, whose hobby is freelance writing of non-fiction articles, had her first book, *The History of Baxter County*, published this year.

Sponsored by the Mountain Home Chamber of Commerce and printed by International Graphics of Little Rock, the 506 page volume contains over 250 illustrations and forty chapters. It was printed to commemorate Baxter County's Centennial Year, 1973.

The chapter on churches is entitled "Amazing Grace" and it traces the influence of the White River Baptist Association on the growth pattern of Baxter County.

Miss Messick was recently honored with a two day autograph party at the Mountain Home Chamber of Commerce. She is a member of the Pilgrim's Rest Baptist church where she serves as pianist; secretary to the pastor; and teaches the Junior Sunday School Class.

## "Ventures" organized to fulfill commission

H. D. McCarty, pastor, University Church, is president of a new organization which seeks to align all Christians in Arkansas to fulfill the Great Commission in our state. Coach Frank Broyles is honorary chairman and Jim Lindsey is chairman of the board. Several strategies are being incorporated in Ventures to expedite the spread of the gospel. The organization is now a year and a half old and has called Bill Preece as its full-time executive director.

In addition to underwriting the Fellowship of Christian Athletes until they become fully self-supporting in

the state of Arkansas, Ventures plans to begin a series of statewide television programs. McCarty will be the featured speaker and will interview various guests. The first program was held Nov. 23, on Channel 5, Fort Smith.

Efforts are now being undertaken to enlist a Committee of 1,000 throughout the state of Arkansas to achieve the Ventures goals. A close relationship with local churches is envisioned.

## Revivals

Dallas Avenue, Mena, Oct. 22-28; GERAL TAYLOR, evangelist, Joe Starr, music; one profession of faith, three by letter. Pastor is J. D. Webb.

## Foreign missionaries on furlough in state

J. Frederick Spann, 1002 Bloomfield Dr., Pine Bluff.

Charles E. Purtle, 134 Rosston Rd., Prescott.

Charles M. Hobson, 303 N. 5th St., Arkadelphia.

Gilbert A. Nichols, Box 162, Cabot.

Donald J. Spiegel, 20 Barbara Dr., Little Rock.

R. Perry Ellis, 18 Barbara Dr., Little Rock.

D. Edwin Pinkston, 621 N. Vine, Harrison.

Darrel E. Garner, Rt. 4 Box 528, Springdale.



Dr. Edward Mahama fills out a medical report at the Baptists Medical Center at Nalerigu, Ghana. He is the first Ghanaian doctor to join the staff at the hospital.

## Ghanian doctor joins Baptist Hospital Staff

NALERIGU, Ghana — Aware of suffering and death in his village, a young Ghanian once expressed hope that someday there would be a doctor in the area.

Today, not only is there a Baptist hospital near his birthplace, but this "young" Ghanian, Dr. Edward Mahama, serves there as a staff physician.

The first Ghanaian doctor to practice at Baptist Medical Center here, Mahama brings to the hospital a unique blend of Christian compassion, medical knowledge and an experiential understanding of the physical, emotional and spiritual needs of the people of Ghana.

After the death of his father, Mahama, a young boy, was reared by Masu Tampuri, a respected man and leader of the Mamprusi people. During this time Mahama attended elementary school in Nalerigu. His foster father said, "Edward always cared more for others than he did for himself. He never seemed interested in taking things from his 'brothers.'"

During his primary school years Mahama worked part time as interpreter for George M. Faile Jr., missionary founder of the Baptist Medical Center. As a result of the witness of Faile, Mahama became a Christian and set goals to become a Christian doctor.

With some financial aid from Southern Baptists and the Baptist Mission Hospital, Mahama pursued his medical education, was graduated from the University of Ghana Medical School in Legon, and completed an internship at Korle Bu Teaching Hospital in Accra before returning to Nalerigu.

W. D. Richardson, also a physician at the center, called Mahama's return to the hospital "a thrilling answer to the prayers of many missionaries. It is even more wonderful to hear Mahama tell how he hopes to show his love and concern for the patients . . . by giving them the best medical care possible and by introducing them to Jesus Christ."

Ghanians can hear Mahama's hopes and witness regularly as he speaks at chapel services in Nalerigu. Richardson said the young physician also plans to help develop churches in nearby villages.

## D. C. student director resigns after 39 years

WASHINGTON (BP) — Howard Rees, director of student work for the District of Columbia Baptist Convention for 39 years, has stepped down because of health problems.

Rees, whose name has been synonymous with Baptist student ministries, first joined the convention in 1934 on a "temporary basis."

group compared unfavorably with the "ordinary" children in the sampling in virtually every way — physically, intellectually and socially. The bureau concluded the report recommending "strong efforts to divert public resources from 'technological progress' and into direct expenditures that will raise low incomes and improve poor housing. . . . Asks the report: 'Are we more interested in a bigger national cake so that some children get a bigger slice eventually — or are we ready for disadvantaged children to have a bigger slice now, even if as a result our personal slice is smaller?'"

(Time, Nov. 12, 1973)

- **Migrant Laborers** — Migrant laborers, most of whom are Spanish-speaking, share the worst living conditions of any group in the country. Among Spanish-speaking migrants, infant mortality is 125 percent higher than the national rate, influenza and pneumonia 200 percent higher, and TB and other infectious diseases 260 percent higher than the national rate.

(Grapevine, Vol. 4, No. 10, May, 1973)



- **Born To Fail?** — For the past 15 years Britain's National Child Development Study has periodically measured the growth and maturation of every child born in England, Scotland and Wales from the third through the ninth of March 1958. An ideally random sample of more than 15,000 children from every kind of home and background has been involved. The study's most dramatic report yet came this fall. The bureau issued a chilling comparison of disadvantaged and ordinary children called "Born to Fail?" The bureau discovered that in its sampling one child in 16 (6 percent) was socially disadvantaged. By the bureau's cautious definition, a disadvantaged child is one who lives below the poverty line, is badly housed, and either has only one parent or is one of five or more children. This hapless

# In the Spirit of Christmas...



LOTTIE MOON, missionary to China, 1873-1912.



"Four days in the week I must visit day schools and examine the pupils, or P

A century ago, just before Christmas, 1873, Charlotte Diggs Moon arrived by ship in North China.

