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July 26, 1973

Arkansas Baptist State Convention

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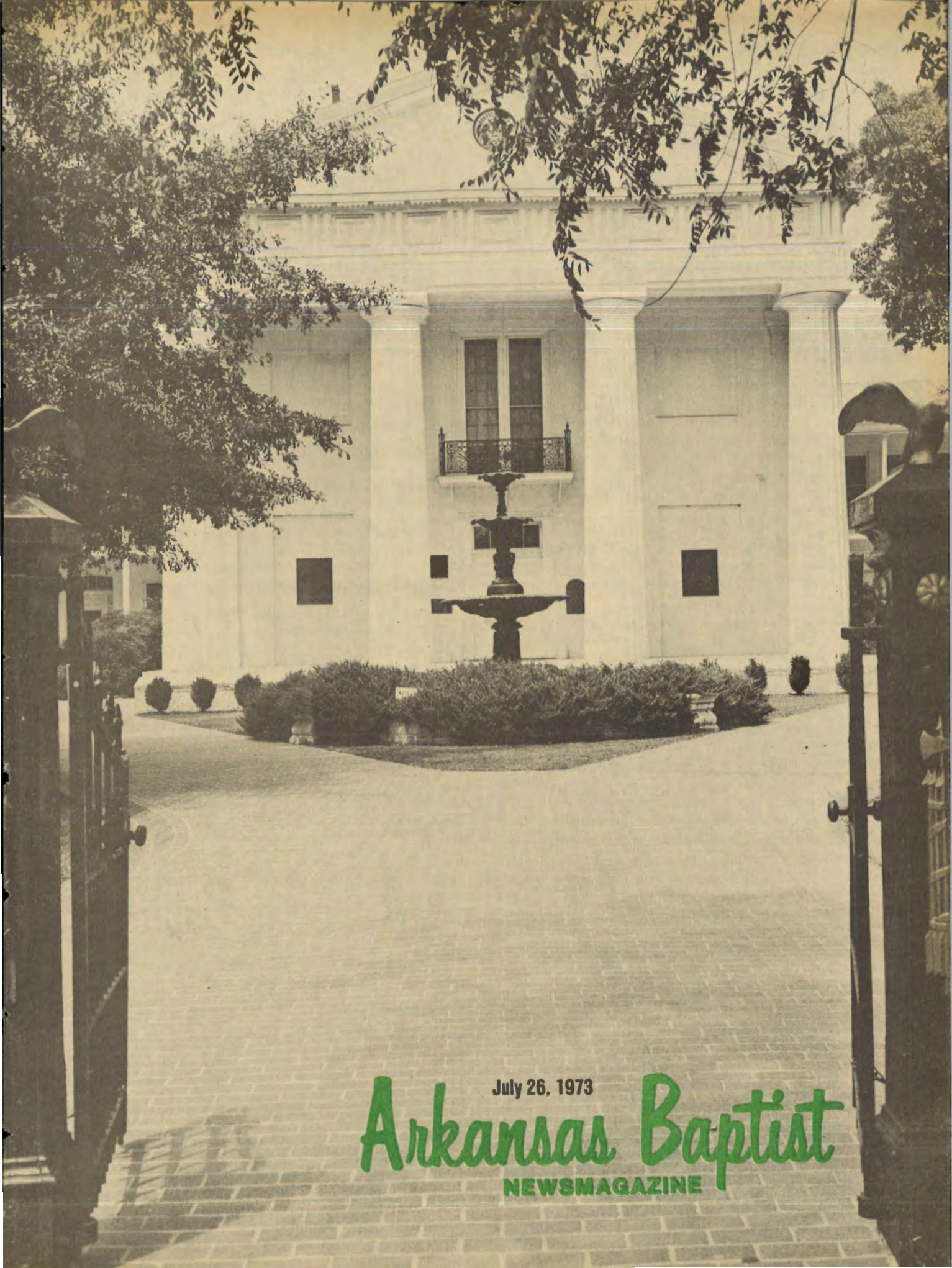
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July 26, 1973

Arkansas Baptist

NEWSMAGAZINE

One layman's opinion

Freedom and the right to disagree



Dr. Grant

One of my hardest jobs is respecting the right of others to disagree with me. In spite of all of the freedom talks I have heard since my childhood days, somehow or other I always fall back on the notion that freedom is mainly for me and only occasionally for others.

In my more honest moments I would have to admit that the rhetoric of freedom — from Roger Williams to Patrick Henry — excites me because I think of it in terms of my own personal freedom. The times I give special thought to the freedom of others are when the issue is freedom for others to believe as I believe, and to act as I act — (such as Baptists in predominantly Catholic Spain, Democrats in a predominantly Republican state, an American food lover in an Italian restaurant, or a nonsmoker breathing the fumes of several smoking neighbors on an airplane.) I have a pretty good record of defending freedom for those who see it my way.

It's those who disagree with me, who oppose the things I believe in, and who live the kind of life I disagree with, whose freedom I have difficulty finding the time to defend. Oh, I believe in their freedom all right. It's just that I have so little time in this world to spend on defending people's freedom that it is only natural to neglect the freedom of those with whom I disagree. Or is it that somehow I really think their freedom is not quite so important as my freedom?

It may be time for us to re-examine our commitment to freedom for all people. God is the original giver of freedom to all people and he continues to honor our freedom of choice to reject him. Although our soul freedom is ultimately in the hands of God, many of our human freedoms, such as freedom of speech, press, assembly, and the exercise of religion, depend upon such things as the majority vote of legislative bodies, decisions of judges, behavior of policemen, and attitudes of the majority of people.

It is a shame that some of the strongest defenders of religious freedom in the public schools are people who profess to be atheistic and anti-religious. In many ways Baptists have an outstanding history of defending freedom, but we need to learn to defend the freedom of our critics and opponents as energetically as we defend our own freedom. If we are afraid we might be identified too closely with the unpopular or the despised, we need only to recall the example of Jesus. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

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Providing the pastor's housing



Editor Sneed

A problem which must be solved by each congregation is the matter of housing for their pastor. Traditionally this need has been met by the church owning a home.

There are several definite advantages to church pastorum ownership. When a new pastor is called, he can move into the home immediately. Usually the congregation provides a good house for their minister.

In some communities it is extremely difficult to find a good quality home. In these areas, if there is no living facility owned by the church, the new preacher may experience great hardship as he comes to his new place of service.

Further, where the church owns the parsonage, it will free the pastor from the responsibility and expense of upkeep. Every one of us who have owned homes are aware that some time and cost are involved in proper care of a home.

The preacher's responsibility is further lessened when the Lord calls him to a new place of service. If he owns a home, he is confronted with the sometimes difficult task of selling it.

However, there are many advantages for providing a house allotment to the pastor rather than having church ownership. There is a great deal of difference in size, needs, and tastes of families. For instance, a new home might be built by a pastor who has no children. A house with one guest bedroom would adequately meet his needs. The next pastor could have four children. Conditions would be completely different.

Guest editorial

The privilege of service

The greatest thing a man or woman can do in life is to serve God. Such service can be given in many different ways and is life's highest privilege. It is possible for a man or woman in partnership with him to do a part of God's work in the world.

In speaking to the meeting of the Southern Baptist Religious Education Association at Portland recently, Joe Davis Heacock, who is retiring dean of religious education at Southwestern Seminary, Ft. Worth, Tex., made this point crystal clear along with the fact that many men and women find their most useful service in the organizations of the local church.

He used as his text the following words which describe one whom God had chosen for his service in Old Testament times but pointed out that they could be used to describe many who serve today if we would

Furthermore, everyone experiences a joy in ownership. In some instances there are people who feel that they should have the run of the pastor's home, since the church owns it anyway. If the house belongs to the preacher, this problem is solved.

Many churches prefer to give a housing allowance so that they will always know exactly what their monthly expense will be. If the congregation owns the pastorium, there is no way to predict repairs.

The matter of greatest importance is equity. If the pastor has a housing allotment and buys his own home, over a period of years he will own a home. It is, indeed, tragic when a man of God reaches the time of retirement without a place to live.

There are many solutions which have been offered to this problem. Since each church is unique, it is probable that each must find the answer for their own situation.

The following considerations should be kept in mind:

- More of our churches, particularly in metropolitan areas, are finding it mutually advantageous to provide a house allotment. Under this arrangement the pastor will eventually own a home.

- In many areas the use of a housing allotment is less convenient. But the church needs to realize that, if they provide the pastor the use of a home in lieu of salary, they will ultimately own the house at the pastor's expense. Therefore, some extra salary consideration must be made.

- If a pastor is furnished the use of a home, he should, if at all possible, develop some savings plan so that he can purchase a home when he retires.

let them be true in our lives: "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exodus 31:3.)

During the next few months our churches will be setting up their organizations for the new church year beginning in October and will be seeking the men and women to fill many places of responsibility in them.

May it be true of these leaders and workers that they shall be "filled with the spirit of God" and with "wisdom" and "understanding" and "knowledge" to do "all manner of workmanship" even as the Scriptures say. — Editor Jack Gritz in *The Baptist Messenger*, Oklahoma

I must say it!

The agony of change



Dr. Ashcraft

Progress is predicated upon one's ability to adapt, adjust, change course and do new things. At least five factors may be listed as deterrents to progress. There is the solace of tradition. There is the surefootedness of the beaten path. There is the fear of the unknown. There is the love of social approval. There is the lack of vision. Add this and you have the agony of change.

Tradition has a greater grip on some people than they will readily admit. They cannot part with the near answers of history in favor of more light from which the whole answer is found.

Whatever may be said for the beaten path it is more easily seen. It gives better footage. It has fewer rocks and thorns. While it may not be going to the right place it is a safer route to follow, they affirm.

Fear, another enemy of progress, has its greatest power upon those who conjure visions of destruction concerning anything unknown. The unknown has great potential as to adventure but not for those who are afraid of imagined monsters around the next turn. What we have now may be bad but at least we know what it is will be their answer to any challenge.

The thought of upsetting one's friends is more

than many can endure. That people like to be liked has defeated many a good project. Those who venture from the established path will feel keenly the disfavor of close friends. This is too much for fearful souls.

Even the people of God can be destroyed for lack of a clear vision. Someone from the ranks must see further, live more daringly, and risk more personal comfort or society is again back in the jungles.

While some have mocked tradition with all the achievements of the past, have wandered far from the beaten path, have defied death and danger, have upset their friends and merited the contempt of responsible people, have dreamed of a thousand utopias, and endured tons of agony and misery, they still have made no progress.

This is because they have assumed that all change is good just because it is different. They have lost a sense of direction and are screaming with all haste to the wrong goal post. Those who run the bases in reverse never score.

There is agony in change but it is sweet indeed compared to the curse of a misspent life and the positive disfavor of a patient God. The agony is worth the difference.

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



NASHVILLE — one writer from Arkansas was among 36 persons attending a children's curriculum writer's conference at Henry Horton State Park near Nashville recently. Phil Bennett, editor, church training department, and Dr. Philip B. Harris, secretary of the church training department of the Southern Baptist Sunday School Board, visit here with Mrs. Roma Zeltner of Immanuel Baptist Church, Ft. Smith, during a break in the conference. The purpose of the conference was to study assignments for church training periodicals and receive suggestions to develop and improve writing skills.

Letter to the editor

Baptist ministry at Naval Academy

The parents of the incoming Baptist midshipmen at the United States Naval Academy are urged to notify the local Baptist Church which ministers to them. Midshipmen are permitted to attend local churches and to participate in student activities, but any notification of religious possibilities must come from outside.

Since 1904, the ministry to Baptist midshipmen has been directed by the Heritage Baptist Church (formerly College Avenue) in Annapolis. The church provides a full program of Sunday School and worship, plus an "adopt-a-mid" family for each plebe. The denomination also provides a full-time B.S.U. program under the direction of the church.

All parents of incoming midshipmen are asked to notify the church or B.S.U. of names and company numbers. —Dr. David P. Haney, 1740 Forest Drive; Annapolis, Md. 21401.



First Church, Van Buren, broke ground Sunday, July 8, for a \$280,000 educational wing. It will include a church office complex, a fellowship hall, a library, and educational space. Participating in the ceremonies were James Dwiggins, pastor; C. J. Franklin, chairman of the deacons; C. N. Kirkpatrick, general contractor; J. J. Izard; Jerry Medlock (behind); Earl Robinson, building chairman; Fines Batchelor, publicity chairman; Bill Mitchell, minister of music; Paul Hurst, Billie Edds, and Bernice Glass, members of the building committee.

Woman's viewpoint Labels say a lot

By Iris O'Neal Bowen



Mrs. Bowen

Our pastor, in his children's sermon one Sunday, displayed several cans of food. After identification of their contents, he solemnly tore away their labels, then asked the children to tell him what was in each can. Of course they were

unable to do so, though they tried. Then the pastor pointed out to them that we also wear labels so that people can tell who we are.

Since I am an old grocer-person, talk about can labels was right up my aisle. Many containers of assorted canned goods have found their final resting place on my pantry shelf because people refuse to buy cans with no labels, even if we have written the contents in big, black letters.

Usually the cans come to me blank-faced with instructions to "Take this home. It's a can of chili."

Naturally, once it hits the shelf, it loses its identity, then comes a meal when I decide I'll use that can of chili.

