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Arkansas Baptist State Convention

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Arkansas Baptist

news magazine

FEBRUARY 2, 1967

Personally speaking



What of the poor?

WHILE we Baptists have been studying the surprisingly appropriate Book of Amos, our Methodist brethren have been engaged in an equally appropriate depth study of the War on Poverty.

As chairman of the board of the Economic Opportunity Agency of Pulaski County, I have recently had the privilege of participating—on successive Sundays—in the Methodist study in three Little Rock churches.

You will have to hand it to the Methodists for a characteristic alertness for applying the gospel to the issues of life. In the present study, they have, as usual, come up with outstanding literature.

Topping their current study books is a paperback by Dr. J. Edward Carothers, *Keepers of the Poor*. Anyone interested in knowing who the poor are, why they are poor, and the blame and responsibility that rests upon American church members in this area should get this book and study it. It can be ordered from the Joint Commission on Education and Cultivation, Board of Missions of the Methodist Church, Service Center, 7820 Reading Road, Cincinnati, Ohio 45237, and the cost is \$1.

Christians are interested—or should be interested—in the War on Poverty not primarily from the standpoint of sociology, economics, or politics, but from the standpoint of the Christian religion and the Person who is its great Center. As Dr. Carothers emphasizes, we should help the destitute to rise above their poverty for their own sakes as persons made to be in the image of God.

Dr. Carothers disagrees with those who see the Kingdom of God as something Christians can build. The Kingdom does not need to be built, it is here, he declares. For, he reminds, the Kingdom of God "is God's will that has already moved in upon us to demand our answer to its conditions."

Our need today is the same as it was when Christ first came preaching that "the Kingdom of God is at hand." It is the need to repent and believe the good news [gospel].

All of which seems to be another way of saying that the continuing guidelines for us Christians, regardless of our denominations or situations in life, is:

"What would Jesus do?" and "What would Jesus have me do?"

Our great authority, of course is the Bible and the leadership of the Holy Spirit.

For a starter on this question of what the Christian

should do about the poor, you might like to take your Bible and, with the help of a concordance, mark what is written there about the poor, both in the Old Testament and in the New Testament.

Erwin L. McDonald

IN THIS ISSUE:

BAPTISTS from over Arkansas gathered last week in Hot Springs for the annual Evangelism Conference at Second Church. We have a full report and pictures on pages 6 and 7.

IT was another busy week for Arkansas legislators and our Capitol Hill reporter, Dr. W. Henry Goodloe, was there. His chronicle of happenings is on page 4.

AT the recent Executive Board meeting of the Arkansas State Convention, committees were named and meeting dates selected. Dr. S. A. Whitlow, executive secretary, lists them for you on page 5.

ARKANSAS' record giving to the Cooperative Program in 1966 is detailed in the annual report by associations and churches—pages 16 through 19.

'WHAT happens between Sundays?'... 'The soup saved the day'... 'Glossalia: today and yesterday'... 'Far off, but made near'... these are the intriguing titles of our regular columnists. Harriet Hall is on page 5; Bernes K. Selph, page 8; Herschell Hobbs on page 10; and Ralph Phelps Jr. on page 14.

FOR young folks only—unless you want to try your adult hand—the President Lincoln puzzle on page 20.

COVER story, page 11.

Arkansas Baptist newsmagazine

February 2, 1967
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Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

EDITOR'S NOTEBOOK

Chicago, hot, cold

CHICAGO, Jan. 28—In a week that opened here with balmy weather (a record 65 degrees Tuesday) and ended with the worst blizzard in the city's history (26 inches of snow by Friday night), the Southern Baptist Hospital Association held its annual meeting at the Sheraton-Chicago hotel.

"Financing Baptist Hospitals in Today's Economy" was the program theme. And the hospital administrators discussed the pros and cons of Medicare; gazed into their crystal balls for some inkling as to what denominational and governmental relations will be in the future; listened attentively to an expert on "How to Organize a Fund Development Program"; and dared to consider what is involved in "The Use of Federal Funds in a Baptist Hospital."

As would be expected, federal funds for Baptist hospitals turned out to be the high point of interest, if not of blood pressure, in the program discussions.

The association seemed to agree just about unanimously that Medicare is here to stay and that the Baptist hospitals will have to make this ministry available to their publics whether the hospitals like it or not. A straw vote revealed that all of the Baptist hospitals but one had already signed the compliance papers for participation in the Medicare program. (Even Texas, a stronghold against accepting public funds for private institutions, has declared in a vote by its Baptist State Convention that participation of its hospitals in the Medicare program is no breach of the principle of separation of church and state, inasmuch as the contract is mainly one between the government and individuals.)

The crystal gazing was under the direction of Dr. C. Emanuel Carlson, executive director of Baptist Joint Committee on Public Affairs, Washington, D. C.

Always the professor with the scientific approach, Dr. Carlson did not venture out on any limbs that might be sawed off with him. He concluded an interesting discussion of how institutions developed in our society, with three principal predictions:

1. A projection of the present trend of health services indicates that we are fast moving from the situation in which these services have been the privilege only of those able financially to afford them. We are rapidly coming into the day in which health service will no longer be a privilege for the well-to-do but the birthright of all Americans.

2. In hospital service, as in many other areas of life, there is a decided trend from general practice to specialization. The hospital of the future will have to be a huge institution, or one affiliated with an assort-

ment of other institutions. A small, independent hospital will not be able to provide the diversity of services demanded of it. This new day of specialization will definitely have to be taken into account in the structuring of hospitals for the future.

3. The church has looked upon the provision of health services, in the past, as being a medium through which to express its Christian concern, over and above what it had to do. But with the new idea of each person being entitled to health services as a human being, the involvement of the church in this area becomes a duty.

Chief protagonist for the use of public funds for Baptist hospitals was Dr. W. K. McGee, who is director of the Department of Denominational Relations of North Carolina Baptist Hospitals, Winston-Salem, N. C.

Dr. McGee said that we Baptists are not the only ones concerned with keeping a wall of separation between church and state. Both the Congress and the Supreme Court of the United States have "demonstrated their intention of protecting this principle," he said.

In North Carolina, with the almost unanimous approval of the General Board of the Baptist State Convention, the Baptist Hospital at Winston-Salem is receiving \$11,500,000 from the government for its new Medical Center Development Program, Dr. McGee reported. This grant is just a little less than half the total cost of the project, he said.

Never-say-die objection to all federal grants for Baptist hospitals was sounded by businessman, Baptist layman R. Earl O'Keefe, president of the board of trustees of the new High Plains Baptist Hospital, Amarillo, and president of Amarillo Area Foundation, Inc.

Mr. O'Keefe described voluntariness and the right to free choice and individual volition as "key words in expressing God's plan for man" and as "the essence of our Christian faith." Acceptance of federal funds for Baptist hospitals would be "inconsistent with the Christian principle under which our hospitals should be operated," he said.

Declaring himself against accepting any government financial support, Mr. O'Keefe urged that Baptists "continue to seek the means" for paying their own way. He said the Amarillo hospital will have a \$6¼ million plant financed on a voluntary basis. "We have not found it necessary or desirable," he said, "to seek government funds for constructing and equipping this 240-bed facility. We will open for business with a cash working capital account of approximately one-quarter million dollars. We do not anticipate the desire or the need to seek government aid for future operation."

One thing continues to be clear: Southern Baptists in general seem to be for separation of church and state. But they have widely differing ideas as to what constitutes "separation."

The people speak

That's traveling!

Here's another evidence to prove that the Gospel may be spread in many ways. Mrs. Hamp Dockery found this note attached to a tiny red balloon in their cotton patch:

"If you receive this note, please write the First Baptist Church of Englewood, Colorado, Box 2541, Zip 80110, and you will receive a gift. I will also receive a gift when you send in my name. This is a Sunday School contest."

Although the sender failed to give his or her name, the following scriptures were copied on the note:

John 5:24 "Verily, verily, I say unto you, he that heareth my word, and

Christian Civic Foundation

Officials desire public opinion

BY W. HENRY GOODLOE

At its Annual Meeting, held earlier this month at the Second Baptist Church, Little Rock, the Board of Directors of the Christian Civic Foundation passed some resolutions, copies of which have been sent to the president of the Senate and the Speaker of the House, to the director of the Alcoholic Beverage Control Board, and to the Governor, as the contents related to the several areas. Very appreciative replies have already been received regarding some of these resolutions, indicating the eagerness of our governmental representatives to know the feelings and opinions of different people over the state. We think you will be interested in seeing four of these resolutions as passed by the Board and sent to the proper persons.

1. "Be it resolved that the Christian Civic Foundation of Arkansas, Inc., go on record as respectfully requesting the Alcoholic Beverage Control Board to enforce the regulations governing the sale of alcoholic beverages to minors."
2. "Be it resolved that this organization, the Christian Civic Foundation of Arkansas, Inc., go on record as respectfully requesting the Governor and the Alcoholic Beverage Control Board to give careful heed to the expressed concerns and opinions of the elected officials, such as sheriff and mayor, relative to the moving or granting of liquor licenses in the particular areas affected by these elected officials."
3. "Be it resolved that we of the Chris-

believeth on Him that sent Me, shall not come into condemnation; but is passed from death unto life."

John 3:16 "For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Mrs. Dockery is the Church Clerk of the Plum Bayou Baptist Church, Wright, Ark.

— Darrel L. Heath, Pastor, Plum Bayou Baptist Church, Wright, Arkansas.

Forbid them not

"But Jesus called them unto him, and said Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Lk. 18:16).

To the cries of little children, we are often prone to say

When you are a little older, then you can know the way.

You must be old enough, God's plan to understand.

And so the years slip by, and the child becomes a man.

The home is quiet now, and lonely as a tomb.

The sound of childish laughter, no longer fills the room.

Instead a mother's weeping, pervades the darkened night.

For the child no longer questions his destiny or plight.

Too young for what? I ask you. Too young to understand?

Believing is the child's way, but doubting is the man's.

Christ saves the little children, from sin and lives of shame.

So lead your child to Jesus, for tears will only blame.

—Mrs. W. E. Rigdon, Rt. 1, Dover, Ark.

'Encouraging examples'

I have worked for Arkansas Baptists for eleven years, five months, and eight days, and this is my first letter to the editor.

I was at the University of Arkansas last week and, while visiting in the dorm discovered something which should give us all hope for the future.

I talked with a young man who wanted to apply to be a summer missionary but had been worried about whether he was able to have a "non-productive"—financial, that is—summer. I learned that two of his fellow students had not only insisted on his applying to become a summer missionary but had also offered to lend him money for the next school year with money they would earn this summer.

You see, both of these students served as summer missionaries last summer. One had worked with street gangs in New York City through our Polish Baptist Church. Another, a first string basketball player at Arkansas A&M last year and graduate student at the University now, had done hard physical labor at a work camp in Europe.

Dr. McDonald, I could not refrain from comparing this enthusiasm for giving the gospel to the world with my own poor stewardship.

While there are many discouraging signs on the horizon, there are some encouraging examples also.—Tom J Logue, State Student Director, Baptist Building, Little Rock, Ark.

tian Civic Foundation of Arkansas, Inc., recommend to the citizens of our state that they give their hearty support and commendation to the Governor and the Legislature for the proposal to make a thorough study of the prison system in the state of Arkansas to the end that rehabilitation become the guiding principle in the treatment of law offenders."

4. "Be it resolved that a letter be written on behalf of the Christian Civic Foundation by our Executive Director to Mr. Fred Schmutz of Television Channel 2 of Conway, commending him for the policy of self regulation being followed with regard to the programs presented by Channel 2."

Person to person communication by the individual with his representative is the best method of expression where this is possible. A telephone call, long distance or otherwise, is the next most effective contact. A personal letter is very good. Perhaps group resolutions would come fourth in degree of importance, depending upon the scope and geographic representation and total public involved.

It should be noted that the Christian Civic Foundation of Arkansas, Inc., is an organized and official cooperative agency for approximately one-half million people in Arkansas. A united approach by an earnest group like this can be a powerful influence in helping a good cause when the individual finds means of expression. Study to be informed!

Executive Board**Committee meetings set for '67**

THE EXECUTIVE Board named the following committees and set the dates for their meetings for 1967 at their meeting in Little Rock in January:

NOMINATING COMMITTEE, K. Alvin Pitt, Chairman; 1967, Harold Hightower; 1968, K. Alvin Pitt, Gerald Jackson; 1969, W. V. Philliber, James Sawyer.

OPERATING COMMITTEE, Wilson Deese, Chairman; 1967, Wilson Deese, W. Harold Hicks; 1968, Andrew Hall, R. A. Bone, R. C. Johnson; 1969, Charles Dillard, John McClanahan, L. B. Stallings.

PROGRAM COMMITTEE, Dean Newberry, Chairman; 1967, Harold Anderson, Carl Bunch, S. M. Cooper, L. D. Eppinette, Harold Hightower, Carl Kluck, Hugh Owen, J. N. Shoptaw, Morris Smith, Kenneth Threet, R. L. South; 1968, Phil Beach, Sardis Bever, Dean Newberry, K. Alvin Pitt, Dale Ward, Bob L. Wright, Glenn Hickey, Damon Shook, Gerald Jackson, Earl Verser; 1969, Stanley Smithson, Roy Cook, Klois Hargis, Ben F. Philbeck Jr., Tom Bray, Cecil Tedder, James Sawyer, Paul Stockemer, J. C. Myers, W. V. Philliber, Jack Pollard.

FINANCE COMMITTEE, Tal Bonham, Chairman; 1967, Tal Bonham, Glen Clayton, R. B. Crotts, J. D. Dryer Jr., Cline Ellis, Shaw Griffin, Leo Hughes, Mrs. R. H. Jones, John Maddox, I. M. Price, Andrew Seliffe; 1968, Charles Bernard, J. T. Daniel, W. T. Flynt, Eugene Moore, Leslie Riherd, Austin Rogers, Eugene Ryan, Homer Speer, Truman Spurgin, A. B. Carpenter; 1969, C. J. Pearson, Clarence Anthony, Harold Brewer, Delbert McAtee, Charles Belknap, Coy Sample, O. Phillip May, Harold Ray, Herb Hollingsworth, Emmett Pipkins.

EXECUTIVE COMMITTEE, Thomas A. Hinson, Chairman; Thomas A. Hinson, K. Alvin Pitt, Wilson Deese, Dean Newberry, Tal Bonham.

MEETING DATES

EXECUTIVE BOARD, Tuesday, Jan. 10, 10:30 a.m.; Tuesday, Aug. 22, 10:30 a.m.