All her years in China, Lottie Moon pioneered Christian witness beyond the cities. She continuously pled with fellow Baptists at home to provide more support for sharing the Gospel. More workers. More funds to underwrite their labor. So effective was her persistent ministry that still today her life symbolizes missionary compassion, still inspires missionary advance—into all the world.

Now famous among Southern Baptists as a missionary milestone is her letter published in the December 1887 issue of the FOREIGN MISSIONS JOURNAL. In this she suggested that the week before Christmas be an observance of prayer and giving for the expansion of the Gospel witness at home and overseas.

During this centennial year of the beginning of Lottie Moon's ministry in China, Southern Baptists have before them the challenge of a \$20 million goal for the Lottie Moon Christmas Offering for foreign missions. This offering reflects a corporate and deliberate commitment to tell the good news of the Gospel everywhere.

Today the smallest congregation, and the largest, participate in worldwide Gospel outreach because of the common desire to do together what no one congregation can do alone. In this labor of love, missionaries and supporting congregations share the truth of the Gospel in all possible ways. And by the cooperative efforts of all the churches the missionary witness continues in the name of the Prince of Peace... in the spirit of Christmas.



Missionary Frances Greenway, in the same  
decessor Lottie Moon, ministers to phy  
Rhodesia.



m examined" — Lottie Moon.



tian spirit as her missionary pre-  
d spiritual needs of children in



Ministries with students are still a vital part of the foreign missions efforts of Southern Baptists. Though methodology may change, the message of Jesus Christ remains the same whether in China of 1873, or (above) Mexico of 1973.



"My life here is so much the same from day to day that there seems little to write about it. After breakfast I study Chinese for a short time with my teacher. After that, . . . I must visit day schools . . . I go out to visit the Chinese . . . I usually spend most of the time teaching hymns, prayers, religious books or the New Testament . . . in a new place there is not always an opportunity to do anything but tell the Gospel story . . . So closed the day's work" — Lottie Moon.

## Staff changes



Elam

Leslie Elam will assume duties as pastor of First Church, Piggott, Dec. 16. He has served First Church, Doniphan, Mo., for the past eight and a half years.

Elam has attended Hannibal La Grange College, Hannibal, Mo., Southern Illinois University and has done extension work from Southwestern Seminary. He has been associated with churches in Curryville, Mo., Eolia, Mo., and Mexico, Mo.

He and his wife Margaret have two children, Janice Kay, 14, and Michael Eugene, 7.



Smith

Bailey E. Smith is the new pastor of Oklahoma's largest church, First Southern Church, Del City. He resigned his position with Hobbs First Church, Hobbs, N. Mex., effective Dec. 2.

The Del City church has a membership of 7,000

and an annual budget of \$760,000.

A native of Dallas, Smith is a graduate of Ouachita and Southwestern Seminary, Ft. Worth.

Since he has been at Hobbs, the church has doubled its attendance in Bible Study, the budget has increased and the church has purchased additional property. In addition, the church staff increased by two positions and the church is also credited with baptizing more persons than any other Southern Baptist Church in the history of New Mexico for any five-year period.



**MISSIONARIES**  
depend on you

**COOPERATIVE PROGRAM**

Vernon's Bus Sales

New & used buses  
28th Street & Kibler Road  
Van Buren, Ark.  
Phone 501 474-3755

## Israeli Baptist Mission calls for understanding

RAMAT HASHARON, Israel (BP) — In a resolution released here as an open letter, the Baptist Mission has called for understanding and respect for both Arabs and Jews and expressed appreciation for the prayer and concern of fellow Baptists during the recent Middle East war.

The mission, organization of Southern Baptist representatives throughout Israel, asked that Baptists "Respect the personhood and religion of both Arab and Jewish people" and "avoid joining groups which support one side without seeking to understand and do justice to the other."

"We also call upon fellow Baptists to understand Jewish and Arab history, hurt and aspirations," they wrote.

The mission encouraged Christians to continue to pray for the Middle East situation and suggested, in light of the Baptist World Alliance's 1973-75 emphasis of "World Reconciliation Through Christ," that Baptist churches around the world declare Sunday, Dec. 23, as a "World Day of Prayer for Peace in the Middle East."

According to Mary Anne Burnham, the Southern Baptist Foreign Mission Board's press representative for the Israel mission, the resolution was adopted by a majority vote of the mission after "many meetings, discussions and prayers."

**A major new modern English translation for people who take their Bible seriously.**



**The New International Version, New Testament cloth, \$5.95**

Not just another paraphrase. Not just another revision of the King James Version. But an entirely new translation from the original tongues — written by an interdenominational team of Bible scholars and nearly ten years in the making. It's the new modern English translation for people who take their Bible seriously. Get your copy soon.

at your Baptist Book Store

**ZONDERVAN PUBLISHING HOUSE**



# "For those who really mean business with God."

Says Howard Lindsell of *Christianity Today* in his advance review of the great new book by Howard Butt. In it, the dynamic Texas executive and lay preacher goes to the core of today's leadership crisis and dares to say that the solution lies in reactivating the traditional Christian principles of authority and submission. His book demands real change—change that can only come from a reintroduction of these timeless ideas today. **THE VELVET COVERED BRICK** confronts head-on the problem of what valid Christian leadership means in a day of rebellion.



**"Fresh and dynamic...**Using principles from Scripture, business and psychology the author weaves a tightly knit argument that is quite compelling... Howard Butt stings me where it hurts. His sharp knife cuts through the layers of the Christian's self deception, but he also applies the balm of healing for those who really mean business with God."—Howard Lindsell, *Christianity Today*

**"Dramatically portrays** the life style of a host of American religionists... Instead of the highly predictable ho-hum plot usually associated with this type of book, where the hero then makes millions and is elected president of the company, Howard Butt loses business power, but gains the power to become truly human and truly a leader."

—Mark O. Hatfield, U.S. Senator (Oregon)


**"Thought-provoking...**This book is well worth careful reading and mature reflection. It has many inspirational insights, and a wealth of common sense—all expressed with the felicitous turn of phrase."