I open it and pour it into its pan, only to discover that we, perhaps, are having dog food for supper!

Or sometimes we have an odd concoction I have scrapped together from what I have opened.

"What is this?" Husband may ask.

"That is succotash," I answer.

"Never heard of it," he grumbles. "What is it?"

"It's what you have when you open a can of chili, but it is corn!"

I have found out something else about labels, too, and that is that labels sell the product. We used to have a certain brand of tomatoes, our best seller, with two or three pretty tomatoes hanging on a lush, green vine. Then one day our tomatoes came in pictured against an uninspired background of pale blue.

As I predicted, the tomatoes did not sell in their less colorful label. Why? The tomatoes were the same inside, but the label was unattractive to the shopper.

Yes, as our pastor said, we all have labels, and we are known by our labels. Some know us as Christians, and we are followers of Christ the best we know how.

For WMU

Arkansan is winner in writing contest

Missions conscience, Baptist Women, and a flair for writing have put nine women in the winner's circle of the Baptist Women's Communication Contest.

Winners included women from all over the country, and one from out of the country.

Joanne Lisk, Suffolk Baptist Church, Suffolk, England, won in the category of the English-language Church Overseas.

Among the eight winners in the United States was Sue Alexander of Olivet Church, Little Rock, under the category of suburban churches.

The majority of the stories were about mission action Baptist Women organizations had been involved in. They included stories about Anglo and Mexican American communication and understanding, about ministry to the handicapped, the accomplishments of a WMU bus ministry, development of a reading class for remedial readers and illiterates, and a ministry for international students.

Other stories described how Baptist Women began a WMU or increased membership.

The winners will be recognized by having their stories published in the September, 1973, issue of *Royal Service*.

Contestants entered 1000- to 1500-word stories about activities of their WMU organization. They were categorized by the size of their church and the type of community. Entries were judged on the quality of writing and on reader interest.



But do we do our best to make our labels attractive to others?

One day we were walking down Main Street when three happy teen-aged boys approached us. As they passed one said, "Jesus loves you!"

It made my day.

I'll never see those boys again, but I will remember their shining, beautiful labels.

"I am a Christian!" they read.

Doctrines of the faith

Christian Higher Education — why is it needed now?

By D. Jack Nicholas
President, Southern Baptist College



Dr. Nicholas

The early Christian colleges in America were established because there was no other kind in existence. Now that state colleges and universities are so widespread and enroll such a large proportion of the college population, why do we need Christian colleges?

For one reason, we need Christian colleges in order to provide young people with an alternative to non-theistic public higher education. No criticism is intended by the description of public higher education as non-theistic or secular. The state college is prohibited by law from embracing any religious or sectarian position. The First Amendment to the U. S. Constitution mandated separation of church and state, a mandate which applies to all schools deriving their support from tax funds. However, rather than being simply non-religious, it appears that public higher education has gone at points quite beyond anything intended by the founding brothers to the extent of occasionally appearing to be anti-religious.

Modern secular scholarship is thoroughly permeated with naturalism and humanism, both of which are antagonistic to Christianity. The physical and biological sciences have been profoundly influenced by naturalism which, in harmony with Darwin's theory of evolution, treats the topic of creation from a purely naturalistic point of view. It holds, briefly and simply, that the universe came into existence by accident and human life by evolution. Man is merely one more animal within the family of animals.

Atheistic humanism, whose impact has been strongest in the behavioral sciences, exalts and ennoble man while ignoring God. It teaches that man is basically good morally, and capable of solving all of his problems through proper socialization and education. In short, man has no need of a God.

These two influences have, like magnets, attracted the minds of many of the intellectuals of the last 50 years. Consequently, a generation of scholars, trained in the tradition of naturalism and humanism, teach the physical and life sciences and the social and behavioral sciences as though the theories of Darwin and Freud are fact.

It is lamentable that the Bible is rarely given equal time. As ironic as it may seem, the professors in a state college may feel completely unrestrained in promulgating the teachings of Ingersol, Paine, Darwin, or Freud, but tend to feel definite constraint in advocating the teachings of Moses, Jesus, or Paul.

Therefore, Christian colleges will always be needed to provide an alternative to non-theistic, public higher education. State colleges simply do not typically foster a warm encouraging climate for a young, growing Christian faith.

Christian colleges must be preserved for those who wish to approach human learning from the perspective of a Christian world-view; i.e., belief that God is Creator and Redeemer, that man is created in the image of God, that fallen man is in need of redemption, and that the highest human endeavor is service to God and fellow man.

Loan fund honors former OBU president

A student loan fund has been established at Ouachita Baptist University in honor of Harold A. Haswell Jr., former OBU president.

According to Dr. Ben M. Elrod, vice president for development at Ouachita, the loan fund was established by a gift from Dr. Haswell's family. The fund will make loans available to deserving Ouachita students, with no interest charged until after the borrower graduates.

A native of Missouri, Dr. Haswell was OBU president during the early 1950s, having previously served as dean. He is currently living in Dallas, where he is director of Educational Research Region VII of the U.S. Office of Education.

Dr. Haswell has worked for the Office of Education for several years and was also executive coordinator of the Education Commission of the Baptist General Convention of Texas. He was a principal developer of the Eric System of Information Storage and Retrieval, which is utilized by colleges and universities throughout the nation.

Commenting on the establishment of

HMB staffer resigns for Arkansas pastorate



Porter

ATLANTA (BP) — Home Mission Board evangelism staffer, Nathan Porter, has resigned from the Southern Baptist mission agency to become pastor of First Church, Arkadelphia, Ark., effective Aug. 15.

Porter has served since 1960 as a liaison between college and university students and the Home Mission Board.

He has spoken on more than 300 campuses, talking with students interested in missionary vocations and promoting student summer missions.

He came to the board as associate secretary for missionary personnel in 1960. In 1968, he was named associate director in the board's division of evangelism, serving as director of student evangelism. He has assisted campus ministries and Baptist Student Union groups in student evangelism training.

Porter, 40, said he believes the greatest challenge for Christians today is in the local church.

"I am excited about the great potential for mission support which exists in Arkadelphia," Porter said. "Good pastoral leadership in the past has led the church into multiple weekday social ministries and an excellent ministry to college students. The church has also come to experience strong Christian fellowship."

Porter was born in Campinas, Sao Paulo, Brazil, where his parents were missionaries from 1922 to 1962. He is a graduate of Baylor University, Waco, Tex., and Southern Seminary, Louisville, Ky.

Before joining the Home Mission Board staff, he served as mission pastor for First Church, Tulsa, Okla., and as pastor of the Lakeview Heights Baptist Church in Tulsa.

Carrying on a mission-involvement tradition of three generations, Porter's elder daughter, Becca, is serving as a student summer missionary at Calvary Church in Matawan, N.J.

the fund, Dr. Daniel R. Grant, Ouachita president, said, "This is a fitting tribute to an outstanding Christian educator whose contribution to Ouachita was most valuable. The fund will have great value to many generations of students who will need financial aid to complete their education."

Between parson and pew The end . . . the beginning

By Velma Merritt



Mrs. Merritt

person to me you want to lead it. I'll not look for him."

Without knowing anything about Ron's request of that prayer my husband responded. He had read about the work and the need for a director. Until my husband's phone call to Ron he and Ron Owens had never heard of one another.

From the beginning I fought bitterly our leaving the pastorate. I love being a pastor's wife. I did not seek the Lord's will. I only pleaded with him to keep Dale where he was. God had to work patiently but firmly with me. He revealed himself and his will to me through the Scriptures, prayer, and a marital crises experience until I had no choice but to follow his leadership or be in total rebellion. The picture I painted during the days of decision was not a pretty one. My total rebellion against God's will almost ruined my Christian testimony and all hope of effective service.

Praise the Lord, though, God won the battle with my will being in conflict with his will. Dale had known what the Lord wanted of him. Ron Owens knew. Only my rebellion almost stopped God from having the man he wanted to head the work of the International Christian Center.

With that background we leave the States July 25 to begin the faith ministry in Switzerland. After lying dormant for several years the International Christian Center revived as church groups from the States began using the Hotel Alpina-Rosat, a first-class resort hotel in the Alps, as a conference center. Money began to be donated to help the work but it became more than Ron Owens, who with his wife are touring gospel singers, could handle. He did not have the time to carry out all that needed to be done. With his lack of time to meet the needs of the work and his own calling of sacred music, Ron asked the Lord for help and received it.

Ron Owens, owner of the Hotel Alpina-Rosat in Chateau d'Oex, Switzerland where the International Christian Center operates, had said to the Lord, "If you want the International Christian Center to have a director, you send the

As Director of the International Christian Center my husband will have many duties. He will be setting up conferences from churches in the States and Europe as they come to the Hotel Alpina-Rosat. For the International Christian Center he will be setting up a video tape ministry (the video tape machine and 70 tapes have already been donated.) To Europe the International Christian Center will begin a literature and tape ministry which it does not have. In the resort village of Chateau d'Oex evangelical work is almost non-existent and plans are being made to show Christian films in the city auditorium.

To the staff of the hotel which is made up of international college students there will be a constant ministry. The students come from all parts of the world. Most are not Christians and some come from pagan backgrounds. Work also will be done with the guests.

The work is new, exciting, adventurous, potentially unlimited and one of faith.

For weeks my husband had preached of God's power and all we had to do was respond to it to see Him work. I had written and believe with all my heart we must exhibit more faith in our all knowing, all powerful, ever present God.

Believing this we undertake a new work. We believe the God of miracles of the Old and New Testaments is still a God of miracles if we'll let him be.

Please pray with and for us as we go. Adjustment time will be challenging as we learn a new language and customs.

Our address is Hotel Alpina-Rosat, Chateau d'Oex 1837, Switzerland.

God bless and good bye.

Student Department associate is honored



Norrington

with the Student Department for the past three years.

Don Norrington, Associate Director of the Student Department, was recently named one of the "Outstanding Young Men of America." Norrington is a graduate of Southwest Missouri State University and Southwestern Seminary and has served



Dr. and Mrs. Mitchell

Couple are special project missionaries

RICHMOND — Dr. and Mrs. Harold E. Mitchell of Pine Bluff, Ark., were employed as special project missionaries July 10 during a meeting here of the Southern Baptist Foreign Mission Board.

They were employed for one year of special missionary service in Botswana, Africa, where he will serve as a dentist while missionary associates Dr. and Mrs. Charles L. Bellenger are on furlough in the States.

Mitchell has had a private dental practice in his home town of Pine Bluff since 1964. Previously, he was a U.S. Army dental officer, stationed at Fort Dix, N.J.

Mrs. Mitchell, the former Rene Boschetti of Pine Bluff, has taught kindergarten and elementary school in Pine Bluff, New Jersey, and Memphis, Tenn.

Both Mr. and Mrs. Mitchell attended Henderson State College, Arkadelphia, where she received the bachelor of science in education degree. He received the doctor of dental surgery degree from the University of Tennessee College of Dentistry, Memphis.

They have three children.

CAUTION ...
COOPERATIVE
PROGRAM
DOLLARS
AT WORK!





Mr. and Mrs. E. M. Duffin

Married 50 years

Mr. and Mrs. E. M. Duffin of Little Rock observed their 50th wedding anniversary, Sunday, July 22 with a reception in W. O. Vaught Fellowship Hall, Immanuel Church.

They were married July 25, 1923. Mrs. Duffin is the former Ida Killion of Ft. Smith.

The Duffin's are members of Immanuel Church, Little Rock. Mr. Duffin is employed at the Arkansas Gazette as a pressman.

The reception was hosted by their daughters, Mrs. John F. Danner Jr. of Searcy and Mrs. Leslie B. Wilfong of Little Rock.

News briefs

• White Oak Church, Walnut Ridge, is building an addition which will contain two classrooms, a fellowship hall and kitchen.

• East Side Church, Mountain Home, recently purchased two acres of land adjoining their present property. On the property is a house. This makes a total of five acres the church has for development.

• David Coleman has served as pastor of Emmanuel Church, Batesville, for one year. Achievements of the church during that time include building a parsonage and adding a full-time youth director.

• Geyer Springs Church, Little Rock, is building a two-story educational structure, expected to cost \$500,000. The space will house preschool work, including day care and kindergarten, and youth and adult work. Paul Sanders is pastor.

The Christian and the occult: spiritualism

By Bill Viser, minister of youth
Rosen Heights Church, Ft. Worth, Tex.

(Third in a series of seven articles)



Viser

Spiritualism or Spiritism, is defined as "the doctrine of the spirits," and takes in well known forms of spirit communication, healing, table lifting, speaking in trance, soul excursion, levitation, etc.

It is estimated now that over 70 million followers throughout the world believe that contact can be made with a deceased loved one.

Two of the more well known spiritualists are Sir Arthur Conan Doyle, author of the Sherlock Holmes stories, and Bishop James Pike.

Bishop Pike gradually became involved in spiritualism as he denied belief in the Trinity and the Virgin Birth. He eventually tried to contact his son Jim, who had committed suicide, through the well known medium Arthur Ford. This seance was carried on television by a Canadian network but was dismissed by many critics as a "theatrical charlatanism."