OPERATING COMMITTEE, Tuesday, Jan. 10, 10:30 a.m.; Tuesday, Mar. 7, 10:30 a.m.; Tuesday, May 9, 10:30 a.m.; Tuesday, July 11, 10:30 a.m.

PROGRAM COMMITTEE, Tuesday, Apr. 11, 10:30 a.m.

FINANCE COMMITTEE, Tuesday, Aug. 1, 10:30 a.m.

The Program Committee is basically a study committee. Before the Board enters a new area of work or makes a major revision in a present program, the Program Committee makes a study of the proposal and makes recommendations to the full Board.

Once a program of the Board has been adopted the Operating Committee

is charged with the responsibility of executing the program according to the guidelines set up by the Board.

The primary function of the Finance Committee is to undergird the programs of the Board financially and to recommend a proposed budget to the Executive

Board for its approval with any needed revisions.

The Executive Committee is made up of the chairmen of the Board's committees, together with the president of the Board and the president of the Convention.

It is the function of the Nominating Committee to name the committees of the Executive Board. — S. A. Whitlow, Executive Secretary.

**Feminine intuition**

by Harriet Hall

What happens between Sundays

"It's a beautiful day in the Ozarks," said a friend at church the other day. This was a particularly beautiful Sunday. The sun was bright as it streamed through the rainbow colors of the Italian glass windows. The choir and musicians performed in fine fashion. The minister had a good sermon, if I may say so. The congregation was very attentive.

At the close of the service some newcomers in our city came forward to join the church. That evening we had another good warm service. A young man—a student—was baptized.

It had been a good day. As I reflected on it I recalled that recently one of the women had told me that her small youngster had made a passing remark about the pastor, indicating that he thought he had nothing to do except preach on Sunday. "What happens between Sundays?" he wanted to know.

I began to add up in my mind's eye some of the things that had happened during the past week—a more or less typical week in the life of one preacher and his family:

My husband had conducted a funeral for a long-time member of the church. A young married woman had called for a conference on what Baptists believe. A graduate student came by to ask for help and borrow some books. One morning the phone rang at 3:30 A. M. It was the hospital. They were asking for blood donors on a special emergency case. My husband has a rare type. A coed came over and we talked about her problems. Another came to talk about a friend's problems. A man came from out of town to get some counsel of a personal nature. A girl came by to talk about her forthcoming wedding. A recently divorced woman asked for counsel. A young man asked for help in getting a job. A mother asked for help in getting a job for her daughter. There were several calls for special prayer for loved ones. A woman called wanting some help on interpreting a specific Bible passage. I took this call in my husband's absence and managed to find some answers. A man came by looking for work. He had slept outdoors the night before in 30 degree weather. He had no coat. After a good many years one learns to be a fairly good judge of the accuracy of these stories. We believed him, gave him some work, clothing, and help.

In addition to the above, there were many letters to be answered, civic affairs to attend, additional church meetings, visits to prospective members, hospital visits, three messages to prepare, and a number of committee meetings to attend. Small wonder he asks that the first hour of each day be his alone for meditation and Bible study.

It is not all a rosy picture—the between-Sunday activities—but what a privilege to be used in His service. Edwin Markham's poem, "Inbrothered" comes to mind:

There is a destiny that makes us brothers;

None goes his way alone:

All that we send into the lives of others

Comes back into our own.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

Says first requisite of preaching a sense of divine call, direction

IN a sermon on "Evangelistic Preaching," Dr. Ray Roberts, of Columbus, O., executive secretary of the Ohio Baptist Convention, said that "real preaching ought to be a message from a God-prepared man."

A prerequisite to preaching, said Dr. Roberts, is for the preacher to know of a certainty that God has called him to preach. Other needs of the preacher were indicated as fellowship with others called of God to preach and a deep conviction on the part of the preacher that he is where God wants him to be.

"If I had resigned to the Ohio Baptist Convention as often as I have resigned to my wife, and if I had moved just a mile each time, I'd now be in the middle of the Pacific Ocean," the big redhead confided.

Said Dr. Roberts:

Evangelistic preaching is declarative preaching. In this it is like the preaching we read about in the New Testament. This is the kind of preaching that turned the world upside down.

We preachers can't learn everything. But we better find a few things we can be dead-sure about.

Evangelistic preaching must be prophetic. The evangelist sometimes has to help people to see that they are lost before he can get them saved. We ought not to preach hell, though, till we can plead with our hearts broken.

Evangelistic preaching must be preaching that glorifies the New Testament church. We have come to a day in which all a fellow has to do to get out a best-selling book is to write a book knocking the church.

Of course, some things calling themselves churches are not much more than glorified country clubs. They are like the lower part of a boiler—all steamed up but not knowing what's cooking.

The only thing wrong with the church is what we are doing to it. A lot of independents out our way are running the church down and its tools and methods for promoting the work, and then slipping into the side doors of our book stores to buy every plan we have.

But we must not depend on methods without prayer. Some of you could call off prayer meeting and the most of your people would be six months finding it out.

We hear a lot of people saying, "We have to do something for our young people." But we don't need a thing for the young people but a well-organized Training Union. We don't need any new organizations. We just need to use what we have. And any church organization that is not basically evangelistic ought to be abandoned.

A lot of our people will shed crocodile tears for lost souls in Japan or somewhere else on the other side of the world but would not go across the street to witness to a lost neighbor.

God's plan for saving a lost world is to sow it down with New Testament churches. New Testament, evangelistic preaching is vigorous preaching and it gets results. Our text (Acts 2:14) says that Peter "stood up and lifted up his voice."

In North Carolina, where I grew up, we don't think a fellow has preached if he is not walking on the lower six inches of his cuffs, wet all over with sweat, and so hoarse he will not be able to speak above a whisper before next Wednesday night, by the time he finishes his sermon.

We are God's messenger boys. Our job is not to tamper with the message but to deliver it. We ought to preach always for results. Let's do something even if we sometimes do the wrong thing. It is better to shoot at something and miss it than to aim at nothing and hit it.

In another message, on "The Word of Life," from the text: "And he brought him to Jesus" (John 1:42), Dr. Roberts said:

The most important thing you can do for anyone is to bring him to Jesus. We Christians are accountable for bringing others to Jesus. This is something that can be done only by Christians.

Speaking on "The Greatest Weapon of Satan" (Amos 6), Dr. Roberts said:

There is a great prevalence of a seeking for something for nothing, in our society. We Baptists are always looking for a way to make less demands on our people.

We need to look to Jesus as our only true example of the kind of life we are to live. Following Christ is a greater challenge than anything else men are giving their lives to today. The follower of Christ is a happy person. The reason so many church people are miserable is that they are not following Christ.

The happiest preachers are those who have learned that they can lose themselves in the service of God and that the most important thing to know is the will of Christ.

The greatest danger is letting the devil tell you that you have plenty of time. Christ is counting on you to be somebody. Do not listen to Satan as he tells you to put off following Christ.

Church not out of date, just needs a ' revival

The God-is-dead, so-called "theology" is nothing new, declared W. D. Lawes, of the staff of the Evangelism division of the Home Mission Board, Atlanta, in a sermon to the Arkansas Evangelism Conference. It was taught by Fredrick Nietzsche (1844-1900) and resulted in the rise of the Nazis and the blood-bath of World War II, he reminded.

Referring to the modern exponents of the "God-is-dead" idea, Lawes said: "It is fashionable today to find fault with the church. Some are declaring that the church is out of date and out of place in the 20th century. But the church is not out of date, it just needs a revival."

As a pattern for church growth, Mr. Lawes pointed to references in Acts showing the progress of the early church. He cited: Acts 1:8; 6:7; 9:31; 12:24; 16:5; 19:20; and 28:30, 31.

The best way of reaching people for Christ is the method used in the earliest days of the church—the personal confrontation of a lost person with Christ, he said.

"What would Paul do today if he should come upon one of our great cities?" asked Mr. Lawes. "Judging from what he did when he was here, he would preach the gospel. For Paul went from city to city and concluded his ministry in Rome, the capital of the ancient world."

The great motivation for New Testament evangelism is a Christlike love, declared Mr. Lawes. This is a love that makes it possible for Christians to love "the despised and the rejected," he said. "The world can argue with you about many things, but it cannot argue with the logic of Christlike love."

God's care for his own

GOD has made adequate preparation for every experience of his children, Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, said in a sermon to the State Evangelism Conference last week in Hot Springs.

Taking as a text I Peter 3:18, Dr. Whitlow said:

Realizing that God knows about our every need and that he cares for us and has made provision for us, we should resolve that, come what may in our lives, by God's grace we will accept every experience as an occasion to glorify God.

Peter was writing, in the scripture before us, to encourage Jewish Christians in Asia Minor who were suffering for their new faith. He realized that some of the new Christians would be tempted to return to Judaism. He reminded them that their suffering was something that would pass: ". . . though now for a season. . ."

If God wants to grow a mushroom, he can grow it over night. But if he wants to grow an oak, it takes decades. We do not develop Christian character by always having everything according to our desire. Often it is through great sorrow and suffering that our lives are built.

Few people suffer for righteousness' sake. Most of our suffering is not for righteousness' sake.

Our text tells us that Christ has "once suffered for our sins. . ."

Sin entails suffering, often involving the suffering of the innocent for the sins of others. We say it would not be so bad if the sinner bore all the brunt for his sin. But no one sins unto himself. Often the innocent are hurt. And where there is sin there will always be suffering.

Some of us may be suffering physically because we have broken God's laws.

Who of us has not suffered hours of remorse because of something unkind and cutting we have said to someone we love very much?

When we have sinned, a change of geography will not solve our problem. David, in his sin, cried: "Oh, that I had wings. . ."

"All have sinned and come short of the glory of God."

But there has been a divine substitution. I cannot explain it, but, thank God I have experienced it. Christ took our place and as he did for us on the cross, he prayed: "Father, forgive them, for they know not what they do."

Only Christ can save. And the vicarious suffering of Christ constitutes the heart and center of Biblical revelation and of the gospel. God has perfectly blended his justice with his mercy in the outstretched arms of Christ on the cross.

TOP: Dr. Walter Yeldell, host pastor, and Dr. and Mrs. W. J. Hinsley. Dr. Hinsley, now in his 90th year, was pastor of Second Church, Hot Springs, at the time of his retirement.

CENTER: Arkansas Evangelism Secretary Jesse Reed, left, with out-of-state program personalities Dr. Ralph Smith, Austin, Tex.; A. W. Clodfelter, Hayti, Mo.; Dr. Ray Roberts, Columbus, O.; W. D. Laves, Atlanta, Ga.; and George Sisler, Wardell, Mo.

BOTTOM: Arkansas Music Secretary Hoyt Mulkey holds practice with Arkansas Music Men, just ahead of opening session of conference.



Graham to Michigan

Garrett Graham, pastor of South Highland Church, Little Rock, for the past five years, has accepted a call to become pastor of Middlebelt Church, 943 Middlebelt Road, Inkster, Mich.

Inkster is one of the suburban communities of metropolitan Detroit. The Middlebelt Church congregation has been organized into a church for nine years. They have a membership of 700. They have 7½ acres of land, and an educational plant that is capable of taking care of 200. The average Sunday School attendance the last year has been over 300. At present the church is building an auditorium that will seat 850 people.

The former pastor, Rev. Sam Cathy, is a graduate of Ouachita University. He is entering the field of full-time evangelism.—Reporter



GOLDEN ANNIVERSARY—Mr. and Mrs. W. C. Brown, Little Rock, observed their 50th wedding anniversary with a reception in the fellowship hall of Gaines Street Church Jan. 29. Mr. Brown is in the furniture business. They are the parents of five children, Raymond Brown, Camden; James F. Brown, Houston, Tex.; Rex C. Brown, San Antonio, Tex.; Mrs. J. L. Brummet, Hot Springs, and Paul Brown, Ouachita University.

Chu's successor named

David Lee Johnson, Fayetteville, has been named associate professor of economics at Ouachita University for the spring semester.

Dr. Ralph Phelps, Ouachita president, said Johnson would be acting chairman of the economics department to replace the late Dr. Finley M. Chu, who died in an Arkadelphia hospital Jan. 17.

Currently a half-time instructor at the University of Arkansas where he has been working toward a Ph.D., Johnson holds the B. S. and M. B. A. from Louisiana State University. He has taught two years at Auburn University

and three years at the University of Southwestern Louisiana in addition to being a half-time instructor at LSU.

His business experience includes six months in banking and six months in stock brokerage work. Scholastic honors include memberships in Phi Eta Sigma, Pi Gamma Mu, Beta Gamma Sigma, Phi Kappa Phi, and a College of Commerce Honor Scholarship. He is also a member of the Propellor Club and the International Society of Classic Guitarists.

A native of Baton Rouge, La., he is married and has four children.

Beacon lights of Baptist history

Glossalia: today and yesterday

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

A never ending study for Christians is "What constitutes genuine spirituality?" This was true in apostolic days, because John in the New Testament said, "Try the spirits". With the emphasis today upon glossalia and charismatic experiences (speaking in tongues, faith healings, prophesies, etc.) the question arises again.

A Methodist-Presbyterian camp meeting in the early 1800's and the efforts on the part of the leaders to stimulate the participants may afford an illustration for study of our theme. Missionary John Mason Peck attended a service of the aforementioned meeting in Missouri and gave us his observation.

He said that after a poor sermon a Methodist exhorter took over. The speaker declared, at first, that he had no faith to exhort. Then he reproved the people for lack of faith and neglect. But soon he fell into a most powerful appeal to the faith and hopes of all about him. Alternating between assailing and encouraging his listeners the speaker concluded asking all who had ever prayed or would ever pray engage ten minutes in prayer. The audience crowded to the front and all began praying in one voice. The preachers would encourage them to have a little more faith. Constant appeals were made to struggle through, and to prevent the fervor and zeal from expiring. Mr. Peck said he left at nine o'clock and could hear the shouting at quite some distance.

He made the following observations:

1. Throughout the preaching and exhortations nothing of this sort happened. Hence, the exhorter said the people were indolent, lazy, and devoid of faith.
2. He felt the exhorter intended to create this excitement. The assembly was rather small; he first pretended he had no faith to exhort, and the crowd must dismiss without a single conversion.
3. They all went to work in earnest to raise theirs and others passions . . . labored at it determinedly. Evidently they felt it depended upon human effort. They frequently said, "Come forward and help the Lord do it".
4. The excitement had to be kept up by the same cause which produced it. When the speakers stopped the people stopped.
5. All the excitement and effect, so far as visible, might have been produced without God's help, and did seem to be only the results of human causes.