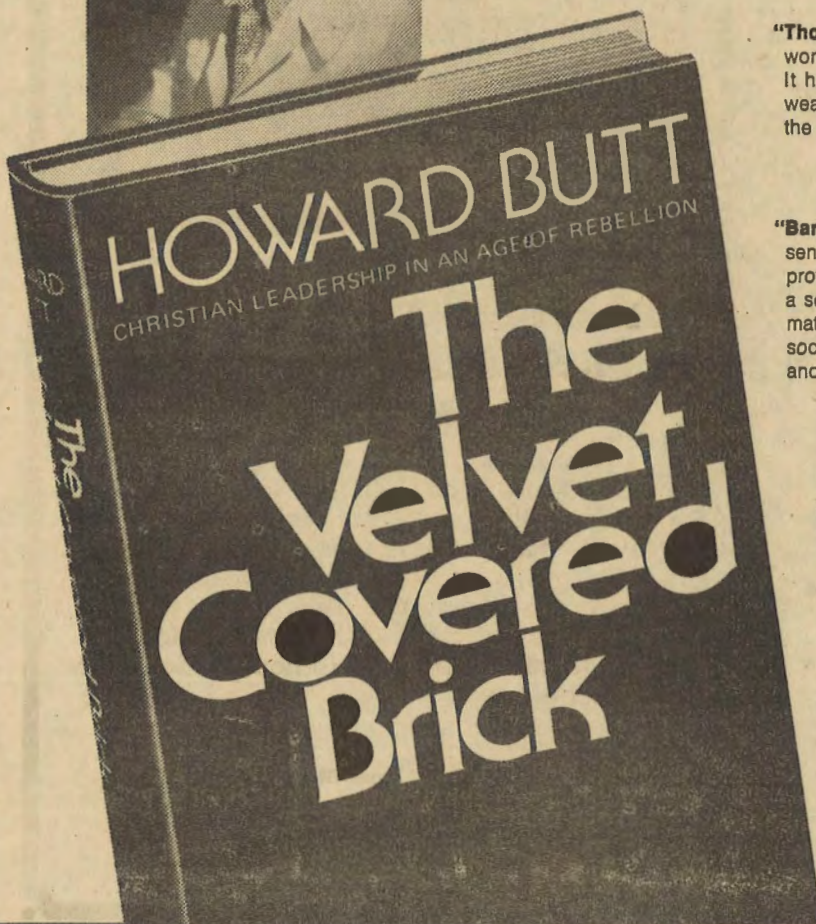
—Humberto Cardinal Medeiros, Archbishop of Boston

**"Bares the soul...**In clear, explicit, no-nonsense words, Howard Butt articulates with profound relevance the tensions in the life of a serious follower of Christ which forge the maturity so desperately needed in modern society. This book... gives encouragement and strength to others."

—Richard C. Halverson, Fourth Presbyterian Church, Washington, D.C.

\$5.95 at your Baptist Book Store

 **Harper & Row**  
10 E 53rd St., New York 10022  
1817





## Your state convention at work

### The Southern accent

## One life is not enough



Tucker

While we talked I kept thinking of the lines of an old hymn: "Had I a thousand lives to live, Lord, they should all be thine."

For we had talked of her work through two decades as a missionary. She had thrilled to old experiences in the sacrament of memory. Now her furlough was ending. In a few weeks she would again be in mission service across the world. Concern that this might be her last tour of duty punctuated our conversation. We worked out plans for her will, to be written in another state. An only relative was to be remembered, and sharing equally would be the Foreign Mission Board of Southern Baptists. "This has been my life: missions. To this work I must leave what I have."

Granted her years of service and compassion it was not hard to agree. She thanked me and was preparing to leave. Almost at the door she stopped, turned and came back to her seat. "I have enjoyed life on this campus," she said. "The beautiful setting, the lovely people and the fine students. I will think of them often when I am gone." A pause,

### North Carolina voters defeat referendum

RALEIGH, N.C. — North Carolina voters, spearheaded by get-out-the-vote efforts in churches across the state, overwhelmingly defeated a liquor-by-the-drink referendum Tuesday by a more than 2-1 margin.

The statewide referendum, which would have provided for local option drink sales if approved, was defeated by more than 350,000 votes. With only a few precincts unreported, the tally was about 670,000 against the referendum and about 300,000 for it. Dry forces carried 97 of the state's 100 counties in one of the most lop-sided contests in North Carolina history.

The vote climaxed a six-month campaign against the referendum led by the North Carolina Christian Action League (CAL) which is dominated by Southern Baptist leadership.

Coy Privette, pastor of North Kannapolis Church and president of the CAL, hailed the vote as a "great victory for the church."

then she spoke again. "Mr. Tucker, one life is not enough. I want to go on living a second life on this campus. Can you help me arrange a trust so each semester there can be a missionary student going to this Christian college because of my gift?" Of course it was done, and now every year a student trains for his work because of a devoted, lovely woman to whom one life was not

enough.

Those words "Had I a thousand lives to live" are in the hymn as a promise and a prayer. But really they are more; they describe reality. You have a thousand lives to live. Should you be content to live only one? Or is there a challenge for you in this simple deed of a gracious missionary servant to whom one life was not enough? If your response to such a challenge should include Southern Baptist College, we would be glad. — Lawrence A. Tucker, Southern College, Walnut Ridge

## Cooperative Program considers the needs of each SBC agency

Through the years the Cooperative Program has been a favorite target of the critics of Southern Baptists. Frequently the charge is leveled that administrative costs are excessive, resulting in a waste of mission money.

Actually, the charge is totally unjustified and nothing could be further from the truth. Gilbert Nichols, missionary to Paraguay who is serving his furlough period representing this department, recently pointed out a very interesting and revealing fact about the 1973 budget of the Arkansas Baptist State Convention.

He noted that \$65,296.00 is designated for administration. That is a lot of money, but it actually represents an economy.

If the 1,200 churches in the Arkansas Baptist State Convention sent funds

directly to the 41 agencies represented in the budget, then each church would spend \$39.36 each year for postage alone, making a total for the year of \$47,232.00 just in postage.

Of course, not every church would do that, and the net result would be that many of the agencies and causes supported by Southern Baptists would suffer. However, by using our method of support through the Cooperative Program, every cause is given equitable consideration, and each church needs make only one remittance through its state convention office.

Some of our critics need to learn to add and multiply, but then that might ruin their arguments, wouldn't it? — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

## Preschool-Children's Workshops For All Preschool And Children's Leaders In Church Training

— Attend The One Nearest You —

- First Church ..... Blytheville  
Monday, January 28, 1974
- Immanuel Church ..... Little Rock  
Tuesday, January 29, 1974
- Phoenix Village Church ..... Fort Smith  
Thursday, January 31, 1974  
1:00-3:15 p.m. And 7:00-9:00 p.m.