Spiritualism today is finding widespread acceptance, and many, both Christians and non-Christians alike, expose themselves to it unknowingly by use of the Ouija board. Patented in 1892 by Issac Fuld, his patent stated that the planchette "was moved by a spirit force." The Ouija board has become so popular today that it has out-sold Monopoly.

One college girl I talked with related an incident in which she and several other girls began to play with a Ouija board until things began to get out of hand as the planchette moved to form messages that the girls had no part in. It became a terrifying experience with the girls resolving not to use the board again.

Its beginning

According to Billy Graham, modern spiritualism seems to have started in a farm house in March 1848 in New York State. "Strange rappings" occurred in the attic of the house occupied by a Mr. Fox. His daughter Kate was to have successfully challenged the "spirit" to repeat the number of times she flipped her fingers by rapping on the attic floor. Kate Fox became the first known medium, and she and her sister spent the rest of their lives as spirit mediums.

Spiritualism and the Christian

Spiritualism parades under the Christian banner in practically all civilized countries. A typical meeting will consist of hymns, prayer, and a sermon as in a Christian service. The sermon is allegedly given by a spirit from the other world, through a medium, and denies Christian truths such as the divinity of Christ, the personality of the Holy Spirit, inspiration of the scriptures, etc., under a veneer of Christian moral precepts.

God's warning

Leviticus 20:27; 19:31; and 20:6 prescribe death to those who are inhabited by a demon such as a medium.

Saul committed a great sin when he visited a medium as told to us in 1 Samuel 28. This became one of the reasons for his death.

First Thessalonians 4:13-18 reminds us as Christians not to grieve over loved ones who have departed but rather to "wait patiently" until Jesus returns. To attempt to "contact" loved ones through a seance is to go against God's will.

The Christian must beware. Dr. Kurt Koch, an authority on the occult, has stated that demon possession has come about after one visit to a spiritualistic meeting. What a glorious alternative we have in living the Spirit filled life! The dangers of spiritualism cannot offer satisfaction as Jesus can, and by living for him, we shall truly find the abundant life.

Staff changes

Jerry Hoffman is serving East Side Church, Mountain Home, as youth director. He comes to the church from a similar position with First Church, Fairview Heights, Ill. Hoffman and his wife are the parents of three boys.



Woods

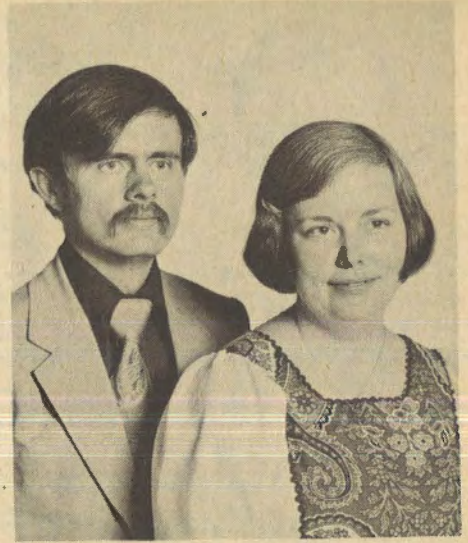
Lewis Woods is now serving as pastor of First Church, Bay. He comes to Bay from Thaxton, Miss., but has pastored several churches in Arkansas. Woods attended Southern Baptist College, Arkansas State University and Mid-America Seminary.



Rev. and Mrs. John Anthony



Rev. and Mrs. Roy D. Hawkins



Mr. and Mrs. Paul A. Rhoads

Three Arkansas couples named to foreign missions service

Three Arkansas couples are among 39 persons added to Southern Baptists' overseas force by the Foreign Mission Board. This number, along with 75 missionary journeymen, is expected to set a record for new missionaries in a single month.

The Rev. and Mrs. John Anthony were appointed as missionaries July 10. He expects to do student work in the Middle East.

He has been assistant pastor and minister of youth at First Church, Montgomery, since 1972.

While completing requirements for the master of divinity degree at Southern Seminary, Louisville, Ky., Anthony was assistant to a seminary professor and a substitute teacher. He was pastor-intern at Crescent Hill Church before becoming minister to new members at Walnut Street Church.

He also received the bachelor of arts degree from the University of Arkansas, Fayetteville, and expects to receive the doctor of ministries degree from Southern Seminary in December.

Anthony met his wife, the former Constance June Goble, when they were attending the University of Arkansas, where she received the bachelor of science in education degree. She also attended Auburn University, Montgomery.

Mrs. Anthony taught elementary school in Montgomery and Louisville. He is a native of Hope, Ark.; she was born in Winamac, Ind., and also lived in Mt. Ida, Ark.

The Rev. and Mrs. Roy D. Hawkins were appointed as missionaries July 10 at a meeting here of the Southern Baptist Foreign Mission Board. They expect to be stationed in Venezuela where he will work in general evangelism.

Currently Hawkins is associate pastor of First Church in Archer City.

When they were graduate students in 1968, Mr. and Mrs. Hawkins were involved in summer missionary and beach evangelism for the Home Mission Board at Indialantic, Fla.

Hawkins was born in Parks, Ark., and lived in several towns in Arkansas and Oklahoma. He was graduated from University of Oklahoma, Norman, with the bachelor of arts degree and from Southwestern Seminary, Ft. Worth, Tex., with the master of divinity degree.

Mrs. Hawkins, the former Judy Palmer of Oklahoma, was born in Tulsa and also lived in Sand Springs. She was graduated from University of Oklahoma with the bachelor of arts and master of arts degrees, and received the master of religious education degree from Southwestern Seminary.

The Hawkins have a son, Charles Earl, born in 1970.

Mr. and Mrs. Paul A. Rhoads of Kansas City, Mo., were appointed as missionaries to Korea July 10 during a meeting here of the Southern Baptist Foreign Mission Board.

Mr. and Mrs. Rhoads formerly served a two-year team (1970-72) as missionary journeymen in Korea. Stationed in Taejon, they taught at the Korea

Christian Academy, an interdenominational school for missionary children. He also taught English to a group of nurses, doctors and pharmacists at a local medical center and a Bible class at Doe Hung Baptist Church and at a Baptist mission center.

They sponsored a club for local high school students proficient in English.

After returning from Korea, Rhoads completed requirements for a master of divinity degree at Midwestern Seminary, Kansas City, Mo. He had begun the study at Southwestern Seminary, Ft. Worth, Tex.

Mr. and Mrs. Rhoads received master of science degrees from North Texas State University, Denton, and were graduated from Ouachita University, Arkadelphia, where he received a bachelor of arts degree, and she, a bachelor of science degree.

Mrs. Rhoads was a summer missionary in Indiana for the Southern Baptist Home Mission Board, and he did mission work in San Francisco, Calif. Both served as summer missionaries in Galveston, Tex., for the Baptist General Convention of Texas.

While attending undergraduate and graduate school, Rhoads worked in a training school for retarded children, taught school, and was a regional personnel representative for the Foreign Mission Board in Kansas City. Mrs. Rhoads taught school in Kansas City.

Rhoads is a native of Little Rock, Ark. A native of Missouri, Mrs. Rhoads was born in Poplar Bluff and also lived in St. Louis and Pilot Knob.

The Rhoads have a daughter, Susan Elizabeth, born in 1972.



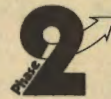
Hodges Escue



Eddie Simpson



Mary Lou Walker



The Ouachita-Southern Advancement Campaign

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

Campaign momentum

By Jim E. Tillman, Director

Three Arkansans get degrees from Southwestern Seminary

FT. WORTH, Tex. — Three students from Arkansas received degrees during summer commencement exercises in Truett Auditorium at Southwestern Seminary, July 20.

Seminary President Robert E. Naylor presented degrees and diplomas to 91 candidates from the seminary's schools of theology, religious education, and church music.

Ralph M. Smith, chairman of the seminary board of trustees and pastor of

the Hyde Park Church, Austin, Tex., was the commencement speaker. A graduate of Ouachita University, Smith, holds both the bachelor of divinity and doctor of theology degrees from Southwestern Seminary.

Arkansans receiving degrees were Hodges S. Escue of Prairie Grove, master of religious education; Charles Edward Simpson of North Little Rock, master of divinity; and Mary Lou Walker of Mountain Home, master of divinity.

I have watched many football games won because of a change in momentum. The home team may be trailing, and all of a sudden a spark turns the momentum in their favor. The victory is sweet as the "downtown quarterbacks" talk of the change of momentum being the secret.

Exciting activity is being felt once again in the Ouachita-Southern Advancement Campaign. Our Phase 2 Fellowship Dinners are growing in interest as well as number. The credit here belongs to the General Division Leadership, and especially to the Superintendents of Missions. These men believe in the cause of Christian Higher Education and their efforts show it! The July 11 issue of the Concord Baptist Association News was dedicated to the OBU-SBC Campaign. James Griffin is Superintendent of Missions in this association.

This momentum is reflected in the percentage of participation of churches within the associations. Little Red River has moved to 85 percent of the churches involved in the Campaign; Tri-County is now 42 percent, and Carroll County has moved from 38 percent to 62 percent.

A layman raised his hand during a question and answer session during the Tri-County Phase 2 Dinner. His question was, "May I write a check for the Campaign right now?" I don't need to tell you the answer! He observed that he did not like the blank space on a flip chart indicating that his church had not responded to the Campaign. A lady came to me from a church in the Gainesville Association stating, "Our family will give \$50 a year to the Campaign." E. Clay Polk led his congregation at Greenway to give an offering to the Campaign, and then to decide on the long range goal at the next business meeting.

These are but a few highlights and testimonies indicating a Campaign momentum moving toward victory.

discovery! / II

God's Call And You
For Senior High And College Youth
Seeking Direction In Vocational Choices

August 20 through August 23, 1973
4:00 P.M. Monday through 10:00 A.M. Thursday

On The Campus Of
Ouachita Baptist University
Arkadelphia, Arkansas

● Program Features ●

Presentation of Youth Musical
Individual Counseling
Occupational Testing
"Here Comes College"
Recreation
Workshop

Kluster Groups In Dormitories
Interest Conferences
Career Exhibits
Fellowship
Bible Study
Skil-Labs

Total Cost

\$20.00

Includes Registration, Room, Meals, Linens, Insurance
Send \$3.00 Registration To

Discovery / II
Church Training Department
P. O. Box 550
Little Rock, Arkansas 72203

Stewardship

Deacon role often misunderstood

In a recent group conversation, a Baptist deacon's wife was asked by a non-Baptist lady, "What is a deacon?"

In reply, the deacon's wife explained all of the committee work and assignments that her husband was responsible for in their church and also how he assisted in receiving the tithes and offerings during the worship services. At no point in her reply did she mention the spiritual responsibilities given the deacon in the New Testament.

In too many Baptist churches this same inadequate concept of the role of the deacon is held by too many people, and occasionally by the deacons themselves. When this view exists, it represents a very poor stewardship of time and talent within the church.

Such a view of the deacon's responsibilities inevitably creates other problems. First of all, if a man is being elected by his church as a deacon only to serve as an offering bearer or to fulfill some committee assignment, then there is usually a tendency to overlook, or to treat lightly, the high spiritual qualifications enumerated in the New Testament.

Electing deacons in this way and for this purpose may account for the situation in some churches where the deacons have taken an authoritarian attitude toward the business of the church. Some of them seem to feel that all of the business affairs of the church must either be conducted by them or at least approved by them before being considered by the church membership. In effect, the diaconate then becomes a board of directors, which has absolutely no Scriptural basis. In fact, even the terminology "board of deacons" is Scripturally and theologically incorrect, even though it is commonly used.

Committee assignments and receiving the offering in a worship service are important tasks in a church, but they are not the most important. Most churches have men who are fully capable and qualified to perform these services, but who may not have the higher spiritual qualifications outlined in the New Testament for the office of deacon.

If deacons could be relieved of much of the trivia with which most of them are presently burdened, they would have more time to do soul-winning, assist the pastor, minister to the sick and needy, resolve fellowship problems, and to help plan and direct the future of the church itself. The deacons' spiritual qualifications and talents could better be utilized in these strategic places of leadership, rather than in other assignments that could be performed just as well by other laymen.

It is poor stewardship for a church to call a trained and dedicated man as pastor to be their spiritual leader and then expect him to spend his time being an errand boy for church supplies. It is equally poor stewardship to elect and ordain a man as deacon and then not give him the opportunity to serve in that office in the way the New Testament describes it. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Deaths

Mrs. C. J. Haley, 89, a member of First Church, Van Buren, died July 10. She was the mother of Orville Haley, pastor of Coffeyville, Kan.

Mrs. Sylvia Riddle, 47, Ft. Smith, died July 13. She was a member of Trinity Church, Ft. Smith.

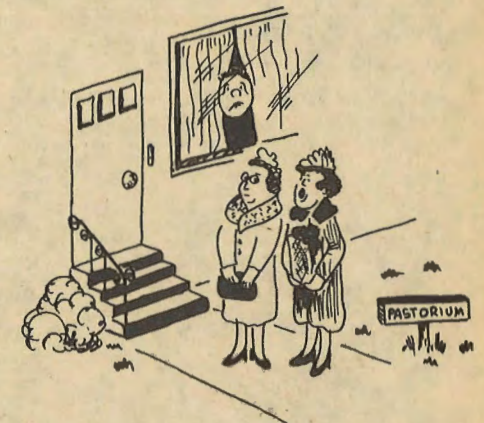
Arkansan records sacred selections



Jim Raymick, Minister of Music at North Little Rock, has a new recording, *The God of Love My Saviour Is*, which has been released by Crescendo Music Publications of Dallas, Tex.