Mr. Peck was fair-minded enough to admit that genuine convictions and conversions sometimes followed such confused and disorderly meetings. Yet he felt that most often the cases proved false and worse than worthless.

He thought such methods of talking and insistent exhortation of people under apparent conviction highly improper and injurious. The object of such procedure was to relieve the hearers of their distress, quite irrespective of relief. He would have disproved of such meetings wholly were it not that they seemed to be better than nothing in destitute communities. He believed God blessed imperfect means. He thought they might be tolerated but if at all possible should be regulated.

Baptists student worker

CARBONDALE—The board of directors of the Illinois Baptist State Association has elected two Baptist student workers. Lee Swope, secretary of evangelism, has been named secretary of student ministries, a position he has held as interim secretary the past year. His election leaves the evangelism post vacant. Maurice P. Willis, Baptist Student Union secretary of Alabama, was elected campus Baptist Student Union director. He will serve at University of Illinois Baptist Center at Champaign, beginning March 1. (BP)

Rights of members

"It is important that each member of a deliberative assembly should understand his rights as a member of the body, and more important still that he understand his duties or obligations" (Kerfoot, p. 24).

Third in a series

Kerfoot lists three rights of members of a "deliberative assembly." These are: equality; right to introduce and discuss measures; and the right to protection (p. 24).

It is at the point of equality that we find the heart of parliamentary procedure. The recognition of this principle will save many a situation. All members have equal rights. Thus they are entitled to the privilege of discussion of the matters before the body. They are entitled to consideration from the officers and other members of the body.

Inhering in the right of equality is the right to introduce and discuss measures before the group, provided they are proper ones. The member has the right, then, to use all proper parliamentary means for securing a favorable decision by the body on his measure(s). He must refrain within the limits of parliamentary law.

Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.)

Each member is entitled to protection by the officers of the body. Further he is entitled to protection by the body as a member of it. If the rights of one member are violated, the rights of all the members are in jeopardy. "For this purpose a member may rise at any time to a question of personal privilege and courteously demand that he be protected in the enjoyment of his rights and privileges. Nothing but a motion to adjourn can interfere with this privilege" (Kerfoot, pp. 24-25). When such does happen, the first order of business after reconvening is the question of privilege.

"Questions of privilege may relate to the privileges of the assembly or only of a member" (Robert, p. 67). A member may not use the cover of privilege to discuss the question before the house. In case the chair refuses or fails to protect a member in his rights, he may appeal to the body.

The rights of protection also extend to the right to be notified in case of special or called meetings of the body. A church should make an effort to see that each member is notified, for example, of a meeting to extend a call to a pastor. Some churches provide constitutional requirements for notification about special meetings. These provisions must be adhered to.—Carl M. Overton.

From the churches



(Left)

Amos—The prophet Amos as he appeared during the closing session of January Bible Study week at First Church, Dover. From his shepherd's bag he served the class members "summer fruit". Amos is Sunday School superintendent Frank Turner. With him is Burl Dean, teacher of the young people's Sunday School class. Amos' costume was inspired by the cover of the December, 1966, issue of *The Sunday School Builder*.

Seek former pastors

New Hope Church, Dardanelle, is trying to contact all former pastors to invite them to attend the centennial celebration Sept. 10. Those who have served the church are asked to contact N. L. Kuhn, clerk, Route 2, Dardanelle. Former members are also invited to the observance.

Deaths

JOHN FLETCHER COX, 60, Morrilton, Jan. 16. Mr. Cox, owner of the Cox Chevrolet agency, was a member of First Church, the Morrilton Masonic Lodge and the Little Rock Consistory. He was a director of the Morrilton Federal Savings and Loan Association, past president of the Morrilton Chamber of Commerce and of the Morrilton Rotary Club and a board member of the Conway County Community Service.

E. C. BARTON, 84, Jonesboro, Jan. 18. At the time of his death he was sole owner of 26 lumber companies, an insurance company and a finance company.

Mr. Barton was a director of the Jonesboro Bank and Loan Association and had been on the board of directors of the city water and light commission for 17 years. He was director of the Southern State Industrial Council of Nashville, Tenn.

Mr. Barton was a member of the Jonesboro Rotary Club, Elks Club and First Church.

MRS. ENDIA CREECH, 84, First Church, Norphlet, Jan. 17. Her son, Rev. Doyle Creech, lives at 809 Banner Street, Camden.

REV. W. R. UNDERWOOD, 85-year-old father of Rev. Joseph B. Underwood, of the staff of the Southern Baptist Foreign Mission Board, Jan. 23, at the home of a daughter in Arkansas City, Ark. Funeral services were held at First Church, Stamford, Tex.

Joseph Underwood, consultant in evangelism and church development for

the Foreign Mission Board, is on an extended trip to several countries overseas where Baptists are planning or holding evangelistic crusades. He was in Indonesia when he received word of his father's death. He is scheduled to return to Richmond, Va., Feb. 16.

WILLIAM RAY KELLEY, 69, Magnolia, businessman and civic leader, Jan. 25. He was a past president of the Magnolia Chamber of Commerce, the Lions Club and the Country Club.

He was also a member of the South Arkansas Development council, a member of the 100 Industrial Council of Magnolia and a former member of the Magnolia School Board.

Mr. Kelley was a retired Army colonel and a veteran of World War II. He was a graduate of Ouachita University, a 32nd degree Mason and a Member of Central Church.

MRS. IDA WILLIAMS ROWELL, 91, El Dorado, civic, cultural and religious leader, Jan. 25.

Mrs. Rowell helped organize the El Dorado Y. W. C. A. and served as president. She made contributions of classical art books and Biblical literature to Ouachita University, Southern College, New Orleans Seminary, Oklahoma State University and the El Dorado Barton Library.

She was a member of First Church and a teacher in the Sunday School for more than 50 years.

Your state convention at work

Missions in Brotherhood

The assigned task of Brotherhood, as a channel organization, is to teach missions to Baptist men, Baptist young men, and Baptist boys.

The Church Brotherhood director, elected by the church, has the leadership responsibility of providing missionary education organizations to meet the needs of the male members of the church 9 through 99 years of age.

Three units of Brotherhood, Baptist Men for men 25 years of age and up; Baptist Young Men 18 through 24 years of age; and Royal Ambassadors for boys 9 through 17, are organizations designed to meet the needs of missionary education in all churches.

Many churches can meet their responsibilities for missionary education through an organization of Baptist Men and Royal Ambassadors. Royal Ambassadors should provide one or

more chapters for Crusaders, age 9 through 11; Pioneers, age 12 through 14; and Ambassadors age 15 through 17. Some churches with a large number of men 18 to 24 may find it necessary to provide a unit for Baptist Young Men.

The key to a successful program of work in all units of Brotherhood, is proper planning. This includes not only planning for programs and study, but plans for mission action projects. Plans for plenty of mission action projects are especially needed for Baptist Men and Baptist Young Men. Every community has some mission action project opportunities for Baptist men if they are willing to look for them. Every Baptist Men's organization should study the book *Missionary Education for Baptist Men* by Euting, and Baptist Young Men's organizations should study *Missionary Education for Baptist Young*

Men, by Godfrey. In these books there are many suggestions of possible mission action projects for Baptist men and Baptist young men. These books are available from the Baptist Book Store.

Mission projects for Baptist boys are included in the advancement work for Royal Ambassadors. In addition to projects required for advancement, there are suggested mission activities in connection with program material in *Ambassador Life Magazine* and *Ambassador Leader*.

The need for missionary education of Baptist men, Baptist young men, and Baptist boys can be met through Brotherhood. Plans and materials are available, but it takes men and churches to use the material and transform the plans into action.

Call on us if we may be of help.—
C. H. Seaton

Baptist beliefs

Far off but made near

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma, past president, Southern Baptist Convention

The churches in Asia Minor were made up predominately of Gentile Christians, although some converted Jews were also in their fellowship. In Ephesians 2:8-22 Paul is showing how God in Christ saves both. But these words are directed primarily to the Gentile Christians.

Paul reminds them of their pre-Christian state (Eph. 2:11). They were "in time past Gentiles in the flesh." And they were "without Christ, being aliens (v. 12). Furthermore, they were "strangers (foreigners) from the covenant of promise" (v. 12). Thus they were without God (*atheoi, atheists*) with no spiritual hope. "But now" (v. 13) is a strong contrast to their previous state ("at that time" or "in time past"). Christ has made the difference.

They who were one "far off" are now "made nigh by the blood of Christ" (v. 13). They were "far off" from both God's people and His hope. But in Christ they are assured of salvation; they are themselves a part of God's redeemed people. Christ has become their "peace" with God and with others of His people. For Christ has made both Jew and Gentile, or those who believe in Him, one. He has "broken down the middle wall of partition" (v. 14). In the Jerusalem temple a partition wall separated the court of the Gentiles from the Court of Israel. A Gentile on pain of death was forbidden to cross from the one to the other. Thus they could not even come that near to the Holy of Holies in which God was said to dwell with His people.

But Christ in His atoning work removed this partition. In Himself He made "of twain [Jew and Gentile] one new man [Christian], so making peace" (v. 15). On the cross Jesus reconciled both Jew and Gentile to God (v. 16). "And came and preached peace between God and man and [between man and man] to you which were afar off [Gentiles], and to them which were nigh [Jews]" (v. 17). So that "through him we both have access by one Spirit unto the Father" (v. 18).

Paul concludes by saying that believing Gentiles are no longer "strangers" (sojourners, aliens who lived in a foreign land, paying a tax for the privilege of residing there and doing business) and "foreigners" (aliens), but "fellow citizens with the saints, and of the household of God" (v. 19). Only in Christ can men of different races, nationalities, and classes be made one before God and with one another.

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The Cover



Significant changes in church study course requirements became effective Jan. 1, according to Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention.

Most significant of the changes has to do with the amount of time required for study courses, Hatfield said.

Churches have found it increasingly difficult to schedule full weeks of study for so many different courses and it is hoped that the shorter time now required will help churches to have greater variety in their training diet, Hatfield said.

The changes, which will be printed in full detail in the next issue of "Trained Workman," due off the press about Feb. 15, provide that requirements for Church Study Course Credit now can be met under three different plans, a summary of which follows:

Plan 1, Individual Home Study—requires that the book be read and all questions answered.

Plan II, Class Method—requires that the book be read and six hours of class work be offered.

Plan III, Laboratory Method—requires that the book be read and four hours of class work be offered, followed by four hours of specific assignments.

Under the new plans, the significant changes noted are the reduction from 7½ hours to six hours of class work. (The time required does not include assembly periods.)

The laboratory method could be used in such areas as music, evangelism and visitation.

Other requirements go unchanged.

Pictured on the cover this week is Dr. A. V. Washburn, secretary of the Sunday School Department of the Baptist Sunday School Board, Nashville, Tenn. He holds a copy of the new book *The Sunday School Program of a Church and a February Issue of The Builder*. This issue of *The Builder* contains questions for individual study of the book.

Many churches will schedule time to

conduct six hours of class work to master the new statements of the Sunday School tasks and the principles of a church's Bible study program.

During February, March and April, ten associational schools will be conducted in Arkansas with age-group books being offered for each department and the new concept book being offered for pastors and general officers. These will be in Mt. Zion, Carey, Mississippi, Hope, Delta, Clear Creek, Dardanelle-Russellville, Stone-Van Buren-Searcy, Washington-Madison and Liberty associations.

The Sunday School department is scheduling additional schools for the fall.

Many churches will want to plan a correlated study of all five of the new concept books, one each for each church program organization and the book *A Church Organizing and Functioning*, Mr. Hatfield said.

A free leaflet, "A Correlated Plan for Study of the Concept Books," can be secured from the Sunday School department, at 401 W. Capitol Ave., Little Rock.

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Cost: \$8.75 per person covers over-night stay at hotel and fellowship-snack-supper on the 17th; breakfast and 60th Anniversary luncheon on the 18th; registration and insurance. Full payment must be remitted by February 14th to



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Business meetings dull?

To announce a church business meeting is to discourage attendance at that particular time by many church members. Why is this true? Basically because many church members do not understand and appreciate the way in which a Baptist church makes its decisions and does its work.

Training Union curriculum materials include a variety of opportunities for church members to gain an acquaintance with Baptist polity and organization. For example, the spring and summer quarters of 1967 offer several such opportunities.

For young people (Life and Work Curriculum), there is a unit for May entitled "Responsibility in Church Government" and an undated unit in the summer quarter entitled, "Youth's Involvement in His Church's Business."

For Adults (Life and Work Curriculum), there is a unit for April entitled, "Improving Church Covenant Relationships" and in the same quarter an undated unit entitled, "The Church Council in Action." In addition, there is a unit for June entitled, "Taking Part in the Church Business Meetings."

These opportunities are but a few of those provided for church members to

learn about the business matters of the church and their responsibilities in these matters of the church and their responsibilities in these matters.

But what of the church that does not have a Training Union? Its members will not have these opportunities. Its members, as a result, will not become more actively involved; but less actively involved, in the decisions which the church must make.

Why not start a training program in your church and meet this need in the lives of church members? For help, contact your state Training Union secretary: Ralph W. Davis, 306 Baptist Building, Little Rock, Ark.

Harmony pastors move

Recent pastor changes reported in Harmony Association are: Douglas Church has called William Duvall, Little Rock, as pastor. He is a native of Atkins.

David Crouch has resigned Linwood Church to accept the pastorate of Ebenezer Church, El Dorado.

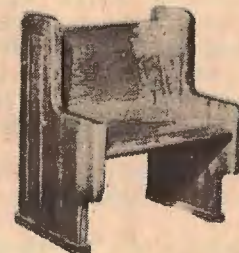
Darrell Heath is leaving the pastorate of Plum Bayou Church and moving to the pulpit of First Church, Fountain Hill.

Grady First Church has called George Fletcher, pastor, Three-Creeks Church, El Dorado.

Wrong dates quoted

In the Missions-Evangelism section story Jan. 19, the wrong dates were given for the Rural Church Conference. The correct dates for the meeting are May 11-13. Please note on your calendars.