Sponsored By

**The Church Training Department  
Arkansas Baptist State Convention**

# "Thank the Lord for children"

This theme has been before all the Baptist churches in Arkansas, who participate in the Thanksgiving love offering. We have deep feelings of appreciation and gratitude for your interest, concern, and your sharing that makes possible our ministry to children and their families. For those churches and individuals making monthly contributions, please accept this special "thank you" from our children.

This offering supplements the funds received through the Cooperative Program and monthly contributions made by some of the churches to provide food, clothing, housing, educational, medical, and other ministries to our children.

Arkansas Baptists have demonstrated their concern and compassion for "their" children all through the years. Because of this intense interest, the Arkansas Baptist Family and Child Care Services has grown in its ministry to boys and girls and is recognized for its multiple services.

It will be helpful to us if we can receive this offering from the churches by Dec. 31, 1973. Thank you, Arkansas Baptists, for your continuing concern for your child care ministry. A list of these contributions by churches will be published in the *Arkansas Baptist Newsmagazine*. **THANK THE LORD FOR ARKANSAS BAPTISTS.** — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

## Former Southern Baptist leader dies

THOMASVILLE, Ga. (BP) — Charles Houston Bolton, 87, a former Southern Baptist executive and pastor, died Nov. 14 in a hospital here after two heart attacks in less than a week.

Bolton was formerly executive secretary for both the Southern Baptist Foundation and the Florida Baptist State Convention. He was an associate executive secretary for what was then known as the Southern Baptist Convention's Relief and Annuity Board (now Annuity Board) from 1939-41.

Bolton, a native of Franklin County, Ala., who once said the pastorate was the "love of my life," was named the first full-time executive secretary of the Southern Baptist Foundation in 1949.

He left the foundation in 1953 to become pastor of First Church, Avon Park, Fla., where he maintained a permanent residence after retirement until his death.

Bolton was executive secretary of the Florida convention from 1941-44 and subsequently served as pastor of Riverside Church, Miami, Fla., until joining the foundation staff.

A long-time leader among Southern Baptists, Bolton was a pastor in Alabama and Florida for many years and served in several state and SBC-wide posts.

He was a member of the board of the Alabama Baptist State Convention, 1920-24, president of the Florida convention in 1939 and 1945 and was a member of the SBC's Executive Committee from 1936-39 and 1944-49. Bolton served as a long-time supporter and trustee for Stetson University, DeLand, Fla.

A friend said Bolton suffered a heart attack on Sunday, Nov. 11, while getting

ready to go to First Church, Adel, Ga., where he was to preach his last sermon as interim pastor.

The aging minister had a recurring attack the following Tuesday, the friend said, and died the next day.

Bolton is survived by his widow, the former Lena Mae Painter and two daughters.

Services were at First Church, Thomsville, with burial in Jacksonville, Fla.



The Cooperative Program

**TAKES NO REST!**

### THE LIFE OF MISS LOTTIE MOON

A Biographical Account  
On 50 Minute Cassette Tape

Promote your Christmas Offering with this tape as part of your pre-Christmas missions program.

Send only \$4.95 and this ad to:

CHRISTIAN CASSETTES  
P.O. Box 10755  
Kansas City, Missouri 64118

Give a year-long  
Christmas  
gift



The Arkansas  
Baptist Newsmagazine

Only \$3 for a full year  
(\$2.75 additional subscriptions)

Please send a gift  
subscription in my name to:  
(please print)

Please indicate new \_\_\_\_\_; renewal \_\_\_\_\_

Name \_\_\_\_\_

Street/P. O. Box \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP Code \_\_\_\_\_

From \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP Code \_\_\_\_\_

Mail with check or money order to:  
Arkansas Baptist Newsmagazine  
P. O. Box 550  
Little Rock, Ark.  
72203

## Money and material possessions can be translated to Christian causes

As a young boy, one of the phonograph records which I enjoyed playing included a song entitled "You'll Never Miss Your Mother Till She's Gone."

My mother is still living, and so I cannot personally attest to the accuracy of that title. However, I have, many times over, learned the truth of a similar statement: "You'll never miss your money till it's gone."

If I have a few dollars in my pocket or in the bank, I don't miss them; in fact, I don't usually think much about them. But as soon as the money is gone I try to figure out what happened to it, usually unsuccessfully, and I miss it. This is especially true at income tax time.

I have discovered, however, that money can be translated into other things which do not disappear as readily as money seems to do. For example, in our family room at home is a lounge chair which is generally considered to be dad's, and the family readily, though somewhat reluctantly, always vacates the chair when I come home at night and am ready to relax for awhile. Sitting in that comfortable chair, which cost relatively little, I thoroughly enjoy the money that was used for its purchase

and have never missed that money.

The Arkansas Baptist Foundation tries to help people translate their money or other material possessions into things that will continue to give pleasure and accomplish Christian objectives. A small amount of money that would not be missed now can be placed in a trust fund where it will continue to bring happiness, both to the donor and to the beneficiary, for years to come.

## Training session to be held for Sunday School leaders

Has your association completed its Sunday School organization? Have you enlisted the five basic officers: General Director, Adult Director, Youth Director, Children's Director, and Preschool Director? If not, there is still time.

The training session for these officers is set for Jan. 15, at the Immanuel Church, Little Rock. The purpose of this session is to prepare the officers to lead age division conferences in February or March Associational training schools. The following Baptist Sunday School Board leadership will be here to lead conferences: General Officers —

Possessions that now seem to have relatively little value can be left in a will to some Christian cause and during the remaining lifetime of the donor he can have the satisfaction of knowing that that particular possession of his is dedicated to the cause of Christ.

Your money and material possessions can be translated and channelled into Christian causes. The Arkansas Baptist Foundation will help you discover ways to do it. Just call on us; there is no charge or obligation for such counsel. — Roy F. Lewis, Acting Executive Director

Chester Vaughan, Adult — Alvis Strickland, Youth — Miss Myrte Veach, Children — Daryl Heath, and Preschool — Mrs. Ada Rutledge.

Every association will want to be represented. If you do not have a full team, come with what you have. If you do not have a training school planned for February or March, come anyway.