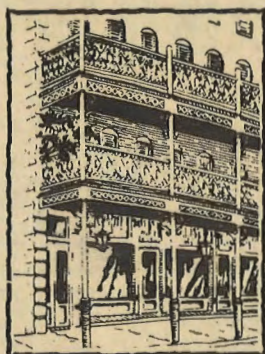
The 11 selections, with orchestration, are "The God of Love," "All That Thrills My Soul Is Jesus," "He Died of a Broken Heart," "Love Divine," "Jesus, Thou Joy of Loving Hearts," "Sweet Little Jesus Boy," "Deep River," "My Saviour First Of All," "He Lifted Me," and "I'll Tell the World That I'm a Christian."

The support of the ministry



"Since we didn't give him a raise this year, the least we can do is help clothe his family. His teen-aged son will just love these knickers my boy used to wear."

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled "The Support of the Ministry." The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.



Planning to see the

Great Passion Play

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Stay at the

New Orleans Hotel

Catering to Christian groups and individuals.
Special group rates.

Phone or write:

NEW ORLEANS HOTEL
63 Spring Street
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501-253-8630

RECORD
with Orchestration
Jim Raymick

Park Hill Baptist Church

Send name, address and \$5.75 to:

Jim Raymick
Box 4064
North Little Rock, Ark. 72116

Nature of services has changed

Several months ago I received a letter from a lady living in North Arkansas which contained a number of questions about our Child Care Ministry. Her questions indicated a real interest in our work and her concern is appreciated. I have decided to use her questions as a basis for the next several articles.

"What is the present name of our Children's Home and why was it changed?" During the 1970 State Baptist Convention, the Convention voted to change the name of our Child Care ministry from the Arkansas Baptist Home for Children to the Arkansas Baptist Family and Child Care Services. It was recognized that this name is more descriptive of our program which has expanded to provide services to families as well as children.

The Arkansas Baptist Home for Children is still the very center of our Child Care ministry and we serve a number of children at the Children's Home each year. Last year we provided care for 92 children who turned to our agency for the fulfillment of their needs. Some of these children are still living at the Children's Home, while others have returned to their own homes or other

plans have been made.

Emphasis has changed from a long-term custodial program to a short-term rehabilitation emphasis. Our primary goal is to provide appropriate help for a child and work with his family toward rehabilitation of the family unit. This change of emphasis is a result of the changing needs of children as produced by our society. Most of the children who are referred for help come from broken home situations. Others are dependent from the loss of one or both parents. Alcoholism, mental illness, rejection, social and economic deprivation are also major factors resulting in the troubled child who desperately needs Christian care and professional help with his problems.

We recognize that we can no longer do even a half decent job simply by caring for children, however well this is done. We must also become involved with the family, plan with it, and attempt to help it, if not to come together at least to work out the kind of relationship that enables a child to save whatever he can from the wreck. —Johnnie G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Part of Arkansas' colorful history is the Old State House, located at 300 West Markham, Little Rock, which once was the seat of state government. (Photo courtesy of Arkansas Department of Parks and Tourism)

Final preparation for "CHURCH: the Sunday Night Place" promotional plan

Is your church one of the 381 churches in Arkansas involved in the "CHURCH: the Sunday Night Place" promotional plan? If so, August will be the final month of preparation for your church as you prepare for September, a month of intensive emphasis on enlarging and enriching the Sunday night program.

The preparation actions suggested for August are reprinted here for your convenience. Participating churches are encouraged to follow the preparation suggestions as closely as possible to assure the best possible results.

There's still time

Churches which have not yet received copies of the Church Guide may still become involved in the "CHURCH: the Sunday Night Place" promotional plan. There is still time to do the planning necessary for September and the months which follow. Request your copies of the Church Guide from the Church Training Department, P.O. Box 550, Little Rock, Ark. 72203.

Actions to be completed in August

Some of the following actions have dates by which they should be completed. Actions without dates may be done at any time during the month.

1. Continue to enlist persons to fill leadership positions in all church training departments and training groups.

2. **August 1.** — Order all supplies needed for the September emphasis. Use order blank on page 39 of the Church Guide.

3. **August 1.** — Order all curriculum periodicals needed for October, November, December for leaders and members of all age divisions in church training. (1) Order **Church Training** magazine for all church training leaders. Each month this magazine will carry resources and ideas related to CHURCH: the Sunday Night Place. (2) Remember to order enough periodicals for the growth you expect to attain. (Note special visitation effort for September 17-30, p. 17 of the Church Guide, under Sunday, September 16.)

4. **Each Sunday evening** — All Adult and Youth training groups use UPGRADE units as their study units. (Groups having recently studied UPGRADE units will study their regular church training curriculum materials.)

5. **August 19.** — Meet with key church training leaders to complete plans for the September emphasis.

6. Enlist leaders for specific assignments in the promotion plan. You will need persons to be responsible for organizing the actions suggested for September. See pp. 15-19 of the Church Guide.

Baptist statesman dies at 94

CORSICANA, Tex. (BP) — J. M. Dawson, who gained a national reputation as a Baptist spokesman for religious liberty, died here at the age of 94. He had been hospitalized for 10 days after a fall.

In 1946 at age 67, he became the first executive director of what is now known as the Baptist Joint Committee on Public Affairs in Washington, D. C. and served for seven years.

"Dr. Dawson was a pioneer in the development in Washington of a joint witness to Baptist concerns for separation of church and state," said John W. Baker, associate director in charge of research services for the Baptist Joint Committee.

"His voice and wisdom will be sorely missed by all of those who attempt to follow in his footsteps," said Baker.

For more than 31 years previously Dawson was pastor of First Church, Waco, Tex.

During that period he served as publicity director for the "75 Million Campaign," an effort to raise \$75 million dollars for Southern Baptist Convention causes, 1919-24.

He was also chairman of the SBC Executive Committee in 1945.

A major impetus to his interest in religious liberty came in 1944-45, when he was chosen to represent U. S. Baptists at the founding of the United Nations in San Francisco.

In 1945, he carried petitions with more than 100,000 signatures calling for a declaration of religious liberty to be incorporated in the U. N. charter.

He was a founder of Americans United for Separation of Church and State and the J. M. Dawson chair of religious liberty and studies at his alma mater, Baylor University, Waco.

Dawson wrote thousands of articles and book reviews. He completed the last of his 12 books at age 89. It was his best known volume, *America's Way in Church, State and Society*, published by The McMillan Co.

He began his writing career in the late 1890's as a prize-winning country correspondent for the *Dallas Morning News*.

He turned down a staff position with that paper to study for the ministry at Baylor University, from which he graduated in 1904. Later he was religious book editor for the *Dallas News*, southwestern correspondent for *The Christian Century*, and book editor of the *Homiletics Review*.

Dawson was editor of the *Baptist Standard* for one year, 1907-08, taking the helm of the Texas Baptist publication when he merged his *Western*

National, Southern Baptist committee plans joint projects

The State Joint Committee of Work with National and Southern Baptists met July 5 at the Baptist Building, Little Rock. Elected representatives from the Consolidated Missionary Baptist State Convention, the Regular Arkansas Missionary Baptist Convention, and the Arkansas Baptist State Convention made plans for the summer youth camp in August; the annual Leadership Conference, Feb. 22-23, 1974; and the exchange of fraternal messengers to the respective convention meetings.

Highlighting the meeting was the election of National Baptist representation on the "Spirit of '76" Committee. This committee is planning statewide programs of evangelism and missionary activities celebrating the 200th anniversary of our nation.

Dr. J. C. Oliver, president of Arkansas Baptist College and chairman of the Joint Committee, commented on the

meeting by saying, "The spirit of this meeting was indeed a Christian spirit and will help Baptists throughout the state to do their best work."

Attending were Dr. Oliver and W. O. Lindsey, Little Rock; Mrs. Pearl Anthony, vice chairman of the committee, Proctor; G. R. Mazique, president of the Regular Arkansas Missionary Baptist Convention, and W. E. Jones, Helena; O. C. Jones, North Little Rock; Norman H. McGill, Ft. Smith; Mrs. Lillie Hayes and Mrs. Cleofus Lomack, Pine Bluff; E. J. Richardson, Humphrey; and T. W. Barnes, Newport. Representing the Arkansas Baptist State Convention were Mrs. R. A. Coppenger, Arkadelphia; James Sawyer, secretary of the committee, Benton; Charles H. Ashcraft, executive secretary-treasurer, R. L. South, president, and Robert U. Ferguson, director of work with National Baptists.



BEIRUT, Lebanon — Mr. and Mrs. J. Wayne Fuller, Southern Baptist missionaries to Lebanon, exchange ten-year service pins while Middle East representative Bill Marshall watches. Mrs. Fuller, the former Frances Marian Anderson of Wynne, Ark., serves as director of Baptist publications in the area and her husband, a native of California, teaches Bible and chemistry to students in Beirut.

Evangel, published in Abilene, Tex., with the Dallas-based *Standard*.

While an undergraduate at Baylor, Dawson founded the campus newspaper, the *Baylor Lariat*, and the school's yearbook, the *Roundup*.

During his tenure as pastor of First Church, Waco, he was a founder of the Hillcrest Baptist Hospital there.

Dawson, who was to have been honored as an outstanding Baylor alumnus during 1973 homecoming activities, was born June 21, 1879, in Maypearl, Tex., the oldest of 13 children of a ten-

ant farmer. He received his early education from his mother.

Funeral services were conducted in Waco, by Peter McLeod, pastor of First Church there. Burial was in Oakwood Cemetery, Waco.

Dawson is survived by two daughters, three sons, four sisters, two brothers, 17 grandchildren and 27 great grandchildren.

His wife, the former Willie Turner of Dallas, was a widely known church leader and speaker. Mrs. Dawson died in 1963.

"HART OF THE HILLS" BAPTIST CAMP

Sponsored by Missions Department, Arkansas Baptist State Convention,

525 West Capitol, Little Rock, Arkansas 72201

Dr. Charles Ashcraft, Executive Secretary

Rev. R. H. Dorris, Missions Secretary

BAPTIST YOUTH LEADERSHIP CAMP

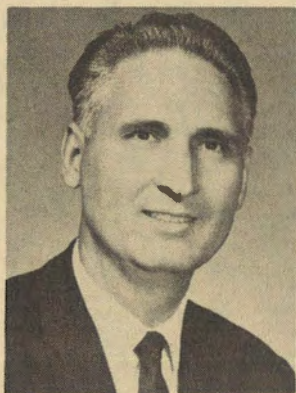
August 13-17

Young Ladies Ages 9-14

August 20-24

Young Men Ages 9-14

Camp Paron — Paron, Arkansas



REV. ROBERT FERGUSON
Director, Work With National Baptists



REV. N. H. MCGILL
Camp Director

**Make an Investment in Christian Training of Youth
By Sending a Boy or Girl to Camp**

Arkansas Baptist State Convention

CONTRIBUTIONS

Total Cash Contributions Received in Office of Executive Secretary of
Executive Board During the Months of January Through June, 1973.