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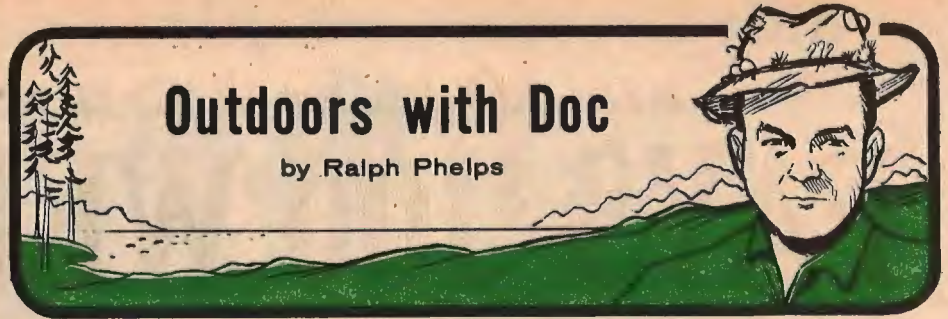
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The soup saved the day!

On a recent Saturday, Dr. Rheubin South, Judge Tom Digby and Tony Zini drove through pea-soup fog for a day of bobwhite hunting with this columnist—which just goes to show that Barnum was right. It may also go to show that if I ever have to make an honest living, I ought to consider being a con man full time.

Pumped up by a tale I had told him about finding seven coveys of quail in one short round, Rheubin led his two Park Hill parishioners on a safari that must rank right behind General Custer's Little Big Horn engagement in the let down department.

Tony and the judge had both brought dogs of which they are quite proud, and I had my two pointers plus a third one I had been keeping for a friend. Since four people cannot hunt together very well, we figured on splitting up into two man-dog teams.

Since the Digby-Zini dogs had hunted together before, Rheubin and I decided to pair up. Another advantage of this lineup was that we had one good shot on each team; South and Zini are both real hotshots, while Digby and I are genuinely good fellows but hold a rating considerably below sharpshooter!

We agreed to circle in opposite directions and then meet at the Jeep in about an hour. I had previously found birds in both directions so wasn't at all worried about some early action. That proved to be just one of my many miscalculations of the day.

Rheubin and I finally got one covey up, and he killed one bird. We walked another mile and were headed toward the rendezvous point when Snowball pointed on the edge of a road. So intent was he on the quail that he stood in the road and nearly got run over by a passing pickup truck. While I was yelling at him to get his ornery carcass out of the center of the right-of-way, the bird ran off in some heavy woods.

We were a half-hour late getting back, thanks to a Tarzan-like side-trip through the jungle. Tom and Tony had missed their covey entirely and had seen only one quail which had got up wild. They seemed slightly less than overjoyed at the great hunting I had showed them up to this point.

South volunteered to drive the Jeep to a second parking place while I led the rest of the crew across an open field. We didn't figure there were any birds there, but it was easier to walk the dogs than get them all loaded into the dog box again.

Snowball acted "birdy" just as Rheubin drove off, but when the other four mutts joined him in tracking they all took off down a hill. About that time a covey got up right where the five dogs had passed. Tony and the judge each dropped a bird, and I emptied my gun without so much as getting a feather. We never did find the singles from this covey.

Later in the morning Tony dropped another single from a scattered covey, and after three hours of walking we called it quits for lunch. Ordinarily we would have eaten at a country store, but since I had an appointment to interview a prospective teacher we drove back into town and ate hamburgers.

That afternoon we went in another direction and for three more hours hunted hard. The results were even worse than for the morning; we didn't get another bird! When dark mercifully came, we added up the day's tally, which showed South two, Zini two, Digby one and Doc exhausted.

Back at the house, we found that my wife had whopped up a big-pot of homemade soup and a pan of cornbread.

I'm hoping the soup redeemed the day enough for the guys to speak to me again, anyway.

STUDENT LEADER—Winston Hardman, Baptist Student director at Arkansas A and M for the past three years, has been named Baptist Student director for the colleges in Conway. A native of Orlando, Fla., Mr. Hardman is a graduate of the University of Florida and of Southwestern Seminary. He succeeds Paul Larsen who became Baptist Student director at Berea College in Kentucky last fall.



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Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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Arkansas Baptist State Convention

CONTRIBUTIONS REPORT

**Total Cash Contributions Received in Office of Executive Secretary of
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January through December, 1966**

Notify Dr. S. A. Whitlow, 401 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
ARKANSAS VALLEY											
Barton	\$ 2,259.14	\$ 380.04	Bentonville 1st	8,112.00	2,496.53	Cassville	86.07		Pencil Bluff	329.70	
Brickeys			Centerton 1st	541.50	471.20	Deer	208.65	27.22	Pine Ridge	32.26	
Brinkley 1st	5,003.27	1,604.21	Central Avenue, Bentonville			Eagle Heights	3,195.43	614.72	Refuge	93.64	
Chatfield	45.00	100.18		312.95	154.75	Elmwood	60.00		Sulphur Springs	151.70	86.87
Clarendon	1,879.24	552.87	Decatur	2,873.70	775.70	Emmanuel, Harrison			Total	6,983.36	2,139.69
Elaine	8,699.09	893.81	Garfield	226.50	235.80	Everton	93.57	16.00	CALVARY		
First Friendship	75.00		Gentry	5,847.86	2,241.51	Gaither	60.00		Antioch	125.00	
Friendship	103.32	25.00	Gravette	2,484.16	509.11	Grubb Springs	203.05	40.42	Augusta 1st	4,979.41	3,563.29
Helena 1st	9,788.35	1,482.22	Gum Springs	554.91	240.65	Harrison 1st	13,439.84	8,394.35	Beebe 1st	1,831.53	760.00
Hughes	4,800.00	2,333.66	Harvard Avenue, Siloam Springs			Hopewell	120.57		Bethany	66.00	
Lambrook	389.92	42.03	Highfill	934.73	899.99	Jasper	1,230.99	263.00	Central, Bald Knob		199.11
Lexa	1,143.36	484.07	Immanuel, Rogers			Lead Hill	168.50	79.55	Cotton Plant 1st	2,412.23	312.65
Marianna 1st	6,050.00	1,892.20	Lakeview	2,299.59	2,533.32	New Hope	300.00		Crosby	260.00	
Marvell	2,973.20	858.41	Lowell	736.21	222.66	Northvale	1,731.52	611.37	El Paso	234.61	48.00
Monroe	359.85	34.87	Mason Valley	1,002.20	84.30	Oregon Flat	323.82	55.00	Good Hope	103.53	
Moro	499.99	376.51	Monte Ne	362.56	80.25	Osage	66.00		Grace	283.34	127.21
North Side, Helena	200.70		Pea Ridge 1st	3,045.62	645.65	Parthenon	315.65		Gregory	30.00	
Pettys Chapel			Pleasant Hill	224.39	94.75	Prairie View	77.00		Griffithville	137.50	25.00
Rehobeth	66.50	23.10	Rogers 1st	9,507.97	1,166.44	South Side, Lead Hill	70.00		Higginson	247.17	312.84
Snow Lake			Siloam Springs 1st			Union	127.61	78.80	Hunter	566.89	109.00
Turner	780.18	50.00	Sugar Creek	9,045.38	2,624.92	Valley Springs	55.00		Judsonia	1,800.00	562.50
West Helena	14,447.51	2,084.65	Sulphur Springs 1st	275.72	11.65	Western Grove	42.17		Kensett	601.21	110.82
West Helena 2nd	848.79	283.48	Sunny Side	157.27		Woodland Heights, Harrison	805.25	65.73	Liberty	143.63	
Total	60,412.41	13,506.31	Trinity, Rogers	646.40	231.02	Total	23,260.42	5,691.86	McCrory	559.01	679.75
ASHLEY											
Calvary, Crossett			Twelve Corners	119.82	58.20	BUCKNER					
Corinth A	464.14	112.00	Park Street Mission	71.05		Abbott	167.54		Bates	51.60	
Crossett 1st	26,309.59	3,345.43	Total	53,996.06	16,127.90	Calvary, Mansfield	47.21	14.62	Cauthron	46.20	
Crossett 2nd	198.92		BIG CREEK						Cedar Creek	25.00	
Eden	65.40		County Line	24.00		Clarks Chapel	40.00	10.00	Dayton	78.26	
Fellowship	546.70	312.30	Elizabeth	24.00		Denton			Evening Shade	550.96	
Fountain Hill	1,533.89	1,354.15	Enterprise	66.12	20.00	Evening Shade	550.96	396.48	Fellowship	683.70	300.06
Gardner	1,536.99	103.61	Gum Springs	36.00		Fellowship	683.70	396.48	Hartford 1st	1,098.44	300.06
Hamburg 1st	10,040.54	1,120.39	Mt. Calm	72.15		Haw Creek	332.40		Hon	151.00	
Jarvis Chapel	189.85		Mt. Zion	665.83	53.30	Hon	151.00		Huntington	394.39	83.25
Magnolia	291.00	189.13	Hardy	665.83	53.30	Huntington	394.39	83.25	Lone	182.46	
Martinville	9.32	5.00	Flora	328.80	69.30	Lone	182.46		James Fork	329.16	230.71
Meridian	150.39		Salem	350.00	27.33	Long Ridge	26.00		Long Ridge	26.00	
Mt. Olive	2,799.71	331.94	Spring River	120.00	148.95	Mansfield	3,562.20	539.72	Midland	564.83	16.69
Mt. Pleasant	63.90	30.18	Viola	2,232.49	500.08	New Home	20.00		New Providence	118.86	
North Crossett	1,213.43	521.48	Total	2,232.49	500.08	Parks	169.85	189.31	Pleasant Grove No 2	84.00	
Sardis			BLACK RIVER						Pleasant Grove No 3	5.21	
Shiloh	286.04	502.78	Alicia	300.10	86.35	Pleasant Grove No 3	5.21		Rock Creek	108.08	
Magnolia	291.00	189.13	Amagon	65.00		Rock Creek	108.08		Shiloh		
Mt. Olive	2,899.71	381.94	Banks			Shiloh			Temple, Waldron		
Meridian	10.39		Black Rock	932.85	161.46	Temple, Waldron			Union Hope	20.00	100.00
Mt. Olive	2,799.71	331.94	Campbell Station			Union Hope	20.00	100.00	Waldron 1st	12,010.62	1,813.78
Mt. Pleasant	63.90	30.18	Clear Springs	1,500.00	650.79	Waldron 1st	12,010.62	1,813.78	West Hartford	366.07	470.18
North Crossett	1,213.43	521.48	College City	655.00	62.00	West Hartford	366.07	470.18	Winfield	118.30	
Sardis			Diaz	8.96		Winfield	118.30		Misc		34.07
Shiloh	286.04	502.78	Horseshoe	780.00	168.36	Total	21,638.77	4,173.77	Total	21,638.77	4,173.77
Temple, Crossett	3,161.22	384.09	Hoxie	1,679.74	499.01	BUCKVILLE					
Unity			Immanuel, Newport	73.00	439.27	Cedar Glades	162.58		Bearden 1st	1,321.73	273.31
Total	48,863.03	8,312.98	Jacksonport	151.26		Concord			Bethesda	.00	30.00
BARTHOLOMEW											
Antioch	60.00		Grubbs	127.35	142.41	Mt. Tabor	51.06		Calvary, Camden	714.00	309.00
Cominto	29.00		Murphys Corner			Mountain Valley	153.93		Delark	101.61	18.40
Corinth B	55.00		New Hope No. 1	319.88	57.00	Rock Springs	216.70		Eagle Mills		
Eagle Lake			New Hope No. 2	113.78		Total	584.27		Faith	205.00	
Ebenezer	551.25	121.80	Newport 1st	8,579.67	1,667.31	Caddo River			Fordyce 1st	16,782.91	6,130.03
Enon	252.32		Old Walnut Ridge	153.67	46.05	Amity	186.80	151.41	Hampton	2,507.09	342.00
Florence	92.49		Pitts	29.93		Big Fork	149.62	100.00	Harmony, Thornton		43.00
Hermitage	726.53	34.55	Pleasant Ridge	10.00		Black Springs	60.00		Manning	134.37	
Immanuel, Warren	3,450.58	2,188.58	Pleasant Valley	20.00		Caddo Gap	55.00		New Hope	396.98	96.87
Ladelle	30.60		Ravenden		11.00	Glenwood	2,311.76	297.82	Ouachita	112.72	21.90
Macedonia	120.00		Sedgwick	152.50		Little Hope			Prosperity	315.65	18.50
Marsden			Smithville	701.97	294.97	Mt. Gilead	74.75		Shady Grove	120.00	25.00
Monticello 1st	5,950.16	2,355.53	Spring Lake	65.00		Mt. Ida	2,376.43	1,183.02	South Side, Fordyce	171.10	79.00
Monticello 2nd	2,870.39	350.29	Swifton	277.11	195.67	Murphy	18.00		Sparkman	3,433.59	657.09
North Side, Monticello	546.11	94.77	Tuckerman	910.00	421.25	Norman	758.70	178.04	Thornton	667.31	41.60
Old Union			Walnut Ridge 1st	6,600.00	2,095.46	Oak Grove			Tinsman	120.00	
Pleasant Grove			White Oak			Oden	385.00	144.73	Tulip Memorial	97.13	
Prairie Grove	60.00		South Side Mission	201.77	6,993.36	Total	21,638.77	4,173.77	Willow	36.00	27.26
Saline	26.18	5.78	Total	24,408.54	6,993.36	CADDO RIVER					
Seima	132.12		BOONE-NEWTON						Amity	186.80	151.41
Union Hill	75.00		Alpena	237.50	201.26	Big Fork	149.62	100.00	Baughn Chapel	657.83	
Warren 1st	14,524.92	2,091.29	Batavia	341.15	64.90	Black Springs	60.00		Blasco	164.51	219.78
West Side, Warren	729.09	30.79	Bear Creek Springs	108.34	82.47	Caddo Gap	55.00		Brownsville	107.80	87.89
Wilmar	260.27	201.16	Bellefonte	30.00		Glenwood	2,311.76	297.82	Cabot 1st	7,110.45	1,199.08
South Side Mission	806.22	93.00	Boxley	60.00	18.36	Little Hope			Caney Creek	936.28	
Total	31,178.23	7,567.54	Burlington	120.00		Mt. Gilead	74.75		Carlisle	6,029.70	1,602.73