Enlist now and make plans for transportation. The School Sunday department will assist on travel expenses. The noon meal will be sack lunch. — Don Cooper, Sunday School department



## Student Night at Christmas 1973 Encountering Christ Through His Word

Send for materials:  
Student Department  
P. O. Box 550  
Little Rock, Arkansas 72203


# If dollar bills were apple pies, this is how your foreign missions dollar would look.



91¢ of each dollar goes overseas. Nine cents is used stateside for administrative and promotional costs and for reporting back to Southern Baptists what is happening in Foreign missions.

We are grateful that only nine cents is needed stateside (although we wish it were less). That leaves 91¢ of your foreign missions dollar to be sent overseas to share the Christian Gospel with those in spiritual need.

**That's a pretty big slice of pie!**

 Foreign Mission Board, SBC

# Miss Tinkle to speak at conference



Miss Tinkle

The Arkansas Baptist State Convention Evangelism Conference will open Monday afternoon Jan. 21 at Immanuel Church, Little Rock. The theme for the conference is "Sharing Christ Through Work and Witness."

Miss Amanda Tinkle, former missionary nurse in Nigeria for 34 years will speak on "A Fresh Wind from Heaven." She will stress the need of Southern Baptists taking advantage of the opportunities that are being opened on many foreign fields. She will challenge us to make a

## Child Care

### Mrs. Jones joins staff of Child Care Services



Mrs. Jones

Mrs. Rose Mary Jones of Jacksonville has been employed as a social worker at the Little Rock Area Office of Arkansas Baptist Family and Child Care Services.

She has previously been employed by the Department of Child Care, Oklahoma Baptist General Convention for five years.

Mrs. Jones, the wife of Jerry Jones, social worker at the Veteran's Administration Hospital, Fort Roots, holds a B.A. degree from Oklahoma University and a master's degree in social work from the University of Oklahoma Graduate School of Social Work. She is a native of Missouri.

The Jones are the parents of one son, Randall, age six. They are active members of Second Church, Jacksonville.

new drive to recruit missionaries for the foreign fields.

From 1968 until she returned to the states, Miss Tinkle served at the Baptist Medical Center in Ogbomosh. Earlier she participated in Baptist medical ministries in Shaki, Iwo and Okuta.

A native of Benton, where she now makes her home, Miss Tinkle received her nursing education at Arkansas Baptist Hospital (now Arkansas Baptist Medical Center at Little Rock. She also studied at Central College, Conway; Oklahoma Agriculture and Mechanical College, (now Oklahoma State University), Stillwater, and George Peabody

College for Teachers, Nashville, Tenn.

Before going to Nigeria she was staff nurse at a hospital in Cushing, Okla. She did private duty nursing in Little Rock and taught in a rural school.

Perhaps there has been no foreign missionary that has been more influential in presenting the good news of Jesus to a lost and dying world than Miss Tinkle. For the first five and a half years of my work with the Executive Board of the Arkansas Baptist State Convention, my family lived at Benton. We were members of the First Church. The people in the church love and appreciate Amanda Tinkle.

The conference will close Tuesday night, Jan. 22. — Jesse S. Reed

# Everyone wants a readable Bible!

**THE LIVING BIBLE**  
paraphrased

Billy Graham says...

"In this book I have read the age-abiding truths of the Scriptures with renewed interest and inspiration, as though coming to me direct from God. This paraphrase communicates the message of Christ to our generation. Your reading it will give you a new understanding of the Scriptures."

~~\$9.95~~  
deluxe  
padded cloth  
**SPECIAL PRICE!**  
**\$7.77**

Leather  
edition  
in 5 colors:  
black, brown,  
red, green, or blue

**\$24.95**



Children's  
edition  
with full color  
pictures  
~~\$4.95~~  
**NOW only \$3.95**



Illustrated  
youth edition  
**THE WAY \$5.95**



Full color pictures  
from the Children's Edition

A TYNDALE  
HOUSE  
PUBLICATION



at your Baptist Book Store

Clean used church buses  
**J & M Motors**  
Hwy. 65, South  
Conway, Ark.  
329-6634 or 329-5135



4418 South University • Little Rock, AR 72204 • (501) 568-1130

## Who is this Jesus?

By James D. Dwiggins,  
First Church, Van Buren



Dwiggins

If Jesus was not the son of God as He claimed to be, He was the greatest fraud that ever lived. In the gospels His constant claim was one of deity. Not just a deity, but the very Deity, God Himself.

There is no doctrine more essential to the Christian faith than the deity of Christ. Two cardinal fundamentals of basic Christianity are the Biblical infallibility and the deity of Christ. If someone were to try to destroy the Christian faith, they would attack it at one or both of these points. If you desire to know what a person's theology consists of you can surely find out by asking, "What is your view of the Bible, its inspiration, and its authority?" and "What do you think of Christ?"

Jesus would not have us wonder or speculate on either subject. He answers them well in our lesson for today.

### The Jews' leading question (John 10:22-24)

In John 10:22-38 Jesus was engaged in conversation with the Jews who had rejected Him as the Good Shepherd. This conversation was taking place under the covered colonnade that ran along the eastern wall of the temple. This portico is said to have been the only remnant of the original temple. The time of this confrontation was during the Feast of Dedication that took place during the latter part of December.

The Jews were still upset as a result of the verbal attack Jesus had made upon them when He had called them thieves and robbers, strangers and hirelings (10:1-18). They had gathered around Him and demanded how long He was going to keep them in suspense. They desired a plain statement stating if He believed He was the Christ. They wanted Him to say plainly that He was the Messiah in words which they could use against Him.

### Jesus' direct answer (John 10:25-26)

If the Jews would believe the words of Jesus concerning His claim of Deity then they should believe His works. He had shown already that He could prove His claims with His mighty power. Think of the paralytic at the pool of Bethesda and of the man born blind, Jesus was constantly doing works in the name of His father. These works clearly indicate that Jesus was the One commissioned by the Father to carry out the plan of

salvation. His miracles bore absolute witness to His deity. The very fact that Jesus worked miracles in His Father's name substantiated Jesus' bold claims of His being equal with God.

Now Jesus reveals to the Jews why they do not believe. Here we must be very careful and let the Word speak as it was inspired by the Holy Spirit. The Lord did not say "Because ye are not of my sheep ye believe not," but "Ye believe not, because ye are not of my sheep." Man always turns the things of God around. When he comes to the things in the Word that are repugnant to his man made system, instead of meekly submitting to the Word and receiving it in simple faith because God says it, he resorts to every imaginable device to make it mean something else.