Notify Charles H. Ashcraft, 525 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	1,633.54	106.00	Trinity, Rogers	166.71	62.05	New Home	97.00	507.00	Tulip Memorial	25.69	25.00						
Brickeys	26.40	.00	Twelve Corners	124.78	241.00	New Providence	97.80	.00	Willow	36.00	25.00						
Brinkley 1st	4,626.62	5,223.16	Total	47,220.46	25,206.07	Parks	168.64	175.15	Total	15,993.55	11,099.44						
Broadmoor	287.07	51.40	BIG CREEK														
Chatfield	.00	.00	County Line	.00	15.00	Pleasant Grove No. 2	53.00	.00	CAROLINE								
Clarendon	1,685.37	738.60	Elizabeth	12.00	.00	Pleasant Grove No. 3	41.37	.00	Austin Station	1,056.44	184.71						
Elaine	9,421.52	906.95	Enterprise	89.11	.00	Rock Creek	141.33	10.00	Baugh's Chapel	596.80	205.97						
Friendship	209.63	60.00	Flora	56.30	.00	Shiloh	4.00	.00	Biscoe	345.55	.00						
Helena 1st	10,667.24	3,086.72	Gum Springs	15.00	.00	Temple, Waldron	314.31	71.72	Brownsville	569.00	357.95						
Hughes	2,700.00	3,130.91	Mammoth Spring	323.89	.00	Union Hope	63.50	.00	Cabot 1st	6,501.00	2,719.75						
Lakeshore	.00	.00	Mt. Zion	11.10	37.20	Unity	59.76	20.00	Cabot 2nd	628.65	47.61						
Lambrook	590.01	144.36	Saddle	39.47	.00	Waldron 1st	4,806.28	1,232.16	Caney Creek	998.50	.00						
Lexa	1,545.06	202.90	Salem	291.55	37.00	West Hartford	90.61	359.00	Chambers	6,009.59	1,937.72						
Marianna 1st	6,000.00	3,472.57	Spring River	243.01	.00	Winfield	96.05	.00	Carlisle	6.00	.00						
Marvell	1,800.00	463.67	Viola	120.00	112.99	Crumpton Mssn.	154.42	.00	Cocklebur	42.06	.00						
Monroe	153.73	.00	Total	1,201.43	202.19	Misc.	.00	54.71	Coy	837.56	857.75						
Moro	500.10	655.00	BLACK RIVER														
North Side, Helena	175.00	.00	Alicia	386.31	269.00	Cedar Glades	208.50	.00	Cross Roads	.00	.00						
Pettys Chapel	221.38	.00	Amagon	40.00	.00	Concord, Aly	.00	.00	Des Arc	4,929.75	1,210.15						
Rehobeth	36.00	.00	Banks	.00	.00	Mt. Tabor	103.00	75.00	De Valls Bluff	266.76	.00						
Snow Lake	.00	.00	Black Rock	948.50	424.75	Rock Springs	107.23	.00	England 1st	5,600.00	1,336.59						
Turner	497.56	345.92	Campbell Station	.00	.00	Total	418.73	75.00	Hazen	3,226.76	988.11						
West Helena	8,030.02	4,381.49	Clear Springs	.00	85.00	BUCKVILLE											
West Helena 2nd	2,341.90	1,549.34	College City	377.66	237.00	Amity	236.00	150.00	Immanuel, Carlisle	90.00	323.00						
Total	53,148.95	24,518.99	Diaz	120.00	.00	Black Springs	30.00	.00	Keo	554.83	623.00						
ASHLEY																	
Calvary, Crossett	40.00	.00	Grubbs	243.90	2.50	Caddo Gap	25.00	161.87	Lonoke	5,966.97	3,942.29						
Corinth A	277.59	211.00	Horseshoe	.00	.00	Glenwood	2,024.46	1,437.75	Mt. Carmel	1,653.92	1,324.24						
Crossett 1st	19,901.40	7,683.54	Hoxie	660.00	427.91	Hill Side	.00	.00	New Hope	172.29	.00						
Crossett 2nd	125.93	244.64	Imboden	257.44	1,483.41	Little Hope	.00	.00	Old Austin	317.60	62.00						
Eden	202.39	130.00	Immanuel, Newport	1,175.00	416.00	Mt. Gilead	86.90	27.42	Pleasant Hill	309.00	101.00						
Fellowship	200.00	50.50	Jacksonport	191.00	.00	Mt. Ida	2,086.05	1,720.37	Steel Bridge	179.61	.00						
Fountain Hill	741.01	921.25	Murphys Corner	.00	.00	Mt. Olive	.00	101.26	Toltec	2,847.39	1,993.60						
Gardner	608.40	.00	New Hope No. 1	132.45	125.00	Murphy	.00	.00	Ward	1,224.04	579.20						
Hamburg 1st	7,133.61	1,233.14	New Hope No. 2	67.34	.00	Norman	750.25	346.29	Wattensaw	810.25	587.52						
Jarvis Chapel	60.00	135.13	Newport 1st	5,821.44	2,516.27	Oak Grove	.00	.00	Total Springs Mssn.	349.20	.00						
Magnolia	2,286.01	1,049.25	Old Walnut Ridge	90.86	143.50	Oden	420.00	225.00	Total	46,232.67	19,481.11						
Martinville	63.27	42.17	Pitts	10.96	12.56	Pencil Bluff	322.68	300.00	CARROLL								
Meridian	225.86	57.60	Ravenden	162.16	29.25	Pine Ridge	20.00	.00	Berryville	3,183.47	1,736.98						
Mt. Olive	5,814.04	1,541.97	Sedgwick	137.50	41.00	Refuge	35.00	.00	Blue Eye	439.37	134.46						
Mt. Pleasant	460.90	265.00	Smithville	624.65	130.35	Sulphur Springs	105.28	84.95	Eureka Springs	1,504.88	575.50						
North Crossett	1,023.97	794.03	Spring Lake	556.00	295.17	Total	6,141.62	4,554.91	Freeman Heights	1,258.75	659.68						
Sardis	35.00	.00	Swifton	299.36	492.81	CALVARY											
Shiloh	228.39	65.53	Tuckerman	420.00	132.00	Antioch	150.00	.00	Grandview	987.57	120.78						
Temple	4,379.53	2,358.29	Walnut Ridge 1st	6,205.79	4,502.52	Augusta 1st	5,345.71	4,490.69	Green Forest	2,130.31	175.00						
Unity	.00	.00	White Oak	155.04	107.70	Beebe 1st	3,048.69	2,336.55	Rock Springs	700.57	282.52						
Total	43,807.30	16,783.04	Baptist Chapel	158.67	.00	Bethany	60.00	.00	Rudd	254.71	132.75						
BARTHOLEMEW																	
Antioch	.00	78.30	Total	19,242.03	11,873.70	Central, Bald Knob	2,251.84	1,971.37	Total	10,459.63	3,817.67						
Cominto	.00	.00	BOONE-NEWTON														
Corinth B	113.66	20.85	Alpena	370.86	203.61	Cotton Plant 1st	549.50	194.50	CENTENNIAL								
Eagle Lake	.00	.00	Batavia	276.80	292.67	Crosby	120.00	90.00	Aberdeen	335.76	103.00						
Ebenezer	372.13	429.50	Bear Creek Springs	610.81	214.31	El Paso	150.00	20.00	Almyra	7,214.60	2,430.51						
Enon	371.97	110.80	Bellefonte	60.00	.00	Good Hope	97.12	127.00	DeWitt	3,500.00	5,537.44						
Florence	42.00	35.00	Boxley	357.00	395.50	Grace	167.00	276.50	East Side, DeWitt	118.00	106.67						
Hermitage	252.25	991.25	Burlington	120.00	100.00	Gregory	300.79	50.00	Gillett	68.73	109.99						
Immanuel, Warren	4,350.27	1,848.95	Cassville	59.75	.00	Griffithville	75.00	.00	Gillett 1st	70.44	46.62						
Ladelle	83.00	.00	Deer	209.47	128.36	Higginson	448.77	621.74	Hagler	50.00	25.00						
Macedonia	70.00	.00	Eagle Heights	3,364.00	1,485.17	Hunter	327.05	228.75	North Maple	1,344.82	455.28						
Marsden	.00	.00	Elmwood	36.00	16.54	Judsonia	1,050.00	1,753.65	Redell	144.87	528.00						
Monticello 1st	6,266.57	4,209.01	Emmanuel, Harrison	83.69	236.52	Kensett	726.50	790.24	South Side, Stuttgart	1,793.20	550.04						
Monticello 2nd	2,194.30	741.05	Everton	147.00	.00	Liberty	317.00	.00	St. Charles	811.56	215.00						
No. Side, Monticello	633.09	352.22	Gaither	30.00	16.18	McCroary	86.02	1,210.50	Stuttgart 1st	10,500.00	7,806.53						
Old Union	.00	.00	Grubb Springs	258.81	150.31	McRae	60.00	249.83	Tichnor	20.00	60.00						
Pleasant Grove	30.00	.00	Harrison 1st	11,461.03	8,989.31	Midway	25.00	.00	Misc.	.00	120.00						
Prairie Grove	44.60	33.54	Hopewell	110.16	21.00	Morrow	60.00	271.05	Total	25,971.98	18,094.08						
Saline	4.80	.00	Jasper	871.88	359.42	Morton	107.85	85.00	CENTRAL								
Selma	34.14	.00	Lead Hill	257.10	416.29	Mt. Hebron	149.98	.00	Antioch	344.07	374.50						
Union Hill	30.00	.00	Marshall	574.97	223.00	Pangburn	632.73	261.87	Benton 1st	14,558.23	9,483.32						
Warren 1st	11,219.79	5,140.70	New Hope	170.00	125.00	Pleasant Grove	115.29	28.88	Bryant 1st Southern	587.50	97.50						
West Side, Warren	274.30	52.85	Northvale	1,971.81	908.32	Pleasant Valley	155.54	60.00	Buie	73.80	.00						
Wilmar	294.99	472.88	Omaha	212.48	435.00	Raynor Grove	65.85	.00	Calvary, Benton	3,021.96	3,415.20						
Total	26,681.86	14,516.90	Oregon Flat	571.57	235.20	Rocky Point	173.63	44.50	Central, Hot Springs	5,321.35	5,711.13						
BENTON																	
Bella Vista	341.26	7.50	Osage	126.72	.00	Royal Hill	.00	.00	Cross Roads	.00	81.00						
Bentonville 1st	3,600.00	2,572.04	Parthenon	246.82	24.13	Searcy 1st	9,404.63	5,306.31	Emmanuel, Hot Springs	501.98	486.00						
Centerton 1st	503.28	672.00	So. Side, Harrison	127.18	160.35	Searcy 2nd	277.30	311.64	Fairdale	306.15	18.00						
Central Ave., Bentonville	484.66	443.49	St. Joe	140.68	.00	Temple, Searcy	1,945.24	479.13	Faith	125.01	.00						
Decatur	1,347.45	575.15	Union	144.73	176.00	Trinity, Searcy	1,281.40	714.02	Gilead	130.06	47.50						
Garfield	143.16	251.72	Valley Springs	45.00	70.58	Tupelo	168.00	186.00	Grand Ave., Hot Springs	2,228.00	822.00						
Gentry	5,375.45	2,830.97	Woodland Heights	548.00	114.00	Union Valley	69.00	.00	Gravel Hill	273.05	56.00						
Gravette	1,378.90	532.39	Total	23,563.52	15,496.77	West Point	115.48	62.74	Harveys Chapel	1,208.27	746.01						
Gum Springs	331.04	250.00	BUCKNER														
Harvard Avenue	1,610.91	1,017.42	Abbott	86.25	25.00	White Lake	.00	.00	Highland Heights	3,009.81	3,875.46						
Highfill	561.39	1,441.67	Bates	60.92	.00	Total	30,527.91	22,222.46	Hot Springs 1st	2,400.00	3,687.30						
Immanuel, Rogers	3,617.06	1,995.67	Calvary, Boonville	.00	.00	CAREY											
Lakeview	709.38	.00	Cauthron	.00	.00	Bearden 1st	1,747.64	554.31	Hot Springs 2nd	12,063.07	9,381.03						
Lowell	720.21	147.27	Cedar Creek	.00	.00	Bethesda	.00	.00	Jessieville	418.16	67.93						
Mason Valley	336.57	261.75	Clarks Chapel	30.00	.00	Calvary, Camden	528.28	205.55	Lake Hamilton	631.61	721.00						
Monte Ne	1,530.73	380.00	Dayton	196.01	400.00	Dalark	43.88	.00	Lakeshore Heights	970.33	701.78						
Open Door	112.33	.00	Deaton	.00	.00	Eagle Mills	.00	.00	Lake Side	2,170.01	545.71						
Park Street	45.00	91.00	Evening Shade	261.95	.00	Faith	.00	75.00	Leé Chapel	789.90	256.44						
Pea Ridge 1st	2,468.23	796.80	Fellowship	227.75	203.20	Fordyce 1st	7,200.00	5,679.91	Leonard Street	300.00	.00						
Pleasant Hill	245.87	.00	Friendship	22.18	4.73	Hampton	1,808.49	289.18	Lonsdale	171.87	.00						
Rogers 1st	10,633.53	5,821.40	Hartford 1st	1,458.00	448.00	Harmony	18.00	.00	Malvern 3rd	4,581.66	1,084.21						
Siloam Springs 1st	8,651.75	4,403.95	Haw Creek	402.05	.00	Holly Springs	25.00	.00	Memorial								