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
De Valls Bluff	350.00	34.50	Kibler	2,493.70	663.56	Shannon	1,132.77	258.56	GREENE		
England 1st	7,317.13	1,266.78	Lamar	452.90	2.60	Shiloh, Corning	75.00	69.80	Alexander	271.90	-----
Hazen	3,273.22	613.17	Mountainburg	404.23	89.08	Shiloh, Pochontas	-----	-----	Beech Grove	60.00	-----
Humnoke	222.66	-----	Mulberry	1,617.51	387.25	Success	588.12	211.01	Bethel Station	16.00	-----
Immanuel, Carlisle	41.00	-----	Oak Grove	1,443.06	460.81	Witts Chapel	607.35	172.90	Big Creek	.00	-----
Keo	732.30	243.86	Ozark	5,903.08	941.18	Miscellaneous	-----	33.72	Brighton	72.00	-----
Lonoke	7,573.12	3,262.57	Ozone	60.00	-----	Total	10,977.70	4,372.32	Browns Chapel	580.45	82.21
Mt. Carmel	629.73	161.26	Shady Grove	75.77	37.78	DARDANELLE-RUSSELLVILLE			Calvary, Paragould	601.11	192.85
New Hope	50.00	-----	Shibley	195.32	85.08	Atkins	2,069.57	510.05	Center Hill	535.30	232.24
Oak Grove	100.00	-----	Spadra	-----	-----	Bakers Creek	176.53	-----	Clarks Chapel	236.40	-----
Old Austin	273.02	-----	Trinity, Alma	56.36	11.24	Bluffton	100.00	-----	Delaplaine	100.08	44.12
Pleasant Hill	154.95	64.60	Trinity, Clarksville	159.10	41.00	Danville	1,060.83	961.13	East Side, Paragould	-----	-----
Steel Bridge	269.79	67.29	Union Grove	244.01	177.20	Dardanelle	2,142.66	1,192.00	-----	3,032.92	564.01
Toltec	1,454.08	121.96	Uniontown	-----	-----	Dover	286.60	-----	Eight Mile	-----	-----
Ward	762.77	200.33	Van Buren 1st	15,206.97	2,166.67	East Point	438.34	240.77	Fair View	113.06	10.00
Wattensaw	426.55	103.25	Van Buren 2nd	238.73	54.12	Fair Park	223.60	60.42	Finch	307.64	112.87
Total	44,303.46	10,126.90	Webb City	674.05	293.61	Grace Memorial	223.39	36.80	Fontaine	24.00	-----
CARROLL			Woodland	200.00	-----	Havana	152.98	39.00	Immanuel, Paragould	-----	-----
Berryville	2,561.77	853.61	Batson Mission	72.00	38.42	Hopewell	36.00	-----	-----	1,273.70	124.85
Blue Eye	195.77	-----	Rudy Msn	.00	11.00	Kelly Heights	424.20	45.35	Lafe	48.00	-----
Eureka Springs	1,209.77	835.35	Total	39,908.93	7,593.01	Knoxville	377.65	37.14	Lake Street, Paragould	-----	-----
Freeman Heights	-----	-----	CONCORD			London	340.49	-----	-----	12.00	10.25
-----	2,649.90	359.16	Barling	674.56	90.72	Moreland	6.18	-----	Light	297.53	62.66
Grandview	357.67	243.45	Bethel	.00	7.08	New Hope	216.89	70.24	Marmaduke	637.90	236.00
Green Forest	2,013.32	300.36	Bloomer	10.00	-----	Ola	1,198.82	131.10	Mounds	254.08	-----
Omaha	374.72	131.85	Bluff Avenue	2,634.40	594.82	Pittsburg	28.85	-----	Mt. Hebron	93.77	-----
Rock Springs	185.00	23.00	Booneville 1st	6,806.17	2,186.68	Pleasant View	71.50	71.90	New Friendship	235.95	111.06
Total	10,047.22	2,246.78	Branch	493.17	122.58	Pleasant View	116.02	27.50	New Hope	120.00	-----
CENTENNIAL			Burnville	60.00	-----	Pottsville 1st	128.04	54.89	New Liberty	72.00	-----
Almyra	7,380.40	2,068.07	Calvary, Ft Smith	3,699.92	1,130.15	Rover	208.94	-----	Nutts Chapel	227.57	100.00
De Witt	4,164.82	1,735.59	Charleston 1st	6,439.81	1,611.07	Russellville-2nd	1,771.65	339.11	Oak Grove	98.63	15.84
East Side	615.00	113.35	East Side, Ft Smith	-----	-----	Total	11,747.73	3,817.40	Paragould 1st	-----	-----
Gillett	6.90	43.54	Enterprise	339.38	267.47	DELTA			Pleasant Valley	-----	-----
Gillett 1st	149.03	57.46	Excelsior	501.56	29.00	Arkansas City	1,241.14	1,286.46	-----	33.00	-----
Hagler	59.15	-----	Ft. Smith 1st	31,623.91	6,223.37	Aulds	-----	-----	Robbs Chapel	347.50	57.35
North Maple, Stuttgart	-----	-----	Glendale	652.91	155.00	Bayou Mason	281.50	-----	Rock Hill	8.43	11.73
Raydell	100.00	136.19	Grand Avenue	25,232.36	10,833.10	Boydell	1,365.50	591.83	Stanford	225.00	-----
South Side, Stuttgart	-----	-----	Greenwood 1st	3,699.00	1,578.04	Chickasaw	667.52	79.90	Stonewall	-----	-----
-----	2,138.05	271.97	Hackett	-----	-----	Collins	215.38	-----	Third Avenue, Paragould	-----	-----
St. Charles	702.89	152.27	Haven Heights	1,434.65	507.99	Daniel Chapel	-----	-----	-----	19.00	-----
Stuttgart 1st	19,839.60	4,118.44	Highway 96	50.00	-----	Dermott	3,766.04	1,838.58	Unity	180.00	-----
Tionnor	76.23	347.58	Immanuel, Ft. Smith	-----	-----	Eudora	5,136.36	1,819.68	Village	75.81	-----
Miscellaneous	.00	120.00	Jenny Lind	9,369.98	3,418.96	Gaines	65.00	100.00	Vines Chapel	24.75	20.00
Total	36,681.23	9,304.82	Lavaca 1st	1,265.50	314.60	Halley	-----	-----	Walcott	1,149.94	131.30
Atitoch	494.64	136.68	Magazine	3,570.20	1,586.25	Jennie	747.20	155.00	Walls Chapel	52.80	-----
Bauxite	909.30	212.00	Memorial	609.35	130.00	Jerome	-----	177.56	West View	678.08	437.00
Benton 1st	16,208.86	3,907.61	Mixon	110.00	35.00	Kelso	500.00	248.24	Total	31,860.18	5,772.82
Bryant 2nd	384.52	111.38	Mt. Harmony	25.00	-----	Lake Village 1st	4,354.16	677.05	HARMONY		
Bule	60.00	-----	Mt. Zion	25.00	-----	McArthur	186.47	75.00	Alzheimer	3,288.05	424.83
Calvary, Benton	2,395.13	1,004.29	North Side, Charleston	608.48	71.01	McGehee 1st	15,340.76	2,865.88	Anderson Chapel	51.38	13.00
Central, Hot Springs	-----	-----	North Side, Ft. Smith	-----	-----	Montrose	400.00	158.00	Centennial	1,777.35	827.55
-----	6,300.77	8,274.45	-----	-----	-----	New Hope	73.00	33.14	Central	4,526.04	1,076.36
Efurd Memorial	891.81	209.50	-----	-----	-----	Omega	294.12	93.70	Dollarway	460.46	2.00
Emmanuel, Hot Springs	-----	-----	-----	-----	-----	Parkdale	265.94	121.37	Douglas	222.74	90.30
-----	233.78	156.68	-----	-----	-----	Portland	1,693.75	493.37	Dumas 1st	3,032.39	2,023.25
Fairdale	331.75	231.48	Oak Cliff	423.80	104.73	Richland	151.31	10.00	Forrest Park	3,518.00	912.97
Faith	-----	-----	Palestine	3,298.44	905.91	Shiloh	168.75	-----	Gould	1,371.25	1,084.64
Gilead	245.34	56.40	Paris 1st	5,727.50	889.15	South McGehee	1,443.83	280.18	Grady	697.35	272.96
Grand Avenue, Hot Springs	-----	-----	Pine Log	.00	-----	Temple, Dermott	-----	884.47	Greenlee Memorial	-----	-----
-----	3,922.00	491.30	Ratecliff	176.96	-----	Tillar	1,048.18	844.00	-----	1,411.14	355.49
Gravel Hill	366.15	81.60	Roseville	20.59	-----	Watson	255.38	109.60	Hardin	1,375.32	43.50
Harveys Chapel	1,043.84	75.72	Rye Hill	263.16	121.07	Wilmot	1,200.00	716.55	Hickory Grove	88.00	-----
Highland Heights	-----	-----	South Side, Booneville	260.00	-----	Miscellaneous	41.46	-----	Humphrey	778.67	276.86
-----	2,128.92	538.85	South Side, Ft. Smith	-----	-----	Total	40,835.75	13,164.31	Immanuel, Pine Bluff	754.21	2,857.32
Hot Springs 1st	3,640.45	1,319.22	-----	-----	-----	FAULKNER			Kingsland	47.30	175.45
Hot Springs 2nd	-----	-----	-----	-----	-----	Bee Branch	78.78	-----	Lee Memorial	509.74	342.35
-----	13,431.03	5,828.21	Spradling	13,932.54	1,799.21	Beryl	571.03	169.39	Linwood	3,974.94	986.76
Jessieville	245.57	30.53	Temple	3,153.65	671.58	Bono	24.00	-----	Matthews Memorial	1,416.14	-----
Lake Hamilton	195.00	112.62	Towpse Avenue	2,945.37	476.04	Brumley Chapel	343.06	108.73	-----	1,908.32	1,393.24
Lakeshore Heights	959.71	965.85	Trinity, Ft. Smith	6,231.25	1,858.53	Cadron Ridge	328.33	92.00	Moore Chapel	200.08	-----
Lake Side	1,039.43	182.90	-----	-----	-----	Cold Springs	-----	-----	North Side, Star City	-----	-----
Lee Chapel	870.40	40.00	-----	-----	-----	Conway 1st	19,943.49	2,774.08	-----	143.07	-----
Lonsdale	162.97	-----	-----	-----	-----	Conway 2nd	10,600.24	1,276.84	Oak Grove	444.01	52.60
Malvern 1st	7,159.71	1,608.74	-----	-----	-----	Emmanuel, Conway	36.00	-----	Oakland	496.20	-----
Malvern 3rd	4,559.94	574.48	-----	-----	-----	Enola	56.71	-----	Pine Bluff 1st	-----	-----
Memorial	945.13	188.08	-----	-----	-----	Formosa	-----	203.58	-----	32,843.93	10,866.50
CENTRAL			CONWAY-PERRY			FRIENDSHIP			Pine Bluff 2nd	3,962.41	1,932.31
Mill Creek	5.00	10.00	Adona	48.00	22.06	Happy Hollow	221.70	-----	Plainview	-----	-----
Mountain Pine	1,043.23	124.53	Bigelow	152.73	63.41	Harian Park	57.98	25.00	Plum Bayou	238.36	45.11
Mt. Vernon	-----	-----	Casa	193.00	30.00	Holland	116.51	51.23	Rankin Chapel	2.00	24.30
Old Union	179.23	-----	Harmony	-----	146.18	Mayflower	675.34	100.88	Rison	3,900.00	1,297.02
Owensville	868.75	-----	Houston	60.00	-----	Mt. Vernon	446.22	77.45	Shannon Road	94.69	-----
Park Place	9,178.41	1,391.76	Morrilton 1st	6,107.68	1,866.84	Naylor	-----	-----	South Side, Pine Bluff	-----	-----
Pearcy	195.00	40.00	Nimrod	75.00	-----	New Bethel	58.36	75.51	-----	21,240.96	3,133.32
Piney	3,235.45	733.48	Perry	-----	-----	Oak Bowery	379.25	79.00	Star City	10,294.91	1,021.47
Rector Heights	153.79	21.93	Pleasant Grove	518.26	78.71	Pickles Gap	1,770.70	66.58	Sulphur Springs	1,091.30	182.31
Ridgecrest, Benton	180.00	205.04	Plumerville	660.00	759.95	Pleasant Grove	462.00	175.11	Wabbaseka	59.35	45.00
Riverside	412.47	44.50	Solgochatchie	-----	29.50	South Side, Damascus	-----	-----	Watson Chapel	3,234.77	531.48
Sheridan 1st Southern	-----	-----	Stony Point	12.00	-----	-----	-----	-----	Yorktown	500.00	109.00
-----	521.59	236.56	Thornburg	257.44	172.09	Union Hill	543.61	15.00	Green Meadows Mission	-----	-----
Shorewood Hills	1,573.23	118.64	Union Valley	94.35	-----	Wooster	232.00	30.00	-----	250.00	-----
Trinity, Benton	2,922.81	442.13	Total	8,200.96	3,168.54	Total	37,715.16	5,866.83	New Bethel Missn	28.00	-----
Walnut Valley	1,024.07	226.42	CURRENT RIVER			GAINESVILLE			Total	121,905.51	32,399.55
Lake Salem Msn	280.00	75.70	Biggers	657.85	218.12	Austin	80.00	-----	HOPE		
Miscellaneous	.00	600.00	Calvary, Corning	570.13	291.62	Browns Chapel	-----	-----	Anderson	379.87	-----
Total	91,533.76	25,598.14	Columbia Jarrett	-----	12.00	Emmanuel, Piggott	-----	102.07	Arabella Heights	1,018.64	383.22
CLEAR CREEK			-----	-----	-----	Greenway	140.00	373.32	Beech Street, Texarkana	-----	-----
Alma 1st	4,001.02	845.85	-----	-----	-----	Harmony	25.00	10.00	-----	13,510.30	3,997.40
Cass	26.00	-----	-----	-----	-----	Holly Island	28.00	-----	Bradley	1,560.00	445.47
Cedarville	446.00	136.57	-----	-----	-----	Knobel	145.75	-----	Bronway Heights, Texarkana	-----	-----
Central, Altus	-----	-----	-----	-----	-----	Leonard	107.53	36.85	-----	264.82	15.00
Clarksville, 1st	4,167.05	816.27	-----	-----	-----	New Hope	779.89	320.25	Calvary, Hope	3,495.39	689.22
Clarksville 2nd	365.55	45.18	-----	-----	-----	Nimmons	-----	84.76	Calvary, Texarkana	-----	-----
Coal Hill	397.98	-----	-----	-----	-----	Peach Orchard	30.00	82.10	-----	5,462.06	952.67
Concord	661.47	226.97	-----	-----	-----	Piggott	5,474.63	2,253.42	Canfield	265.00	180.15
Dyer	296.64	63.57	-----	-----	-----	Rector	4,000.23	1,187.97	Central, Magnolia	-----	-----
Hagarville	46.59	-----	-----	-----	-----	St. Francis	105.00	-----	-----	26,159.98	5,070.71
Hartman	143.79	-----	-----	-----	-----	Tipperary	158.08	-----	Doddridge	10.00	-----
-----	-----	-----	-----	-----	-----	Total	11,074.11	4,400.24	-----		