### Jesus' divine claims (John 10:27-29)

Several very precious truths are here revealed concerning the Shepherd and His relationship to His sheep. The sheep "hear" the Shepherd's voice (v. 27). This implies that He speaks to them. Christ's words to the inquisitive Jews corresponded to what He had said earlier about the Shepherd and the Sheep (v. 2-4). When these truths are applied to believers, it clearly means that they hear and obey their Shepherd.

From the Shepherd (Jesus) the sheep (believers) receive "eternal life." This life is from God; hence, it is eternal as He is eternal.

"They shall never perish" (John 10:28) means that they never will be punished in hell. Further amplification of what Jesus meant by His promise follow: "Neither shall any man pluck them out of my hand" (v. 28). Pluck is translated from a Greek word which also means rob. Thus, Jesus' promise was that no being can seize, snatch, or overcome the believer. The sheep were given to the Son by the Father. The Father is all-powerful. None are able to overcome Him. Because the sheep are in His hand, security is assured. No one ever could be more secure than in the hollow of His mighty hand.

There is probably no clearer or more forceful statement concerning the equality of the Son with the Father than the Son's words "I and my Father are one." The word "one" expresses union. God the Father, God the Son, and God the Holy Spirit are one in essence, or nature. They are three Persons, yet one true God.

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

The Jews understood Jesus' claim in John 10:30 perfectly. They became noticeably and uncontrollably angry. How dare this One whom they had rejected as the Messiah tell them that He was equal with God!

### The Jews' response to Jesus (John 10:31-39)

According to the law stoning was the prescribed punishment for a blasphemer (Lev. 24:14-16). Of course, the Jews considered Jesus guilty of blasphemy in view of His claims.

Jesus knew why they were preparing to stone Him. But He wanted them to see the foolishness of their behavior in view of His good deeds and their own Scripture. For this reason He put the burden proof of wrongdoing on them with a question (v. 32).

Jesus' critics were quick to reply, seeking to defend their actions: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God:" (v. 33).

The argument which Jesus employs is unanswerable. It is based on Ps. 82:6 which pictures God in the act of entering the assembly of the judges and condemning them because of their unfairness. Now the argument amounts to this: (1) Scripture cannot be broken. It is absolutely indestructible, no matter how man may regard it. The Old Testament, as it lies there in written form is inspired, infallible, authoritative. (2) Now Scripture calls men gods. It uses this title with reference to judges, because they represent divine justice; the Word of God had come to them. (3) You have never protested this use of the term. You have never said that God committed an error by calling these judges gods. (4) Then all the more you should refrain from protesting when I call myself the Son of God. Hence, the Jews have no right to say to Jesus, "You are blaspheming," when He says, "I am the Son of God."

Tender and earnest is the appeal of Jesus, urging men to place their confidence in Him. Was this invitation fruitless? In view of the fact that most of the listeners were enemies of the truth, an affirmative answer might seem to be correct. But it must be borne in mind that even among the enemies, God in all probability has his elect who will ultimately turn to him.

They give up their attempt to stone him, but they now try to arrest Him, in order to deliver Him to the Sanhedrin for condemnation and punishment. However, as his time had not yet arrived, He escaped out of their hand.

# The promise of the Spirit

By E. E. Boone, Wynne Church



Boone

"And I will pray the Father, and He shall give you another comforter, that He may abide with you forever." (John 14:16 KJV)

Some people have the idea, based on this and other scripture, that the Holy Spirit came into existence on the day of Pentecost. Such a concept is dishonoring to the Holy Spirit. Sunday School workers must be able to help their pupils to realize that the Holy Spirit is eternal and co-equal with God the Father, and God the Son. That through the Son the believer has life provided (John 3:16) and through the Spirit the believer has life imparted and in abundance (John 7:37-39). That —

### The Spirit, is the believer's life (Gal. 2:20)

Life in the Spirit is a life of spiritual freedom, filial obligation, blessed assurance, and eternal security.

By far, the richest teachings of Paul on the Spirit concerns His relation to the believer. Every phase of the believer's life, from conversion to consummation, is under the gracious influence of the Spirit.

Paul, in Galatians 2:20, refers to this life as a mysterious (mystical) one in which the believer is dead but living. With the old man crucified (Rom. 6:6) but the new man living in a state of dependence upon Christ.

It is God's purpose that all believers should live a life of increasing likeness to Jesus Christ. The Spirit is given and abides within the believer to accomplish this in three ways. (1) He reveals, through the Word, the fullness to be had in Christ. (2) He creates in the believer's heart a desire for the fullness, and (3) He then acts as the channel for its transmission to the believer. As such He is —

### The Spirit of power (Rom. 8:1-11)

Who applies the "no condemnation" of verse one to the believer's consciousness. The first step needed by each believer is to see himself as standing in the righteousness of God. That imputed righteousness given as a result of being in Christ. When this is seen then there is opened up to the mind and heart the real liberty which belongs to believers.

The work of the Spirit in the believer as the law of life (v. 2) freeing him from

the law (controlling principle) of sin and death, makes possible the "no condemnation" of verse one. There is no condemnation possible, now or ever, for those in Christ.

Such deliverance, impossible under the law (v. 3), God has accomplished through Christ. Making possible a holy life for those walking by the indwelling Spirit. (v. 4)

Though the sin connected with the flesh has been dealt with (condemned) (v. 3), it has not yet been removed. The redemption of the body lies in the future (2 Cor. 5:4). Verses 10 and 11 assure us that God's salvation is complete. That these perishing bodies will be redeemed in His own good time. Until then they are His dwelling place on earth through which He displays His righteousness as we submit to the Spirit's control.

Verses 5 through 8 draw a contrast between those who are lost and those who are saved. To "mind" the things of the flesh (v. 5), to be "carnally minded" (v. 6), is to be concerned with the physical, mental, and spiritual lusts. To be naturally human without Christ. This is death now and forever.

To "mind the things of the Spirit" is to be concerned with salvation, the person of Christ, the fellowship of believers, the Word of God, prayer, praise, the coming of Christ, etc.