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Ridgecrest	503.19	251.40	Corning	2,222.56	3,252.67	Alexander	287.12	86.51	Spring Hill	285.14	.00
Riverside	559.58	386.27	Hopewell	1,410.29	356.96	Beech Grove	80.00	100.00	Stamps 1st	3,030.24	3,317.18
Salem	1,311.40	335.00	Moark	209.04	.00	Bethel Station	28.00	.00	Sylverino	120.00	22.00
Sheridan 1st Southern	380.90	202.53	Mt. Pleasant	77.87	89.50	Big Creek	12.00	.00	Tennessee	387.95	249.47
Shorewood Hills	295.82	122.00	New Home	.00	.00	Brighton	60.00	55.00	Trinity	2,697.32	1,137.94
Trinity, Benton	2,391.87	1,189.27	Oak Grove	213.50	.00	Browns Chapel	608.69	332.41	W. Side, Magnolia	402.30	276.69
Vista, Malvern	1,137.24	816.31	Pettit	72.00	73.50	Calvary, Paragould	1,165.87	289.00	North East Chapel	853.55	816.96
Vista Heights	780.30	.00	Pocahontas	2,061.56	1,125.03	Center Hill	1,066.69	445.36	Total	74,613.90	57,989.64
Walnut Valley	396.61	105.90	Ravenden Springs	122.00	28.40	Clarks Chapel	150.00	178.93	INDEPENDENCE		
Hurricane Lake Mssn.	560.70	75.75	Reyno	401.55	152.50	Delaplaine	53.36	.00	Batesville 1st	4,375.00	5,061.48
Indian Springs Mssn.	691.97	35.92	Shannon	501.66	270.83	E. Side, Paragould	1,835.16	1,042.67	Calvary, Batesville	5,503.02	4,245.85
Total	79,214.05	52,572.65	Shiloh, Corning	135.00	158.37	Fairview	.00	.00	Calvary, Timbo	183.71	.00
CLEAR CREEK			Shiloh, Pocahontas	.00	.00	Finch	263.00	277.14	Cord	509.00	339.26
Alma 1st	7,110.97	5,017.83	Success	375.88	143.00	Fontaine	18.00	.00	Cushman	42.00	48.22
Altus 1st	27.00	8.00	Witts Chapel	446.70	330.00	Immanuel, Paragould	1,854.55	599.78	Desha	410.97	274.43
Batson	210.00	125.00	Total	7,321.87	7,347.55	Lafe	20.00	.00	E. Side, Cave City	271.88	159.00
Cass	8.00	52.00	DARDANELLE-RUSSELLVILLE			Lake Street	60.00	38.85	Emmanuel, Batesville	645.27	375.53
Cedarville 1st	324.32	197.43	Atkins	778.68	615.78	Light	156.00	18.46	Floral	682.11	901.16
Clarksville 1st	3,342.93	2,769.01	Bakers Creek	187.56	205.34	Marmaduke	318.05	170.50	Marcella	90.68	180.00
Clarksville 2nd	254.00	255.50	Bluffton	117.10	.00	Mounds	189.82	52.00	Mountain View	2,231.96	1,760.95
Coal Hill	210.66	.00	Centerville	73.57	.00	Mt. Hebron	56.63	.00	Mt. Zion	225.88	94.00
Concord	1,262.72	674.38	Danville	875.00	2,000.52	New Friendship	204.37	169.40	Pilgrims Rest	269.74	315.00
Dyer	184.66	161.81	Dardanelle	2,781.95	2,455.05	New Liberty	48.00	.00	Pleasant Plains	167.34	71.57
E. Mt. Zion, Clarksville	227.08	5.00	Dover	241.58	122.90	Nutts Chapel	213.46	100.00	Rehoboth	315.50	288.08
Hagarville	133.43	.00	East Point	526.82	154.85	Oak Grove	335.75	208.76	Rosie	996.09	424.57
Hartman	291.89	40.00	Fair Park	110.00	.00	Paragould 1st	16,000.27	7,960.97	Ruddell Hill	1,173.38	284.95
Kibler	1,085.27	1,972.25	Grace Memorial	90.00	77.65	Pleasant Valley	12.00	6.00	Salado	158.86	140.50
Lamar	420.00	226.45	Havana	110.04	129.74	Robbs Chapel	180.00	215.00	Sulphur Rock	54.93	28.00
Mountainburg	242.00	132.00	Hector	159.19	103.50	Rock Hill	.00	.00	West Batesville	4,189.53	5,204.84
Mulberry	2,288.65	1,300.00	Hopewell	50.00	.00	Stanford	90.00	.00	White River	89.28	115.63
Oak Grove	1,595.00	275.00	Kelley Heights	246.80	299.32	Stonewall	30.00	14.00	North Side Mssn.	175.39	.00
Ozark	4,002.18	1,251.04	Knoxville	494.80	159.99	Third Avenue	30.00	14.00	Total	22,761.52	20,313.02
Ozone	290.08	45.55	London	259.53	274.87	Unity	120.00	198.52	LIBERTY		
Rudy	48.50	40.00	Moreland	51.44	20.05	Vines Chapel	.00	.00	Buena Vista	310.05	83.04
Shady Grove	113.64	69.55	New Hope	350.14	87.00	Walcott	1,064.95	217.86	Caledonia	120.00	158.00
Shibley	149.71	108.82	Ola	1,142.60	510.00	Walls Chapel	8.80	8.30	Callon	729.24	486.90
Spadra	.00	.00	Pittsburg	10.00	.00	West View	971.51	361.25	Camden 1st	19,793.40	9,519.10
Trinity, Alma	.00	.00	Plainview	80.78	110.00	Total	27,562.05	13,146.67	Camden 2nd	1,252.25	400.50
Union Grove	182.67	247.80	Pleasant View	156.03	60.00	HARMONY			Chidester	326.22	215.00
Uniontown	299.86	36.00	Pottsville 1st	261.71	164.70	Alzheimer	825.82	282.00	Cross Roads	1,030.87	.00
Van Buren 1st	10,266.00	4,496.17	Rover	222.31	32.00	Anderson Chapel	72.00	.00	Cullendale 1st	7,740.95	4,137.62
Van Buren 2nd	.00	120.91	Russellville 2nd	3,769.40	3,011.55	Bethel	.00	.00	East Main	1,815.83	1,815.83
Webb City	516.77	76.50	Total	13,147.03	10,594.81	Centennial	2,462.39	1,542.11	Ebenezer	2,038.73	1,254.59
Woodland	50.00	75.00	DELTA			Central	2,136.07	6,520.50	El Dorado 1st	9,124.41	16,623.50
Total	35,137.99	19,779.00	Arkansas City	1,002.98	1,010.20	Dollarway	855.64	957.76	El Dorado 2nd	6,841.18	6,763.56
CONCORD			Aulds	.00	.00	Douglas	510.93	172.00	Elliot	1,966.54	487.62
Barling	526.73	248.00	Bayou Mason	238.30	217.00	Dumas 1st	7,620.72	6,532.30	Felsenthal	189.01	.00
Bethel	278.34	43.00	Bellaire	1,437.59	838.00	E. Side, Pine Bluff	2,564.89	1,166.03	Galilee	256.49	179.70
Bloomer	20.00	.00	Boydell	14.00	.00	Evergreen	202.87	.00	Grace	1,201.41	1,220.87
Bluff Avenue	1,874.78	1,004.10	Chickasaw	218.45	47.05	Forrest Park	2,230.31	1,896.49	Harmony	505.98	250.00
Booneville 1st	3,600.00	3,444.30	Collins	896.00	600.00	Gould	986.06	1,033.25	Hillside	730.00	170.00
Branch	523.98	484.13	Daniel Chapel	.00	.00	Grady	49.00	75.00	Huttig	1,055.72	1,054.49
Burnsville	.00	50.00	Dermott	3,190.99	4,304.56	Greenlee Memorial	2,354.39	882.14	Immanuel, El Dorado	6,658.87	6,168.44
Calvary, Ft. Smith	3,901.21	3,841.16	Eudora	2,947.50	2,444.26	Hardin	1,407.23	610.32	Joyce City	1,396.42	3,800.33
Charleston 1st	3,565.31	2,427.77	Gaines	.00	.00	Hickory Grove	48.00	207.82	Junction City	1,798.19	974.40
E. Side, Ft. Smith	3,143.26	2,153.56	Jennie	519.84	270.00	Humphrey	555.46	499.00	Knowles	191.21	.00
Enterprise	288.17	104.50	Jerome	125.00	204.22	Immanuel, Pine Bluff	5,950.64	5,267.82	Laple	.00	375.06
Excelsior	294.68	86.75	Kelso	402.00	644.55	Kingsland	441.08	522.56	Lawson	216.34	95.50
Ft. Smith 1st	33,155.18	19,574.91	Lake Village 1st	1,510.60	1,409.13	Lee Memorial	3,776.28	1,351.41	Liberty	285.84	105.00
Glendale	483.86	96.96	McArthur	.00	.00	Linwood	392.58	345.77	Loann	51.00	.00
Grand Ave., Ft. Smith	24,220.22	21,015.10	McGehee 1st	7,916.60	3,700.93	Matthews Memorial	800.00	1,071.84	Maple Avenue	3,873.77	1,822.25
Grayson	.00	60.00	Montrose	125.00	371.00	No. Side, Star City	33.35	.00	Marrable Hill	1,494.91	1,011.00
Greenwood 1st	3,406.70	2,841.00	New Hope	572.39	300.00	Oak Grove	433.79	132.02	Midway	297.00	.00
Hackett	239.13	5.00	Omega	134.56	14.51	Oakland	370.46	66.00	New London	310.43	.00
Haven Heights	3,266.00	1,876.81	Parkdale	210.56	51.70	Pine Bluff 1st	15,747.14	8,815.64	Norphet	3,425.08	1,810.35
Highway 96	11.92	.00	Parkway	491.00	370.21	Pine Bluff 2nd	2,860.02	3,754.05	Park View	2,434.83	1,030.33
Immanuel, Ft. Smith	7,946.89	2,434.75	Portland	1,578.43	941.83	Plum Bayou	55.66	140.00	Philadelphia	270.00	.00
Jenny Lind	958.16	593.20	Richland	118.33	.00	Rankin Chapel	31.38	.00	Salem	522.00	125.00
Lavaca 1st	3,972.17	2,088.84	Shiloh	.00	36.80	Rison	2,266.00	834.05	Smackover	175.13	1,414.96
Magazine	763.44	284.00	South McGehee	205.30	148.85	Shannon Road	18.62	42.00	South Side	192.33	327.00
Memorial	60.00	62.35	Temple	469.13	21.00	So. Side, Pine Bluff	12,382.99	2,577.44	Stephens	4,401.07	2,387.71
Mixon	103.64	402.80	Tillar	735.92	1,273.81	Star City	5,669.32	2,012.45	Strong	2,500.55	1,475.00
Mt. Harmony	.00	.00	Watson	.00	129.28	Wabbaseka	.00	.00	Sylvan Hills	25.00	25.00
Mt. Zion	.00	.00	Wilnot	965.25	1,208.08	Watson Chapel	4,819.00	2,541.65	Temple, Camden	358.61	81.10
No. Side, Charleston	635.00	1,091.62	North Side Mssn.	210.00	231.10	White Sulphur Springs	1,177.98	810.28	Temple, El Dorado	342.63	87.00
No. Side, Ft. Smith	456.00	206.12	Total	26,235.16	20,788.07	Yorktown	200.00	156.30	Three Creeks	681.61	426.20
Oak Cliff	2,713.32	828.00	FAULKNER			Green Meadows Mssn.	180.00	144.20	Trinity	2,316.35	1,205.76
Palestine	140.35	219.30	Beryl	97.34	522.50	Tucker Chapel	.00	50.00	Union	2,087.01	220.00
Paris 1st	3,808.50	2,044.52	Bono	42.53	.00	Total	82,488.07	46,547.20	Urbana	176.62	701.50
Phoenix Village	1,311.08	1,067.25	Brumley Chapel	689.77	314.45	HOPE			Victory	244.98	267.82
Pine Log	.00	.00	Cadron Ridge	315.30	51.00	Anderson	365.76	158.58	Village	474.04	91.25
Ratcliff	239.41	63.90	Conway 1st	4,999.98	2,426.99	Arabella Heights	834.94	246.84	Wesson	309.33	.00
Roseville	100.00	60.00	Conway 2nd	9,612.86	2,142.18	Beech Street 1st	12,068.30	4,226.50	W. Side, El Dorado	7,531.49	2,849.30
Rye Hill	237.82	343.22	Emmanuel, Conway	103.75	.00	Bradley	760.00	373.00	White City	.00	.00
Scranton	433.13	115.39	Enola	32.00	25.00	Bronway Heights	.00	.00	Wildwood	117.30	.00
So. Side, Booneville	438.08	309.84	Friendship	361.19	.00	Calvary, Hope	3,975.28	1,665.86	Cook Street Mssn.	124.66	.00
So. Side, Ft. Smith	5,120.09	978.42	Happy Hollow	38.00	79.30	Calvary, Texarkana	2,564.05	957.72	Total	112,848.49	69,367.58
Spradling	114.04	654.91	Harlan Park	1,476.06	939.44	Canfield	234.10	516.04	LITTLE RED RIVER		
Temple	1,268.21	849.59	Harmony	79.77	126.00	Central, Magnolia	17,574.55	27,450.33	Arbanna	.00	65.00
Trinity	2,294.30	841.06	Holland	231.87	160.34	Doddridge	.00	.00	Brownsville	30.00	5.91
Union Hall											

To some Southern Baptists, he's a "burr under the saddle"; to some, he's the "leader of the loyal opposition"; to others, he's a "giver of hope."

Foy Valentine, executive secretary of the Christian Life Commission since 1960, has been a figure of controversy.

Some have branded him "too liberal"; others call him "an ultra-conservative."

Like any institutional chief, his image and that of the commission are blurred together. And, in Valentine's case, this observation is accurate for more than one reason.

When he became executive secretary of the commission on June 1, 1960, he and the office secretary were the commission staff. In those days, criticism of the commission started and stopped with Valentine simply because there was no one else to pass the buck to.

Although the scene has changed drastically since then, Valentine's convictions and concerns and commitments still are apparent in the work of the agency.

Throughout the years that he has headed the Christian Life Commission, he has doggedly pressed on Southern Baptists the demands of the gospel in regard to moral concerns and social action. (He is a firm believer in the value of tension, a lesson he attributes to the teaching of his Southwestern Seminary ethics professor, T. B. Maston.) This constant pressure from Valentine has been the cause of many of the comments made about him.

His approach to the application of the gospel is more than a response to the commission's program statement which he helped formulate when he first came

to his job; it is the natural expression of his personal convictions.

"My own commitment to the lordship of Jesus Christ demands a Bible-based and experience-rooted theology coupled with a radical obedience to God in regard to all the social issues that affect people made in God's image," Valentine explains.