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Eastview, Texarkana	690.00	170.61	Sylvan Hills	195.00	97.00	West Side	826.12	236.44	Westmoreland Heights		12.00
Fouke 1st	190.97	87.00	Temple, Camden	1,610.85	128.50	Whitton	792.96	245.35	Wickes	114.45	80.37
Fulton	495.00	157.52	Temple, El Dorado	409.24	64.62	Wilson	6,873.82	692.20	Yocana	144.78	
Garland			Three Creeks	410.45	54.41	Woodland Corner	236.88		Miscellaneous		200.00
Genoa	28.99	6.15	Trinity	4,440.92	899.65	Yarbro	767.28	193.99	Total	14,910.50	3,405.91
Guertsey	-75.00	13.00	Union	3,232.43	280.90	Memorial Chapel	864.85	94.56			
Haley Lake	13.00		Urbana	337.12	416.52	Total	80,487.98	12,542.46	PULASKI		
Harmony Grove, Texarkana	160.00	105.00	Victory	210.10	69.46				Alexander	729.83	255.22
Hickory Street, Texarkana	900.00		Village	917.76	190.00				Arch View	1,644.01	352.53
Hope 1st	18,380.81	4,088.41	Wesson	627.92	77.05				Baptist Tabernacle	13,349.33	1,374.34
Immanuel, Hope			West Side	6,951.58	1,447.18				Barnett Memorial	125.00	
Immanuel, Magnolia			White City						Bethel	106.83	68.97
	172.50	251.37	Memorial Mission	64.61					Calvary, Little Rock	14,808.91	4,496.36
Immanuel, Texarkana	4,989.20	890.00	North Side Chapel	103.59	52.00				Capitol Hill	170.00	273.52
Lewisville 1st	3,496.16	366.50	Total	185,408.68	65,608.61				Crystal Hill	1,961.00	281.18
Macedonia No. 1	51.34		LITTLE RED RIVER						Dennison Street	383.75	17.50
Macedonia No. 2	74.11	61.40	Brownsville	60.00	20.12				Douglasville	1,048.05	419.53
Mandeville	424.46	150.88	Center Ridge	64.20	37.25				East End	1,370.33	61.96
Memorial	953.01	246.21	Concord	90.00					Forest Highlands	6,653.91	910.54
Mt. Zion	135.00	207.20	Heber Springs 1st	8,943.96	562.27				Gaines St.	9,068.21	3,283.98
Pinney Grove	285.05	20.45	Lone Star	.00					Garden Tower	76.95	3.00
Plagah	39.86	12.22	Mt. Zion	65.00	5.00				Geyer Springs	1,980.79	392.10
Red River	510.29		New Bethel	45.00					Green Memorial	540.06	17.62
Rocky Mound	18.00		Palestine	201.45					Hebron	3,057.93	810.64
Sanderson Lane	308.54	396.68	Pleasant Ridge	22.50					Holy Springs	436.50	38.57
Shiloh Memorial	902.56	84.80	Pleasant Valley	15.65					Immanuel, Little Rock	65,140.00	33,046.59
South Texarkana	70.00	10.00	Post Oak	20.00					Ironton	961.21	266.50
Spring Hill	320.88		Quitman 1st	30.00	75.00				Iron Line	9,380.26	1,504.70
Stamps 1st	3,817.82	657.55	South Side, Heber Springs	60.00					Little Rock 1st	30,026.00	11,601.50
Sylvan	240.00		West Side, Heber Springs	90.00	151.41				Little Rock 2nd	22,049.96	12,077.53
Tennessee	180.00	99.69	Hope Mssn	3.78					Longview	1,928.91	18.50
Trinity, Texarkana	2,116.23	652.55	Miscellaneous	4,711.54	1,101.05				Markham Street	4,878.08	2,890.24
Troy Bethel	78.90		Total	4,711.54	1,101.05				Martindale	1,280.00	316.20
West Side, Magnolia			LITTLE RIVER						McKay	205.00	
Total	92,248.54	20,625.70	Ashdown	4,874.87	2,748.64				Nalls Memorial	1,388.40	415.95
INDEPENDENCE			Ben Lomond	49.75					Natural Steps	1,384.60	558.82
Batesville 1st	12,995.48	6,068.50	Bengen	800.00					North Point	58.19	
Calvary, Batesville			Brownstown	50.00					Pine Grove	3,050.68	888.67
	5,540.89	2,942.78	Central, Mineral Springs	1,260.40	615.85				Plain View	241.48	161.74
Cord	236.14	80.00	Chapel Hill	23.50	18.90				Pleasant Grove		
Cushman	99.79	25.00	Columbus	157.43					Pulaski Heights, Little Rock	62,794.94	7,890.25
DeSha	405.85	44.60	De Queen 1st	7,902.56	3,920.65				Reynolds Memorial	770.00	
East Side, Cave City			Dierks	542.00	189.25				Riverside	1,008.15	112.60
	349.64		Foreman	990.03	393.62				Roland	76.27	
Emmanuel	68.61	39.15	Hicks	131.88					Rosedale	1,820.00	792.47
Floral	1,298.17	255.06	Horatio	238.00	210.99				Shady Grove	401.35	216.67
Marcella	114.53	92.31	Kern Heights	488.03	157.20				Sheridan 1st	5,582.67	758.66
Mt. Zion	136.45	70.59	Liberty	25.00	15.00				South Highland	6,415.80	4,024.78
Pilgrims Rest	165.93	184.70	Lockesburg	664.28	820.89				Sunset Lane	1,478.44	176.81
Pleasant Plains	86.00	43.50	Lone Oak						Trinity	127.00	216.91
Rehobeth	132.00	102.50	Mt. Moriah	20.00	26.50				Tyler Street	617.16	501.71
Rosie	549.79	56.05	Murfreesboro	1,194.57	793.69				University	1,883.98	783.96
Ruddell Hill	970.48	113.56	Nashville	7,706.30	1,716.74				Vimy Ridge	325.29	263.14
Salado	66.80		New Home	10.00					Welch Street	1,664.25	680.75
Sulphur Rock	60.00	52.84	Oak Grove	288.41	88.71				West Side	1,318.33	184.55
West Batesville	5,982.52	1,153.31	Ogden	162.50	255.65				Woodlawn	2,191.21	450.57
White River	72.18	3.00	Ozan	50.00	35.00				Woodson	670.57	147.55
Total	29,381.05	11,327.45	Rock Hill	137.61					Shannon Hills Mission	20.52	
LIBERTY			State Line	82.00	56.00				Total	288,850.25	94,034.65
Buena Vista	439.88	56.89	Washington	180.00					RED RIVER		
Caledonia	173.75	141.75	Wilton	205.86					Anchor	307.85	5.10
Carlton	840.52	84.52	Winthrop	135.27					Antoine	196.79	68.72
Calvary, El Dorado	570.22	142.27	Miscellaneous		5.00				Arkadelphia	12,657.00	6,742.78
Camden 1st	26,950.91	6,114.58	Total	27,535.18	11,493.08				Arkadelphia 2nd	4,391.51	1,011.86
Camden 2nd	1,728.08	289.19	MISSISSIPPI						Beech Street, Gurdon	5,876.15	1,256.04
Chidester	800.17		Armored	524.83	79.98				Beirne	797.02	937.52
Cross Roads	1,392.75		Black Water	148.53					Bethel	130.14	372.91
Cullendale 1st	14,758.34	1,240.91	Blytheville 1st						Bethlehem	48.75	15.00
Dunn Street, Camden	46.82	24.25	Brinkleys Chapel	40.00	16.50				Boughton	141.50	105.70
East Main, El Dorado	5,402.48	829.90	Browns Chapel	835.40	28.59				Caddo Valley	65.00	80.10
Ebenezer	2,605.69	420.25	Calvary, Blytheville	3,960.00	316.62				Center Grove	159.33	15.00
El Dorado 1st	42,866.16	35,047.50	Calvary, Osceola	2,248.57	261.90				Center Point	114.00	89.00
El Dorado 2nd	47,877.77	3,031.34	Carson Lake						Curtis	773.81	296.50
Elliott	2,281.62	318.14	Central, Dyess	312.00	63.45				De Gray	432.93	
Felsenthal	44.96	88.55	Clear Lake	621.36	988.71				East Whelen	16.20	
Galliee	180.00	27.28	Cole Ridge	638.43	32.00				Emmet		33.50
Grace	505.34	164.66	Cross Roads	66.64					Fairview	10.00	
Harmony	390.96	13.50	Dell	904.49	251.40				Harmony Hill	279.96	269.28
Hillside	1,149.00	143.00	Emmanuel, Blytheville	417.24	58.87				Hollywood	133.72	23.55
Huttig	1,984.20	745.17	Etowah	174.42					Leachview	22.48	
Immanuel, El Dorado	10,716.91	3,494.37	Fairview	14.18	24.00				Marlbrook	44.04	
Joyce City	2,579.02	233.19	Gosnell	80.00	140.00				Mt. Bethel	180.00	
Junction City	2,376.73	352.44	Joiner	658.37	150.61				Mt. Olive		
Knowles	237.64		Keiser	955.78	119.15				Mt. Zion	198.81	
Lapile	533.13		Leachville	5,390.00	628.00				Okolona	88.00	
Lawson	120.00	89.50	Leachville 2nd	198.59	50.74				Park Hill	823.10	166.11
Liberty	283.03	39.75	Luxora	900.00	241.09				Prescott 1st	1,875.65	895.47
Louann	80.45		Manila 1st	3,599.78	328.12				Reader	84.85	30.00
Maple Avenue, Smackover			Marys Chapel	204.56	58.03				Richwoods	1,043.63	128.00
	3,080.92	715.52	New Bethel	94.42					Shiloh	207.41	102.51
Marrable Hill	1,316.00	418.51	New Harmony	82.23					South Fork	70.05	64.69
Midway	334.90	59.55	New Liberty	1,430.78	233.60				Sycamore Grove	83.66	
New London	460.43		New Providence	1,079.00	331.38				Third Street, Arkadelphia	660.61	260.60
Norphlet	3,770.08	766.08	Nodena	60.00					Unity	196.63	50.00
Park View	1,316.42	661.38	Number Nine	144.00	33.65				Whelen Springs	118.85	
Philadelphia	120.00		Osceola 1st	12,641.79	3,155.35				North Side Chapel	34.80	
Phalem	561.43		Ridgecrest		5236				Total	81,604.08	12,989.49
Smackover	9,559.18	1,498.08	Rosa						ROCKY BAYOU		
Snow Hill	9.47		Tomato	13.49					Ash Flat 1st	65.00	
South Side, El Dorado	1,561.26	847.26	Trinity	2,570.08	372.02				Belview	82.44	18.00
Stephens	6,378.47	2,066.44	Wardell	182.60	47.00				Boswell	33.00	
Strong	3,208.52	1,725.60	Wells Chapel	24.43							
			West Ridge	6.80							