Those who are humanly-minded cannot please God, even in their worship of Him (v. 7-8). But, (v. 9) you are not "in the flesh" if the Spirit of God is living in you. Here is the distinctive mark of a true Christian. That he is indwelt by the Spirit of God. "Now if any man have not the Spirit of Christ, he is none of His." (v. 9) Therefore the Spirit is —

### The Spirit of adoption (Rom. 8:12-17)

"... but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (v. 15)

Since the believer is in Christ, indwelt by the Spirit, the bondage to sin has been broken. He is no longer under obligation to the body to obey its lust (v. 12). "For if ye live after the flesh you are dying" (v. 13); but if in cooperation with the Spirit you put away the lust of the flesh, you shall live.

Verses 14 through 17 speak of sonship and the Spirit's leading as proof

of God's acceptance of the believer. "Sons of God" (v. 14) means adult sons, those come of age. By the action of the Holy Spirit believers are placed as adult sons in God's family and are moved to cry "Abba, Father." (v. 15) "The Spirit Himself beareth witness with our spirit that we are the children of God." (v. 16) Not only children of God, but also heirs of God and joint-heirs with Christ. (v. 17) We, who belong to God, are candidates for Glory. To us the Holy Spirit is —

### The Spirit of hope (v. 18-27)

Hope that is sure. Certified by the Father on the basis of the Son's sacrifice, and verified in the believer by the Spirit.

Victory is accomplished! We await its consummation. What a day that will be! Nature restored to its pre-fall condition; death and decay removed forever; peace in all life, plant, animal, human; sin and its limitations of space-time eliminated; dwelling in the Glory of the Eternal God. No wonder the apostle cries out that "present sufferings" are nothing. (v. 18)

Believers who have this hope can hardly wait the coming glory. (v. 23) They yearn deep within (groanings) as does all nature (v. 22) for the end of all corruption and death. Here again, the Spirit, knowing our limitations, our "infirmity" (v. 26) prays for us in accordance with God's will for our lives. (v. 27) Therefore —

### In remembrance

Let us remember that the life we now live belongs not to us, but to him who died to redeem us. That this life, as pictured in the epistles, simply could not exist except for the Holy Spirit's enablement.

The Holy Spirit alone can impress life-giving convictions within us. He alone can gird us with unlimited power for the tasks before us. He alone can inspire and bring into being the church. He is our comfort, our stronghold in life and in death.

### Life and Work

Dec. 9, 1973

John 14:16

Romans 8:1-27

Galatians 2:20

CAUTION...  
COOPERATIVE  
PROGRAM  
DOLLARS  
AT WORK!



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.

## Ohio convention names Sunday School director

COLUMBUS, Ohio (BP) — Michael R. Collins, Sunday School department associate in the Florida Baptist Convention since 1970, has been named director of the Sunday School department for the State Convention of Baptists in Ohio, effective Dec. 1.

Collins was elected to the position by the Ohio Convention's executive committee, meeting here.

A native of Jacksonville, Fla., Collins will fill the staff position vacated last July when Charles E. Raley, Sunday School director for Ohio Baptists, resigned.

The new Ohio Sunday School director is a graduate of Carson-Newman College, Jefferson City, Tenn., and of Southwestern Seminary, Fort Worth.

## THE WHOLE WORLD

needs the  
**COOPERATIVE  
PROGRAM**



### Used pews for sale

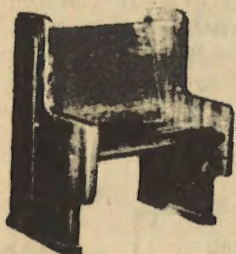
excellent condition, with cushions  
36 pews 13', 22 pews 12', 20 pews 6'  
can be seen at

First Baptist Church  
1201 Louisiana  
Little Rock, Ark.

Contact:

Central Mfg. Co.  
P. O. Box 695  
N. Little Rock, Ark. 72115  
Phone: 374-6008

## CHURCH FURNITURE



At  
A  
Price

Any Church Can Afford  
**WAGONER BROTHERS  
MANUFACTURING CO.**

Write or Call  
Phone OR 5-2468  
BOONEVILLE, ARKANSAS

## A smile or two

Students are happy over the fuel shortage. Mother Nature says it isn't nice to burn the midnight oil.

\* \* \*

Remember the good old days when we were living in a fuel's paradise?

\* \* \*

Washington politicians are so "bug" conscious, one answered the phone, "Who's crawling?"

\* \* \*

Hope is . . . keeping alive the dreams of youth, even in the midst of defeat and disappointment.

\* \* \*

The class was discussing the Boston Tea Party.

"Do you think it was right for the Colonists to throw all that tea into Boston Harbor?" asked the teacher.

"No," was the unanimous reply, "they were causing POLLUTION!" — *Successful Farming*, 8-73.

\* \* \*

First student: "You look all broken up. What's wrong?"

Second Student: "I wrote home for money for a study lamp."

First Student: "So what?"

Second Student: "They sent the lamp."

## Entertainment for Church groups

Puff the magic clown  
Magic shows for all ages  
\$40 plus travel  
(501) 767-3202 (Hot Springs)