He insists that the commission staff base their programs, writings, and statements firmly on Bible foundations. He encourages the staff to search the scriptures to ascertain the Christian's responsibility to see that God's will be done in this world about a particular issue or concern. This approach is reflected in the heavy biblical orientation of the commission's materials.

The stress on specific practical suggestions of application in the commission's pamphlets and programs likewise probably finds its roots in Valentine's experience. He sometimes speaks of the days when he was a young pastor in Texas and the need he had for encouragement and suggestions for implementing his Christian concerns. He had pastored churches in Cedar Valley and Jonah, Tex., while in college and at Golden, Tex., while a seminarian. Later he was pastor of the First Church in Gonzales, Tex.

Valentine is a native Texan. His speech attests to his origins. His wife, Mary Louise, although they've made their home in Nashville since 1960, still claims Texas as home. Valentine was born into a farm home near Edgewood, Tex., on July 3, 1923.

His upbringing was consistent with stereotypes one might have of growing up during the depression on an East Texas farm with a Baptist deacon daddy and a Sunday School teaching mother. He went away to the big Texas Baptist school for his education — Baylor University. There Valentine successfully completed a triple major in Bible, speech, and English and was elected permanent president of his senior class. He got his bachelor of arts degree in 1944 and still likes to go back to Baylor for homecoming festivities.

He entered Southwestern Seminary in Ft. Worth and earned the master of theology degree in 1947 and the doctor of theology degree in 1949 when he had just turned 26. He completed his doctoral work after first serving as a special representative in race relations for the Baptist General Convention of Texas and then as director of Baptist student activities for the colleges of Houston. His doctoral dissertation was entitled, "A Historical Study of Southern Baptists and Race Relations: 1917-1947." (Valentine received the Distinguished Alumnus Award from Southwestern Seminary's alumni association in 1970.)

While in seminary, he dated a young lady, a Rice University graduate from Houston, whom he later married, also named Valentine — Mary Louise.

In 1950, he was called to pastor First Church of Gonzales. He served there until he accepted the position of director of the Texas Baptist Christian Life Commission, a post he held for seven years. During his years at the Texas commission, he directed the

Foy Valentine: a personal profile

By David Gooch

Staff Writer, Christian Life Commission of
Southern Baptist Convention

development of an ambitious literature project dealing with Christian social ethics. Three sets of pamphlets called "The Bible Speaks," "Christian Principles Applied," and "Christian Answers to Family Problems" proved to be both popular and durable. The series on family life was only recently replaced by new, updated materials while the "Christian Principles Applied" and most of "The Bible Speaks" pamphlets are still being used.

When he accepted the post as executive secretary he became the entire professional staff of the Southern Baptist Christian Life Commission. It was a fledgling agency, relatively new-born after a long history (about 50 years) of struggle to fund a permanent convention-wide organization to emphasize the social action except in such areas as the fight against alcohol and gambling where there was not just consensus but practically unanimity.

But finally there came to be a Southern Baptist commitment to the broader causes of social concern and moral justice, and Valentine was the man to lead the movement. Since he moved to Nashville to take the reins of the Christian Life Commission, the commission has faced the issues and built a broader base of support among Southern Baptists. The staff has been enlarged to expand the work of the commission and thereby reach many more Southern Baptists with the message of applied Christianity in daily living. Valentine is quick to credit the commission's two previous leaders, Hugh Brimm and A. C. Miller (to whom he is still very close), as the early architects of the agency's destiny. "They led courageously and well when the going was really tough," he says.

Valentine approaches his responsibilities with an enthusiasm that verges on workaholicism. Sometimes he turns out more than 30 letters along with other projects in a single day. His work day begins before eight and often the clock is nearing six when he begins to return his desk to its nightly look of meticulous neatness. He stuffs the papers and letters and memos into his large brown briefcase and lugs home the unfinished work. Many evenings at home, he spends some time drafting more letters, preparing this or that report, finishing an editorial on race relations or citizen participation in government, reading over a draft of an article by a staff member, or he begins work on another speech.

Some evenings, particularly if he has brought home a guest for dinner, he brings out the Scrabble board for a highly competitive round of his and Mary Louise's favorite parlor game. There is some question in the guest's

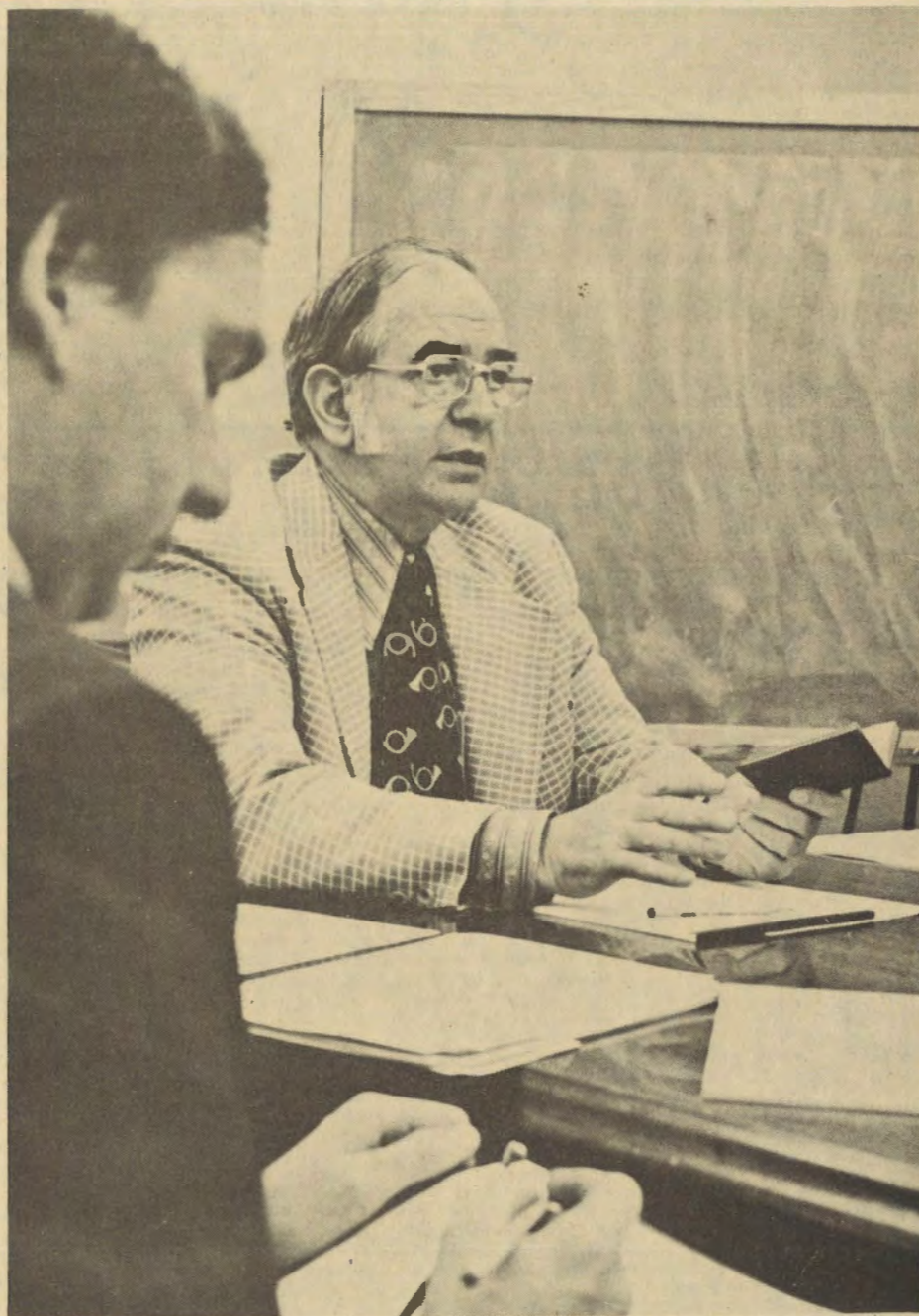
mind as to whether Valentine is competing with himself or the guest, though. He is a word merchant of sorts and is himself a grammarian *par excellence*. The crafting of a sermon or speech is another of his delights.

And, being a lover of words, he enjoys a quick volley with a punster, and he still finds time for an occasional set of tennis with one of his daughters.

Usually there is a book in the making on one of the burners of the Valentine stove. He already has six titles to his credit. Broadman Press published *Believe and Behave* in 1964 and *Citizenship for Christians* in 1965. *The Cross in the Marketplace* was published

in 1966 by Word Books and *Where the Action Is: Studies in James* in 1969. Two of these have been translated into Spanish and a third has been selected for translation. He was compiler and editor of *Christian Faith in Action*, which was published by Broadman in 1956. In 1967, Word Books released *Peace! Peace!* which Valentine compiled and edited. Many of his sermons and speeches have been published in books and periodicals.

As a lecturer and speechmaker, Valentine is often in demand. In 1963, he held the special Wilson Lectureship in Applied Christianity at Wayland Baptist College in Plainview, Tex. He was guest



Christian Life Commission head Foy Valentine presides over a conference. (Photo by Floyd Craig)

lecturer in Christian ethics at the international European Baptist Theological Seminary in Ruschlikon, Switzerland in 1966. William Jewell College in Liberty, Mo., conferred the doctor of divinity degree on Valentine in 1966. Program responsibilities and speaking engagements keep him flying back and forth across the country in a dizzying schedule. Adjustments to time zone changes are an occupational hazard for him.

Other responsibilities that result from his commission position and his personal commitment include serving as co-chairman of the Baptist World's Alliance Commission on Religious Liberty and Human Rights, as a member of the Baptist Joint Committee on Public Affairs, and a member of the board of trustees of Americans United for Separation of Church and State. Locally in Metropolitan Nashville, he serves as a member of the Human Relations Commission.

Even though Valentine says that the Christian Life Commission is now better staffed and better equipped than it has ever been to carry out the program assignment of Southern Baptists, he doesn't find himself with time on his

hands: "It's probably a good sign. A sign that the message is getting across and that there is more support among Southern Baptists for the concerns of applied Christianity than ever before," Valentine says.

If Valentine had his druthers, there'd probably be another month in each year that he would set aside to go trout fishing in Red River, New Mexico. With three daughters (the eldest is in the Peace Corps in Jamaica and the others, teenagers) he doesn't often make it out that way these days.

Now that there are seven professionals and a support team of seven other employees, Valentine must spend much more time coordinating the activities and work projects of the staff.

By having more staff personnel to handle many of the ongoing responsibilities of the commission's program, Valentine has additional time to spend preparing statements about the important social and moral issues that confront Southern Baptists today. In the past, the statements of the Christian Life Commission that Valentine has tailored have not always been popular. The commission's positions on race, capital punishment, sex education, and

extremism are some of the statements that have left some Southern Baptists muttering in the aisles of convention sessions.

In the wake of one disheartening defeat at a convention several years ago, Valentine wrote out a personal manifesto which he keeps in his desk drawer and refers to frequently. It reads, "I shall neither withdraw from this world nor be conformed to it. This means that I must daily bear the cross; and this I do, if not gladly, then at least determinedly." He says, mostly to himself, of the disappointments and pressures of his work, "If you can't stand the heat, don't stay in the kitchen."

Commission statements in the future are not likely to be any more popular. Valentine does not take them lightly. He spends many hours living with them and praying about them before they go to the press or to the convention floor.

Many in the convention have come to see Valentine as the "loyal opposition." Recently Valentine responded at an executive committee meeting of the Southern Baptist Convention to a motion to approve a Sunday School Board program emphasis title, "Church — the Sunday Night Place." Valentine stood and firmly said, "The church is God's kind of folks. The church is the people of God wherever they are. It has never been and never will be a place. Why do we now propose to promulgate the heresy that church is place?" There was a long period of silence and then general laughter when no one would respond to his question and the chairman declared that "No one seems to have a ten-foot pole." (The motion was approved anyway.)

Consistently throughout his days at the Christian Life Commission, Valentine has taken the position of the rigorous, maybe strict, Bible-believing Baptist, opposing the compromise of essentials of the Christian faith. He has been there fighting for the people of God to be God's people in the world.

It is this stance, the position statements on the issues of vital importance, the national seminars, the sermons, the conferences, and other commission activities that many Southern Baptists see as signs of hope. Others see the same things as just more trouble from the burr under the saddle.

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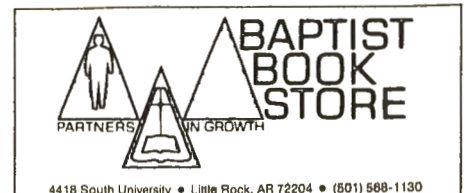
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Uniform Series

July 29, 1973

Exodus 20:16

Acts 5:1-11

Ephesians 4:25

Live the truth

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



Shirley

Truth must characterize all of life. No area is left outside its scope. In a day of political scandal that has brought into question the testimony and conduct of many high officials of government this lesson speaks loud and clear. But it does not

stop there. It speaks to our world a message, that could change tension and terror into relaxation and peace. It furthermore makes a truth a way of life for the individual.