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Calico Rock	408.07	50.22	Crawfordsville	854.59	385.63	Greenfield	1,119.27	334.76	South Side, Fayetteville		
Dolph			Earle	7,820.82	1,469.70	Harrisburg 1st	7,114.25	1,059.16		187.80	5.00
Evening Shade	267.16	52.95	Ellis Chapel	100.00		Lebanon	340.17		Springdale 1st	20,268.92	4,145.98
Finley Creek	72.00		Emmanuel, Forrest City			Lepanto	2,806.53	1,694.27	Spring Valley	398.66	164.70
Franklin	103.80	4.80	Fair Oaks	216.40	192.37	Maple Grove	120.00		Sulphur City	361.99	229.79
Gulon	100.71		Fitzgerald Crossing	1,189.47		Marked Tree	3,443.20	374.65	University, Fayetteville		
Melbourne	1,700.00	839.00	Forrest City 1st	734.31	187.09	Mc Cormick	43.00	10.00	West Fork	4,486.58	1,094.16
Mt. Pleasant	37.50		Forrest City 2nd	21,634.11	5,243.59	Neals Chapel	215.43		Winslow	298.94	
Myron	12.00		Fortune	279.10	25.33	Neiswander	60.49	64.05	Low Gap Mission	751.65	290.36
Oxford	60.00		Gladden	35.00	13.00	Pleasant Grove	1,070.55				
Sage	146.74	90.74	Goodwin	238.62	61.86	Pleasant Hill	269.00		Total	104.73	
Sidney	222.14	144.82	Harris Chapel	267.00	150.80	Pleasant Valley		424.82	WHITE RIVER	68,435.75	20,568.90
Sylamore	27.68	20.00	Hulbert	37.95		Providence	245.87	25.54			
Wiseman	80.00		Hydriek	24.00		Red Oak			Antioch	54.98	
Zion Hill	66.00		Ingram Boulevard	3,364.34	218.35	Rivervale	24.00		Bruno	124.17	31.52
Total	3,449.24	720.53	Jericho		65.88	Spear Lake	4.80		Cotter 1st	911.80	518.92
STONE-VAN BUREN-SEARCY			Madison	289.62	565.06	Trumann 1st	4,043.41	221.56	East Oakland	20.00	
Aleo	22.00		Marion	2,278.88		Tyronza 1st	3,626.25	1,391.83	East Side	953.37	118.17
Bowlingburg	39.40		Mays Chapel			Valley View	439.50	26.75	Filippin	484.17	173.22
Clinton	3,584.92	732.65	Midway	233.29	19.23	Waldenbrg	156.26		Gassville	121.06	60.21
Corinth	47.38		Mt. Pisgah			Weiner	437.00	150.01	Hopewell	597.26	51.00
Evening Shade			Palestine	40.00	101.80	Total	27,634.68	6,488.85	Lone Rock	52.19	54.40
Friendship	266.66		Parkin	3,623.66	638.99	WASHINGTON-MADISON					
Halfmoon			Pine Tree	44.00	19.82	Berry Street, Springdale			New Hope	178.52	
Leslie	787.69	287.17	Shell Lake	60.50	55.00	Bethel Heights	1,430.83	197.06	Norfolk 1st		200.00
Lexington	121.78	3.84	Tilton			Black Oak	788.27	174.71	Oak Grove	4.00	
Marshall	1,303.85	228.85	Togo	326.44	193.63	Brush Creek	132.00	10.00	Peel	119.02	25.00
Mountain View	2,037.95	545.64	Turrell	559.10	28.37	Calvary, Huntsville	748.38	208.88	Pilgrims Rest	146.47	
New Hopewell	126.26		Union Avenue	1,439.70	52.58	Caudle Avenue	161.45	8.73	Fyatt	183.00	
Pee Dee	67.97		Vannale	289.23	29.19	Combs	789.15	232.82	Summitt	150.92	40.50
Plant	9.50		West Memphis 1st	24,898.64	3,480.47	Elkins	18.00		Tomahawk	131.83	3.73
Pleasant Valley	10.00		West Memphis 2nd	562.22		Elmdale	60.00	1,018.96	Whiteville	298.00	107.72
Red Hill			Wheatley	646.02	620.00	Fayetteville 1st	13,373.01	10,153.10	Yellville	1,329.58	256.94
Rupert	251.97		Widener	20.47		Fayetteville 2nd	603.94	874.10	Arkana Mission	61.00	
St. Joe	131.75		Wynne 1st	9,491.97	1,541.19	Friendship	105.64	20.38	Big Flat Mission	23.00	
Scotland	294.12	58.26	Total	86,231.11	16,638.62	Hindsville	46.30	32.25	Bull Shoals Mission	116.96	38.00
Shady Grove	81.86	3.84	TRINITY			Huntsville	790.20	59.16	Eros Mission	37.06	
Shirley	185.18	22.07	Anderson-Tulley	145.98		Immanuel, Fayetteville	5,625.74	614.23	Hill Top Mission	101.52	17.00
Showball	24.10		Bethel	36.00		Johnson	659.39	112.86	Midway Mission	283.00	100.00
Showball	24.10		Black Oak	69.76		Kingston	166.95		Promise Land Mission		34.20
Zion	68.67	11.00	Calvary, Harrisburg	618.00	281.63	Liberty	461.47	90.52	Rea Valley Mission	123.38	
Morning Star Mission	43.39		Corners Chapel	213.89	89.47	Lincoln	1,717.10	254.59	Table Rock Mission	44.58	
Sunnyland Chapel	26.49		East Side, Trumann	45.08	38.35	New Hope	50.00		Total	10,831.12	3,614.85
Total	9,532.39	1,893.32	Faith	228.94	59.05	Oak Grove	357.72	42.83	Churches Not Belonging to Local Associations		
TRI COUNTY			Fisher	466.20	192.45	Ogden		3.00	Russellville 1st, Russellville		
Antioch	53.42		Freer	234.20		Prairie Grove	204.58	148.97		1,001.18	
Barton Chapel		115.03	George Washington, The Forge of Experience (1732-1775), by James Thomas Flexner, Little Brown, 1965, \$7.95			Providence	510.43	10.00	Total	14,172.58	1,001.18
Beckspur		46.75	Meatime Graces for the Family, by Walter L. Cook, Abingdon Press, 1966, \$1.50			Ridgeview	648.32		Miscellaneous Contributions		
Burnt Cane			Here is a little book that can be carried in pocket or purse and which will provide fresh materials for those who do not like the same old graces any more than the same old dishes. This should be a wholesome encouragement for families to take time out to thank God for their blessings before their meals.			Silent Grove	256.33		Total	1,451.07	80,252.79
Calvary, West Memphis			In a clear, readable style, Author Flexner reveals the human side of "the Father of His Country," showing him as one of the greatest of men, but one who was not only able and energetic, but, on occasions, impulsive and vulnerable. He shows that the mistakes and successes of Washington's early years eventually molded the man into "more than a military leader: he was the eagle, the standard, the flag, the living symbol of the cause."			Sonora	115.80		Grand Total	\$2,171,982.98	\$665,316.30
Cherry Valley	887.49	118.35	Flexner covers 43 years of Washington's life in this volume, the first in a series of three planned to carry Washington through the Revolutionary War and on to the end of his life.								
Colt	180.00	27.31	3 WEEKS IN BIBLE LANDS AND LONDON May 31-June 21, 1967 - \$935 from N.Y.								

The bookshelf

Documents of Dialogue, A Source Reference Book of Catholic-Protestant Relations Today, by Hiley Ward, Prentice-Hall, Inc., 1966, \$8.95

The author, religion writer on the staff of the Detroit Free Press, has done the field of religion a great service in producing this comprehensive book of documents on the growing unity movement among Christians of the world. Catholics, Orthodox and Protestants will find here a rich collection of a wide variety of documents that have highlighted the past important decade of church history.

Included are documents of the World Council of Churches, of recent popes, of religious conventions, of governments in religious pronouncements and decisions, of joint prayer efforts, and of practical cooperation. Here are also documents emerging out of discussion of difficult problem areas such as the Lord's Supper, baptism, authority, mixed marriages, birth control, proselytism, schools, censorship, etc. Not the least interesting is the statement the late President Kennedy made as a candidate for the Presidency, before a meeting of Southern Baptist ministers in Houston.

Meatime Graces for the Family, by Walter L. Cook, Abingdon Press, 1966, \$1.50

Here is a little book that can be carried in pocket or purse and which will provide fresh materials for those who do not like the same old graces any more than the same old dishes. This should be a wholesome encouragement for families to take time out to thank God for their blessings before their meals.

George Washington, The Forge of Experience (1732-1775), by James Thomas Flexner, Little Brown, 1965, \$7.95

In a clear, readable style, Author Flexner reveals the human side of "the Father of His Country," showing him as one of the greatest of men, but one who was not only able and energetic, but, on occasions, impulsive and vulnerable. He shows that the mistakes and successes of Washington's early years eventually molded the man into "more than a military leader: he was the eagle, the standard, the flag, the living symbol of the cause."

Flexner covers 43 years of Washington's life in this volume, the first in a series of three planned to carry Washington through the Revolutionary War and on to the end of his life.

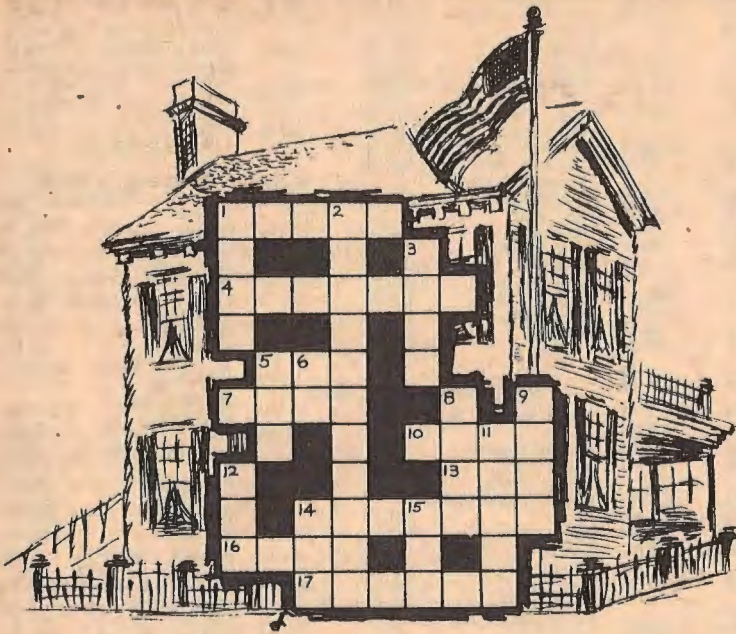
3 WEEKS IN BIBLE LANDS AND LONDON
May 31-June 21, 1967 - \$935 from N.Y.

VISITING: London, Rome, Tivoli, Cairo, Luxor (optional), Beirut, Tyre, Sidon, Baalbek, Damascus, Jordan (6 days), Israel (3 days), Istanbul, Smyrna, Ephesus and Athens.

This is the Director's third tour. Compare prices and itinerary.

Write for Brochure: Director Arnold Long, Highland Park Baptist Church - Box 3196, Bartlesville, Oklahoma or Associate Director Rev. Bill Henry, Broadway Baptist Church, Sand Springs, Oklahoma.

By THELMA C. CARTER



February can be a month of surprises. This second month of the year, the last full month of winter, seldom has more than two or three days at a time similar in appearance or temperature. One day you may awake to a world of lacy ice crystals on the trees and shrubs. A fairyland of ice is about you. The next day may be sunny, with the ice-crystal magic crashing to the ground.

Nature starts to mend the torn winter countryside even while the ground is frozen. If you look closely, you may see that brown tufts of winter grass are beginning to turn green. You may find tiny green buds and foilage on the leafless trees. The wonder of February lies in the fact that it is the welcoming month to springtime. Spring is in the making, even though we cannot see it.

If you take a moment to observe the evergreen trees in the area of your home, you probably will find that the first springtime birds are arriving. The first robins, thrushes, and bluebirds sing their silvery notes as they search for insects and nesting places. With Solomon, they seem to say, "Lo, the winter is past" (Song of Solomon 2:11).

From brown to white

By CHARLOTTE CARPENTER

Would you like to change the color of your skin? Perhaps not, but one little animal does this. The weasel is brown in the summer. In the winter his fur is snow white. This white fur of winter is sold as ermine on the fur market.

Weasels vary in size from six to sixteen inches long. Their tails are from two to six inches long and usually are tipped in black or brown. They are found throughout the United States and Canada. Some kinds, however, are found only in Europe and Asia.

These are nocturnal animals, which means they are awake mostly at night. They sometimes travel as far as two miles in one night. They live mainly on the ground and in runs in the earth, but they can also climb well.

Because weasels have a keen sense of smell, they can follow prey. This consists mostly of mice, moles, larger insects, and other rodents. Weasels are friends of the farmer when they destroy rodents of the field. They are enemies when they kill chickens and eat eggs.

Weasels which produce the best ermine fur are found in northern Europe and Asia. Their fur is used to line the state robes of European royalty. It is also made into coats, jackets, furs, and trimmings. God uses this lowly little animal to produce beautiful fur for man's use.

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President Lincoln Puzzle

By CAROL AND JOHN CONNER

ACROSS

- 1. The Lincoln's _____ in Springfield is pictured.
- 4. Lincoln's speech at Gettysburg
- 5. Tad was Lincoln's fourth _____.
- 7. Made music with the voice
- 10. Mary Todd became Lincoln's _____.
- 18. Mineral containing valuable metal
- 14. Lincoln's _____ with Douglas on slavery became famous.
- 16. Lincoln was nicknamed the "_____splitter."
- 17. Prepared for publication

DOWN

- 1. People loved to _____ Lincoln tell stories.
- 2. Lincoln practiced law in _____.
- 3. Inquires
- 5. The war made Lincoln _____.
- 6. Over and in contact with
- 8. Noisy disturbance of the peace
- 9. Quilting gatherings
- 11. With the Emancipation Proclamation Lincoln _____the slaves.
- 12. Lincoln was President during the Civil _____.
- 14. Robert was the Lincolns' only son who did not _____ young.
- 15. An insect which lives in a colony

ANSWERS

ACROSS: 1. house, 4. address, 5. son, 7. sang, 10. wife, 18. ore, 14. debates, 16. rail, 17. edited
 DOWN: 1. hear, 2. Springfield, 3. asks, 5. sad, 6. on, 8. riot, 9. bees, 11. freed, 12. War, 14. die, 15. ant

Jesus redeems by His cross

BY TAL D. BONHAM
PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

Life and Work

February 5

Romans 5:6-15

A preacher had preached on the cross one Sunday evening. After the Sunday evening service, the preacher and his wife were putting their young son to bed. After prayer, the little boy asked, "What is the Cross?" A Roman scholar of the first century prophesied that Christianity would die in the century in which it was born because it was based on the death of its leader.

What is the Cross? (1) The instrument of Christ's death by which God, through love, dealt with the problem of human sin and (2) The distinctive mark of the Christian's life.

Justification by faith

In the fifth chapter of Romans, the Apostle Paul deals with the lofty subject of redemption through the Cross of Christ. The key word in the chapter is "justification." Justification is the work of God on the cross by which one is "declared righteous." It speaks of an act of God's grace in which he forgives us our sins and receives us into his fellowship.

In the first eleven verses of Romans 5, Paul asserts that justification results in the realization of (1) A personal fellowship with God (vs 1-2), (2) A new meaning to life (3-8); and (3) A new sense of security (9-11). The Christian experiences a continuous peace through fellowship with Jesus Christ. In Christ, we experience new meaning in life because we realize that we are not justified by our works but by his faith (Eph. 2:89). The Christian's security is found in the realization that he will, through Christ, be declared righteous in the day of judgment.

The sin problem

In the fifth chapter of Romans, Paul also declares that the solution to the sin problem in every life is the cross. (vs 12-21). He notes that sin and judgment came through Adam (vs 12-14). He is not saying that we are guilty because of Adam's sin. We are guilty for our own individual sins. But, because of Adam's sin, all men have in-

herited a tendency towards sin. Something came into the experience of the human race that would not have come if Adam had not sinned. We are aware of this tendency toward sin in our own lives because it is always easier for us to be sinners than saints.

Sin and judgment came through Adam; but justification comes through Christ (vs 15-19). Sin was in the world before the law was given because death was in the world before the law. Through Adam, came sin. Through sin, came condemnation. Through condemnation, came death. Through Christ, came grace. Through grace, came justification. Through justification, came eternal life.

Super-Abounding Grace

Paul concludes the chapter by saying that where sin abounded, grace super-abounded (vs 20-21). John Newton had spoken the name of God only in curse words. On board a sinking ship and, in the midst of a sinking life, he prayed, "God, if you're there, make good your word. Cleanse my vile heart." Four weeks later the ship limped into an Irish harbor. Newton went to church and professed his faith in Christ. The former slave trader became a powerful evangelical preacher. He must have been thinking of that dismal night on board the ship when he wrote,

"Amazing grace! How sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

Focal point

The focal point in the fifth chapter of Romans is the verse in which Paul says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (v. 8). The cross of Jesus Christ manifested the love of God to all men. The depth of God's love is seen in the kind of men for whom Christ died.

We note three things about ourselves (vs 6-8). First, we are "without strength." This is the description of our spiritual helplessness. We could not achieve righteousness by our own strength or merits. Second, we are "the ungodly." This particular phrase speaks of man's negligence. Christ died for those who give no thought to him and who live as if God is dead. Third, we are "sinners." We are not sinners because we commit sin. We commit sin

because we are sinners. This speaks of that basic tendency toward sins that is inherited from Adam. Just think! Christ died to save weak, ungodly sinners who could not save themselves. Amazing grace!

A golden cross

During World War I, a passenger on a ship entering the New York harbor noticed on the side of another ship a large golden cross. Every time he saw a ship, he looked for this cross. Much to his surprise, he found the same sign of the cross on ships both large and small from many different countries. After asking several people about this unusual insignia, he was told a very interesting story.