## Custodian Needed

West Little Rock church  
Full or part-time  
Call: 663-8303

## For Sale USED SCHOOL BUSES

Chevrolet, Ford, GMC  
'65, '66, and '67 models  
54, 60, 66, and 72-passenger

Contact: **Drew Illing**

**Illing Bus Lines**  
Sweet Home, Ark.  
501 374-3735

## Attendance report

Church	Nov. 25, 1973 Sunday School	Church Training	Ch. adms.
Alexander			
First	88	51	
Vimy Ridge	70	37	1
Alicia	29	32	
Alpena	62	25	1
Alma, First	370	105	2
Barton	120	87	
Beirne, First	62	42	
Berryville			
First	139	55	
Freeman	117	59	
Rock Springs	95	67	
Caledonia	37	19	
Camden, First	455	152	
Clinton, Friendship	72	26	
Concord, First	97	37	
Conway, Second	365	103	3
Crossett			
First	536	189	
Magnolia	205	125	1
Mt. Olive	367	211	3
Des Arc, First	189	61	
Forrest City, First	737	125	11
Ft. Smith			
First	1132	230	5
Grand Avenue	681	286	3
Moffett	286		
Temple	137	73	1
Trinity	182	95	
Windsor Park	651	209	5
Gentry, First	141	62	
Grandview	92	54	
Gravel Ridge	194	95	1
Greers Ferry, Westside	110	50	
Hampton, First	151	61	1
Hardy, First	102	52	4
Harrison			
Eagle Heights	260	116	1
Woodland Heights	70	56	
Helena, First	254	91	
Hot Springs			
Grand Avenue	349	189	6
Leonard Street	99	82	1
Park Place	380	102	
Hope			
Calvary	197	82	1
First	460	142	
Hughes, First	183	45	
Jacksonville			
First	385	105	
Marshall Road	290	110	3
Johnson	48	41	
Lambrook, First	119	92	
Lavaca, First	289	118	
Lexa	161	79	
Little Rock			
Crystal Hill	145	72	
Geyer Springs	639	200	3
Life Line	537	161	1
Martindale	98	50	
Sunset Lane	176	81	2
Woodlawn	112	37	
Magnolia, Central	608	190	1
Melbourne	163	121	
Mena, Dallas Avenue	140	71	
Monticello, Second	250	100	1
North Little Rock			
Baring Cross	584	166	1
Calvary	414	158	3
Levy	413	129	4
Paragould			
Calvary	196	172	1
Center Hill	138	90	10
East Side	173	93	
First	452	123	
Paris, First	379	91	3
Pine Bluff			
Centennial	154	81	1
First	643	131	2
Green Meadows	49	36	
South Side	610	108	2
Prairie Grove, First	157	91	
Rogers, First	503	112	
Russellville			
First	430		2
Second	174	62	
Sheridan, First	258	96	
Springdale			
Berry Street	129	55	
Caudle Avenue	115	64	1
Elmdale	308	96	6
First	917		3
Oak Grove	75	28	
Uniontown	74	44	
Van Buren, First	483	159	1
Mission	21		
Vandervoort	50	23	
Warren			
Immanuel	294	83	2
West Side	58	34	
West Helena	279	91	1
Second	192	96	1
W. Memphis, Vanderbilt Ave.	106	53	1
Wooster, First	108	86	



## Southern Baptist datelines

### S. C. Convention calls for label on liquor; opposes gambling

CHARLESTON, S. C. (BP) — The South Carolina Baptist Convention in its 153rd annual meeting called for a label to go on all alcoholic beverage containers warning that the contents might be harmful to health, opposed legalized gambling in all forms and urged cooperation with government officials in conserving energy.

In a meeting here that one "messenger" described as "three days of complete harmony with not a dissenting voice," the convention adopted a 1974 Cooperative Program (unified) budget of \$6,375,000, an increase of \$325,000 over the 1973 budget.

Of the Cooperative Program receipts, 34 percent will go to Southern Baptist Convention causes and 66 percent for use in South Carolina.

In other action, a committee was given the responsibility for studying the possibility of a new conference center for the convention and was instructed to report at the 1975 meeting.

In the absence of crucial issues, messengers gave primary attention to the

program's main speakers, including three laymen.

The lay speakers included SBC President Owen Cooper; Jimmy Carter, governor of Georgia; and the 1973 South Carolina Baptist President Patrick L. Baughman, a Wagner businessman.

Cooper hit hard at what he called "mere token support" for mission endeavors and commended the "great multi-million dollar mission program" of the SBC.

Carter said, "A Christian should allow his Christian influence to show in everything he does. I am a Christian and governor of Georgia, a Christian and a farmer..."

Named president of the South Carolina convention for 1974 was James R. Bruce, pastor of First Church, Inman, and first vice-president of the convention for 1973. Bruce was elected on a third ballot of four persons nominated, a convention spokesman said.

Of three resolutions presented, one by R. H. Patterson called for a label to go on alcoholic beverage containers,

somewhat similar to cigarette packages, to warn that contents might be harmful to persons.

The resolution opposing legal gambling referred to a study in the South Carolina legislature on parimutuel (horse racing) betting, the spokesman said.

Another resolution on conserving energy called for nothing more specific than cooperating with government officials in the matter, the spokesman said.

The 1974 meeting of the South Carolina convention will be Nov. 12-14 in Township Auditorium, Columbia, S.C.

### Cooperative Program gifts rise to record total

NASHVILLE (BP) — The Southern Baptist Convention's unified Cooperative Program budget ended the 1972-73 fiscal year \$745,050 above operating and capital needs, pushing receipts from SBC churches to the highest total in convention history.

Gifts in September totaled \$2,929,817 (19.59 percent above the same month last year) to increase the 12-month Cooperative Program total to \$33,832,932.

That figure represents an 8.48 percent increase over last year, the highest percentage of increase from one year to the next in a decade, according to John H. Williams, finance planning director and assistant to the treasurer of the SBC Executive Committee.

### Baptist world relief project leads to stable water supply for Limbe

LIMBE, Haiti (BP) — A Baptist world relief project set off a chain of events here that is unexpectedly resulting in establishment of a stable water supply for the citizens of this municipality.

Steps toward the water supply actually began several years ago when an electrical shortage at the Baptist hospital (Hospital Le Bon Samaritain) became a concern of the Baptist World Alliance (BWA) relief committee, a BWA spokesman said.

Nighttime obstetrical deliveries and emergency surgery were difficult for medical personnel because the lanterns gave inadequate light. Carrying torchlights required an extra hand that wasn't always available.

With help from Bread for the World, the German welfare organization, money was provided to solve the power shortage by installing a small hydroelectric power plant on the Limbe River, the BWA spokesman said.

The hospital has since had a steady supply of electricity. In fact, power production from the Limbe River project is greater than the hospital needs, so power has been made available to the

municipality of Limbe, the spokesman said.

Success of the hydro-electric project also prompted thoughts about furnishing water to the people. The people of the town previously had numerous wells affording mucky water at depths from three to 15 feet.

Lowering of dirty buckets into the water made the wells a hazard, as did the human excrement often thrown on the ground or in shallow latrines within a few yards of the wells, the BWA spokesman said.

The new power source has made possible the drilling of a 76-foot well and the installation of a pump which delivers 20 gallons of water per minute. After completion of a reservoir, the water reportedly will be available to a substantial number of Limbe citizens and thousands of people who frequent the market place on Tuesdays and Saturdays.

Hopefully, the well will measurably decrease the number of intestinal diseases to be treated in the area, the BWA quoted Dr. William H. Hodges, the hospital's director, as saying.

#### Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

ARKANSAS BAPTIST NEWSMAGAZINE  
525 West Capitol Ave.  
Little Rock, Ark. 72203