Hundreds of ships had been destroyed by floating mines which were so constructed that the steel hull of a ship would draw a mine to its side magnetically. Upon contact, the mine would explode destroying the ship, the ship's passengers and cargo. One of these mines washed ashore. A sailor carefully examined the mine and devised a means by which a ship could be protected against the floating mines. He suggested that a cable, charged with a special electric current, be attached to the side of the hull, completely encircling the ship just above the water line. This would counteract the magnetic power within the floating mine, making the vessel as safe as if it were constructed of wood. On each of these ships was painted a large golden cross indicating safety to all those on board against the danger of floating mines.

The Wondrous Cross

We are conscious of the disarming power of sin in our lives. The Christian is also conscious of the strengthening and victorious power of God over sin in the cross of Christ. Even after we have come to the cross, we learn to draw the cable of truth about our lives to help us offset the powers of temptation and sin.

When I survey the wondrous cross, on which the Prince of glory died
My richest gain I count but loss, and pour contempt on all my pride.
Forbid it Lord, that I should boast, Save in the death of Christ my God;
All the vain things that charm me most, I sacrifice them to His blood.
See, from his head, his hands, his feet, Sorrow and love flow mingled down.
Did e'er such love and sorrow meet, Or thorns compose so rich a crown?
Were the whole realm of nature mine, That were a present far too small.
Love, so amazing, so divine, Demands my soul, my life, my all.

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The danger of hypocrisy

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

A word which college students use frequently when criticizing the religious practices of their elders is "hypocrisy," which the dictionary defines as "act or practice of feigning to be what one is not, or to feel what one does not feel; especially, the false assumption of an appearance of virtue or religion."

Their dislike of hypocrisy in religion has a high derivation, for Jesus Christ manifested overwhelming dislike for the hollowness of mock holiness. This is especially brought out in his dealings with the Pharisees, a religious power group in his time. While today's lesson centers on Jesus' dialogue with one Pharisee, that man's views were typical of his whole party.

The name "Pharisee" is thought by many scholars to mean "one who is separate," and the sect was certainly meticulous in its observance of the law in general and the Levitical regulations in particular. Their legalism, apartheid (apartheid), and observance of ancestral traditions were their major characteristics; and they prided themselves in being religiously superior to the people around them.

Haldar in *The Interpreter's Dictionary of the Bible* says, "What gave this system of Jewish legalism its force and influence was the rigorism of this strictest of Jewish sects in the actual observance of their tradition. It was their scrupulous adherence to their legalistic traditions which created the Pharisaic ethos, and which has given rise to the modern use of the name Pharisee as a self-righteous formalist."

The closest modern parallel is the caste system in Hinduism, Haldar adds. "Pharisaic exclusiveness led to a caste-bound society where contact between members of the exclusive sect and the rest of the population was avoided or regulated by a system of elaborate legal precautions designed to minimize or remove ritual uncleanness contracted in the unavoidable intercourse of life."

This background helps us understand the incident recorded in Luke 11:37-44. A Pharisee invited Jesus to dine with him. (The Greek indicates that it was the first meal of the day.) When our Lord did not go through the ceremonial ritual of washing before the meal, the Pharisee noticed this with surprise. It is a bit ironical that when he had the Son of God in his home, the only thing the legal eagle noticed was ceremonial defilement! That in itself says something about his sense of values.

The Pharisee's shock at Jesus' failure to wash had nothing to do with germs,

for this happened centuries before germs were "discovered." What was offended was the man's code of personal goodness. He must have mentioned this to Jesus, for the Master's rebuke follows in logical sequence.

I. The Pharisaic standards.

From Jesus' criticisms of Pharisaic righteousness, we gain considerable insight into their standards and practices. Among the things Jesus in his reply condemned were the following:

1. Senseless ceremony. The fact that Jesus did not go through the ritual of cleansing was not the result of ignorance of the ground rules but of disdain for their superficiality. He may have violated the regulation so that it would precipitate a discussion which would allow him to teach some things about the difference between substance and shadow in human conduct. He certainly did not think the ceremony important or he would have observed it.

2. Clean dishes and dirty diners. Jesus said, "You Pharisees are fond of cleaning the outside of your cups and dishes, but inside yourselves you are full of greed and wickedness! Have you no sense? Don't you realize that the one who made the outside is the maker of the inside as well? If you would only make the inside clean by doing good to others, the outside things become clean as a matter of course!" (11:39, 40—Phillips). They were much concerned with clean dishes but blindly unconcerned over the corruption which polluted the diners themselves. How could they cheat and defraud their fellow men and then palaver piously over cleanliness?

3. Tiny tithes and giant oversights. While they were so scrupulous in their observance of tithing that they even tithed the leaves of the herbs from their gardens, the Pharisees overlooked such matters as justice and the love of God. This approach to orthodoxy has caused one wit (or fraction thereof) to say that Southern Baptists are the direct lineal descendants of the Pharisees. He points out that we have heard a good many more sermons on tithing than on social justice and the love of God.

4. Social status and popular acclaim. "Alas for you Pharisees, who love the front seats in the synagogues and having men bow down to you in public!" exclaimed Jesus. The front seats were the official bench on which the elders sat, facing the synagogue congregation. They loved these and also the deference of men who bowed to them in the

streets. They loved showy preeminence and the applause of men.

5. Innocent looks and hidden defilement. "Alas for you, for you are like unmarked graves—men walk over your corruption without even knowing it is there," Jesus declared (v.44). To come in contact with a grave or tomb was eminently defiling, and to have come near one unaware would greatly offend the scrupulousness of a strict Jew. Says Bliss, "Hence nothing could be a more expressive symbol of moral corruption and hatefulness than a hidden grave. Such, the Saviour says, were the conspicuous religionists of that time—an unsuspected body of corruption and source of moral defilement." And these men were they who considered themselves the epitome of orthodoxy and goodness!

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II. The Christian standards.

In Luke 12:29-34, Jesus reveals that his followers are to have values quite different from those held by the Pharisees and others. He urges three things upon them:

1. Confidence in God. The world devotes a great deal of time and energy to the questions, "What shall we eat? What shall we drink? What shall we wear?" This is a needless waste. God knows that people need these things, and since he is the Christian's "Father" there is every reason to believe that he will provide these basic needs. Our hope rests in the kind of God we worship, not in our own frantic and worried scramblings.

2. Dedication to the kingdom. The thing which the Christian should seek first is the kingdom of God, not the satisfaction of material wants. If he is devoted to the kingdom, the believer will be given "these (material) things as well."

3. Investment in futures. Jesus said, "Sell your possessions and give the money away. Get yourselves purses that never grow old, inexhaustible treasure in heaven, where no thief can ever reach it, or moth ruin it. For wherever your treasure is, you may be certain that your heart will be there too!" (12:33, 34—Phillips)

So different were Jesus' values and theirs that "the Pharisees began to regard him with bitter animosity and tried to draw him out on a great many subjects, waiting to pounce on some incriminating remark." (11:53).

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A Smile or Two

Don't ask

A little old woman was being examined for jury duty in a small country town. Asked if she knew the defense lawyer, she snapped, "Yes, he's a crook."

"And the plaintiff's lawyer?"

"Yes, and he's a crook too."

With that the judge called both lawyers over for a conference. He whispered, "If you ask her if she knows me, I'll fine you for contempt of court."

Filing system

New Steno: "Did I hear you correctly? Make 26 copies of every letter?"

Boss: "That's right, please do."

New Steno: "May I ask why?"

Boss: "We file one under each letter of the alphabet, then we are sure of finding them."

Long wait

Doctor: "You should take a hot bath before retiring."

Patient: "But, Doc, I won't be retiring for another 15 years."

Home service

The bright eyed salesman bounced up the steps, rang the doorbell and was greeted by the man of the house. "Good morning, sir," said the young man cheerfully. "Want to buy a letter opener?"

"Buy one?" snorted the husband. "I married one!"

One Webster, please

The longest word in the English language is the one following that famous Teevee phrase, "And now a word from our sponsor."

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031.

Attendance Report

January 22, 1967

Church	Sunday School	Training Union	Addns.
Altheimer First	115	57	
Ashdown Hicks First	45	27	
Berryville Freeman Hgts.	151	70	
Blytheville			
Gosnell	206	72	
New Liberty	124	53	
Trinity	176	53	3
Camden			
Cullendale First	398	132	3
First	516	184	4
Crossett			
First	518	159	
Mt. Olive	245	107	
El Dorado			
Caledonia	42	37	
East Main	303	116	
Ebenezer	172	76	2
First	758	490	1
Immanuel	433	166	1
Trinity	210	200	2
Ft. Smith Towson Ave.	174	84	
Greenwood First	299	136	
Gurdon Beech St.	152	57	
Harrison Eagle Hgts.	250	104	
Imboden	132	78	
Jacksonville			
Bayou Meto	121	85	
First	463	169	
Marshall Road	254	152	3
Jonesboro			
Central	470	171	
Nettleton	275	121	1
Little Rock			
Gaines St.	388	228	
Immanuel	1,145	419	3
Life Line	506	132	12
Rosedale	281	117	2
Magnolia Central	658	230	4
Manila First	144	78	
Marked Tree Neiswander	103	65	
Monticello			
First	328	122	
Second	208	95	1
North Little Rock			
Baring Cross	614	168	
South Side	30	17	
Calvary	459	186	1
Forty-Seventh St.	206	97	
Gravel Ridge First	192	110	
Runyan	69	39	
Harmony	52	30	
Levy	526	158	3
Park Hill	802	285	5
Indian Hills	103	66	2
Sixteenth St.	39	32	
Sylvan Hills First	305	88	
Paragould First	519	173	
Pine Bluff			
Centennial	254	121	5
Second	240	73	2
South Side	752	234	
Tucker Chapel	38	28	
Watson Chapel	206	109	
Plainview First	83	28	
Springdale			
Berry St.	111	65	
Elmdale	295	69	10
First	442	124	
Stephens First	146	58	
Texarkana Beech St.	508	116	4
Community	20		
Van Buren			
First	465	195	5
Oak Grove	211	117	1
Vandervoort	57	33	
Ward Cocklebur	31	43	
Warren			
First	416	105	5
Southside	65	64	
Immanuel	239	90	4
West Memphis			
Calvary	310	146	2
Ingram Blvd.	311	95	4

Modern day

A young fellow who follows in his father's footsteps is usually just walking to the car.

In the world of religion

Spreading the fire

GLENDALE, Calif.—In Latin America and Asia, the technique of film evangelism is reaching thousands in mass crusades of the Gospel, according to Roy Baker, president of Asian Screen, which headquarters here and in Bombay, India.

Baker said representatives of Living Language Films in Hollywood, Calif., reported 8,000 people saw gospel films in 10 screenings in Colombia and 9,000 in a six-day film crusade in Sao Paulo, Brazil, with 200 decisions recorded. He said "Air Mail from God" in Mexico reported that 38,000 people are being reached each month through film evangelism.

"From famine-stricken India, Don Harris of Asian Screen, reports he confronted 30,000 people in eight days with the Gospel," Baker said. "Three hundred packed out a small chapel in Madras so that screenings had to be moved outdoors. Four hundred attended nightly and 30 first-time decisions were recorded." Lucknow and Jhansi, North India, saw 14,500 reached in 20 days of extensive evangelism. (EP)

Gospel communications

HUAMPANI, Peru—A week-long gathering of gospel communicators from all parts of Latin America will begin here next Sept. 16.

Radio and television specialists, bookstore workers, editors, journalists, writers and those involved in the technical aspects of communications will have opportunity to share the mutual problems and experiences in their respective fields. Workshops and teaching sessions will be featured, along with times of inspiration in fellowship. (EP)
India delays travel

Drop oath requirement

WASHINGTON, D.C.—Travelers outside the United States may now obtain passports without swearing allegiance to their country.

The new State Department regulation was made because, as press officer Robert J. McCloskey explained to Associated Press: "We do not believe we have legal authority to deny a passport to a citizen who declines to take an oath."

The new passport application will still carry the familiar allegiance oath normally signed by those who do not object.

The news report said that passport director Frances G. Knight, who has allegedly been at odds with her State Department superiors on a number of other issues, strongly opposed a move to

Older than we thought?

'Ho hum, another knuckle bone'

BY NORMAN B. ROHRER

Somewhere along the edge of an ancient African lake, the eye of a paleontologist has spotted a piece of bone which allegedly makes man 2.5 million years old—800,000 years older than previously calculated.

Professor Bryan Patterson, with the Harvard Museum of Comparative Zoology, announced his discovery in Kenya of an elbow bone which his staff identified as belonging to a "man-like creature who lived some 800,000 years earlier than Homo Habilis." The latter is said to have inhabited the Olduvai Gorge in Africa 1.7 million years ago. Until now, Habilis was the oldest known man-like fossil.

In a story copyrighted by the New York Times News Service, Patterson explains that the elbow bone, which consists of the lower portion of the upper arm bone, or humerus, was found in August, 1965; near Lake Rudolph in Kenya.

"It had been reduced to a rather zombie-like condition," Prof. Patterson said at a news conference. "I thought 'Ho hum, there's another knuckle bone,'" he said, "and pocketed the specimen." Then he did a classic "double take" a few moments later.

Patterson and his colleagues returned to comb the site but could not find additional fragments. "The rest may very well have been inside a crocodile," he said.

A subsequent story by the Associated Press said a Harvard computer has cleared up any doubts that the bone had been from a chimpanzee or other ape. Prof. Earnest Mayer, director of the museum, said the Patterson discovery indicates that the bone is from a type of early man called "Australopithecus, believed to be in the main line of man's evolution."

Scientists have nicknamed the Kenya man "K. H. I." and surmise he was about five feet tall, walked erect, had human-like teeth and possessed a small brain and large jaw when he lived 2.5 million years ago.

Seldom have so few drawn so many conclusions from such little evidence about so long a time on such a great issue!

drop the oath from the application forms. She saw it as a means of allowing citizens, particularly those overseas, to express their obligation to their country. (EP)

Devilish race laws

CAPETOWN—A call upon South Africa's government to end the "torment and inhumanity created by devilish race classification laws" has been made by the Rev. I. D. Morkel, moderator of the Calvin Protestant Church of South Africa.

In pleading for the abolition of race classification laws, Mr. Morkel frankly admitted his own family has been torn apart by their implementation. Of his 10 brothers and sisters, five are classified white and the rest colored. He said children of his "white" brothers and sisters have fair skins and live in white group areas. "But what will happen if a dark-skinned child is born to one of them?" (EP)

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