Truth must characterize our testimony (Ex. 20:16)

The commandment is stated in the negative. It prohibits the giving of false testimony against one's neighbor. The primary emphasis relates to testimony offered as evidence in a court of law. One who testifies under such circumstances is to give what he knows to be true. It is the testimony of an eye witness. To give any other testimony is to bear false witness. One can only speak what he knows.

False evidence of any kind is forbidden. Any direct statement of falsehood or any implication of falsehood by silence would be included. To remain silent and knowingly allow a false image of one's neighbor to be accepted as true would be a violation of this commandment. This places great responsibility upon the individual to always be ready when necessary to speak the truth about his neighbor.

This commandment forbids the assassination of character. Truth must be the order of the day. The practice of cutting another down to our own size is a sinful one. It must be avoided. Just as the commandment forbids removal of property, this commandment forbids injury to the reputation or influence of another. However, this does not mean that we are to conceal truth that might bring judgment upon another. It simply means that our testimony concerning our neighbor must be what we know to be true.

Truth must characterize our giving (Acts 5:1-11)

True giving is prompted by the Holy Spirit. In the church at Jerusalem there was a growing fellowship and sense of mission as a result of the Holy Spirit among them. As a result many who

had possessions sold them and gave the money into the common fund to be used in meeting the needs of others. As long as giving is directed of the Holy Spirit it will be correct. Truth will prevail under his leadership.

It is when people give for the wrong reasons that his ideal is violated. Such a case is that of Ananias and his wife Sapphira. Ananias means "God has been gracious." Sapphira means "beautiful." These people sold "a possession." It is of interest to note that they may not have sold all they owned. The implication in Acts 4:32 is that the others had sold all they had and given all they received. Ananias and Sapphira gave only a fraction of what they received for the possession (v2.) However, when they gave it they implied that they were giving the full amount received. Here was a case of lying by implication. They wanted others to believe it was the full amount so they would receive as much credit and praise of men as others had received.

Truth has a way of being made known. That is because God in his nature is true and will ultimately reveal truth. In the case of Ananias and Sapphira the truth was revealed. Peter knew they were lying. Evidently the Holy Spirit gave him such revelation. Maybe he had knowledge of the transaction. He immediately indicated that Satan was the originator of such actions. Any falsehood comes from Satan. We do well to remember that. Regardless of the garb one may drape around falsehood it does not change the fact that it is of Satan.

Peter told Ananias that he had lied to the Holy Spirit (v3.) Dr. Frank Stagg suggests that the translation should be "to falsify the Holy Spirit." This would mean that Ananias was suggesting that his actions were inspired by the Holy Spirit. This is even more significant when we remember that the Holy Spirit had inspired others to sell what they had and give all. It seems then that Ananias was seeking to justify his wrong doing by claiming the leadership of the Holy Spirit. Here is a good lesson for us. We must be very careful not to blame the Holy Spirit for our wrong deeds.

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The basic sin of Ananias and Sapphira was hypocrisy. They wanted to be fully accepted in the group as one who gave all when they had only given a fraction. Here was wilful, planned deception. It was a conspiracy. Dr. O. W. Carver says, "They wanted credit for generosity which they lacked the faith and consecration to practice." One cannot help but wonder how many church members today are guilty of the same sin. No doubt many are enjoying the blessings of fellowship and recognition in the church as faithful members when they are only giving a fraction of what the Holy Spirit would lead them to give and of what others believe they are giving.

Man is fully responsible for how he uses his possessions. He can use properly or he can abuse. God requires an accounting. He requires that man be truthful in his stewardship. Ananias was not necessarily told to bring all. But if he wanted full credit he must give all. Truth must be followed.

There is a very serious consequence for falsehood. In the case of Ananias and Sapphira it was sudden death. Some believe their death was a result of shock. This would mean that God did not decree their death. Verse 9 indicates otherwise, at least in the case of Sapphira. Peter told her she was to die. One fact is established. Sin has a serious consequence. God cannot ignore sin.

Truth must characterize our conduct (Eph. 4:25)

Truth must be a way of life. Not only the testimony and giving but also the conduct must be characterized by truth. The "wherefore" refers back to the preceding verses. They indicate that they are written to converted pagans. Their life style must change to correspond to their experience in Christ.

Since they now know him their daily walk of life is to be different. The characteristics of the old man must be put off (v22.) The old man must be stripped of his garments. The tense of the verb indicates a decisive, permanent act. To "be renewed in the spirit of your mind," (v23), is a continuous and progressive process in the life of the believer.

The characteristics of the new man must be put on. The old garments must be replaced by new ones. Truth must replace lying. Lying heads the list of

(Continued on page 22)

Amos: champion of the downtrodden

By C. W. Brockwell
Calvary Church, NLR

Life and Work
July 29, 1973
Amos 2:6-8; 6:1,
4-6, 7:12-15



Brockwell

"Folks, I'm standing in the center of the market place here in Bethel, surrounded by a very disturbed throng of people. For two days now this place has been in an uproar. Part of this can be attributed to the customary religious festival going on.

But something else, or someone else, has upset this city.

A rugged looking individual by the name of Amos strode into town just the other day and began to preach on every corner to the people. At first he was ignored. But it wasn't long before they began to notice what he was saying. Many of the people became offended. All around me now you can hear shouts of 'Farmer, go home' and 'Hey, sheepman, go back to the hills.'

So far there has been no violence, but authorities are plainly worried. They have reason to be for this is the King's sanctuary and a royal house is here. Some pretty harsh things have been said about the King and his subjects. Late yesterday afternoon a priest named Amaziah sent word to Jeroboam II that Amos was conspiring against him in his own kingdom. I haven't been able to find out what the King said but early this morning Amaziah confronted Amos. I have with me a man who witnessed the conversation. Sir, what happened out here this morning?

"Well, Amaziah met Amos out here in the street and said he had a message for him. They sure did look funny standing face to face. Amaziah was dressed in priestly robes and Amos, well, he looked just like a herdsman to me. Anyway, Amaziah called him a fortune-teller and told him to go back to Judah and get his handouts there."

"Did Amos say anything to Amaziah?"

"I'll say he did and with fire in his eyes too! Amos let him know right quick that he wasn't one of the professional prophets like Amaziah. In fact, he didn't even belong to the prophet's guild but was a herdsman and gatherer of sycamore fruit. He said the Lord was his sponsor and that he had called him to tell Israel that she was going to be taken into captivity. It's unbelievable what that guy comes up with! He sure isn't angling for a return engagement."

"Well folks, you can see that many

look upon Amos as a bothersome prophet. Some say he is busy about the wrong thing — that while he should be talking about religion, he is talking about money and poverty and the law courts, and a lot of other social and economic problems. They call him a 'social' prophet.

"Yet others say Amos is talking about religion, but they just don't hear it. They say he is pleading for a cleansing of the heart by living humbly and justly, by loving all God's children, rich and poor, and by practicing the righteousness that God demands. He keeps tying worship and practice together, insisting that one without the other is hypocrisy."

"Ladies and gentlemen, Amos has just come by and has consented to talk with us. Amos, I know you're busy, but just what is your real purpose here?"

"My purpose here is to say just what I have been saying. Every chance I get I will keep on telling the people what God tells me."

"Amos, there has been a lot of talk about your messages. You are quoted as saying some harsh things. Some question your authority to say these things. Is Bethel worse off than any other city?"

"Authority doesn't come by way of dress or background but from God. The Lord has shown me these things in visions. I am just relating them to the people. Just look at this town. Sin is everywhere and Jehovah worship is vanishing.

"Amos, just what is wrong with Bethel?"

"My message is against Israel's sin and for God's holiness and justice. Israel's sins have taken five forms. (1) The poor have been robbed. The wealthy creditors and absentee landowners have squeezed everything they could out of the helpless. A man is sold into slavery for a trifling debt.

"(2) There is a double standard of justice here. The wealthy bribe the judges and get away with anything.

"(3) The rich wallow in luxury and the poor die in need. These people have lost all sense of value. Their eyes are blinded by things. They are not kin to my God for he is full of compassion for the needy.

"(4) Religion has gone rotten. Oh, I know people are going to church, but

what for? They snub their fellow man, practice paganism in worship, and close their eyes to evil as if it didn't exist. This is repulsive to God. Prepare to meet thy God, O Israel!

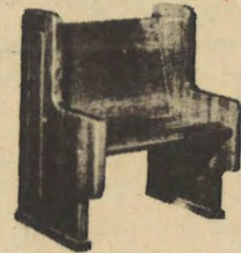
"(5) The nation is too proud. Priests like Amaziah have deceived the people into thinking God will take anything off his people. This will be their downfall."

"Will God really destroy his own people, Amos?"

"Yes! Because they have denied him by their life. God is now measuring Israel. 'Behold,' said God, 'I will set a plumb line in the midst of my people Israel: I will not again pass by them anymore.' The end of Israel has come. One day, though, God will raise up a remnant to save the nations. The faithful few and the repentant will come back and the will of the Lord will be done."

"Thank you Amos. We now return you to your regularly scheduled activities with this brief message: Friends, are you listening?"

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Uniform lesson

(From page 21)

practices that must be put off. The reason is obvious. To know Jesus Christ is to know the truth (v25.) He cannot be a party to lying. Lying here includes every kind of deception. Living the truth will route out the lying principle.

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VBS Reports

July 9-July 16

Name of Church	Enrollment	Average Attendance	Professions Of Faith
Blytheville, Cross Roads	69	48	0
Board Camp	48	37	0
Cabot, Mt. Carmel	204	162	15
Camden, Cullendale First	128	113	0
Conway, Oak Bowery	103	99	22
Crossett, Temple	136	108	0
Diaz	131	84	14
Dierks, First	57	56	0
Fordyce, Southside	73	58	0
Gould, Douglas	74	0	0
Gould, Bethel	74	0	0
Hamburg, Gardner	72	71	0
Horatio, First	90	79	8
Kensett, First	72	68	0
Knobel, First	41	41	0
Leachville, Second	73	60	0
Little Rock, Crystal Hill	179	132	7
Little Rock, Geyer Springs First	443	405	1
Little Rock, Olivet	313	207	14
Lonoke, New Hope	64	59	0
McGehee, First	135	103	0
Mountain Home, Hopewell	47	38	0
Mt. Ida, First	113	84	0
Ozark, First	150	126	3
Palestine, Midway	121	96	1
Palestine, First	121	96	1
Paragould, Calvary	144	118	0
Perryville, Harmony	49	37	0
Stamps, First	109	95	0
Texarkana, Arabella Heights	82	77	0
Trumann, Freer	59	49	0
Trumann, Providence	60	38	0
Vanndale	146	116	0
Wheatley	85	0	0
Wooster, First	90	66	0

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A smile or two

Signs of the times

Sign in an antique shop: "Remains to be seen"

On back of school bus: "Keep your distance — I'm a carrier"

In butcher shop: "Steaks to please your chops"

In a bowling alley: "Recreation is right up our alley"

On an obstetrician's wall: "Ask about our home delivery"

In a hearing aid shop: "Trust us. Over 5,000 ears of experience"

Anti-litter sign: "Don't waste household scraps — open the windows and let the neighbors enjoy them"

* * *

A well-driven golf ball, they say, leaves the club head at a speed of 135 miles an hour. This is almost as fast as a golfer leaves the office for an afternoon foursome.

* * *

Filling out a number of reports at the end of the school year, one tired teacher came upon the question, "List three reasons for entering the teaching profession." Her answer: "June, July and August."

* * *

Two small boys were standing together when a very pretty little girl walked by. One of the boys said fervently to his pal: "When I stop hating girls, she's the one I'll stop hating first."

Reprinted from Quote Magazine

* * *

The Washington Biological Survey wrapped some metal bands on legs of wild birds to chart their migratory habits. The bands had the simple abbreviation "Wash. Biol. Surv." Several months after releasing the tagged birds, a letter came from an irate man. "Sirs," he wrote, "I shot one of your birds and followed instructions. I washed it. I boiled it. I served it. It tasted awful. Who are you trying to fool?"

* * *

"As I have forgotten my notes this morning," the minister began his sermon, "I will rely on the Lord for guidance. But tonight I will come better prepared."



The Cooperative Program
TAKES NO REST!

Attendance report

July 15, 1973

Church	Sunday School	Church Training	Ch. addn.
Alexander, First	74	37	2
Alicia	37	29	
Alma, First	387	90	2
Alpena	83	39	
Bentonville, First	243		7
Berryville			
First	175	62	1
Freeman Heights	109	29	2
Rock Springs	88	54	
Blytheville, Trinity	196	75	2
Cabot, Mt. Carmel	166	78	12
Camden, First	434	48	1
Cherokee Village Mission	76	30	2
Conway, Second	327	93	3
Crossett, First	486	120	
Dermott, Temple	130	63	3
Des Arc, First	144	62	2
Dumas, First	213	43	
Ft. Smith			
First	1080	280	5
Grand Avenue	715	257	5
Mission	26		
Haven Heights	165	81	
Temple	122	58	
Trinity	168	56	
Grandview	69	58	
Greenwood, First	281	96	4
Greers Ferry, Westside	114	57	1
Hampton, First	107	40	
Hardy, First	54	29	6
Harrison			
Eagle Heights	247	104	2
Woodland Heights	78	42	
Hefena, First	215	63	
Hope			
Calvary	179	89	1
First	435	109	2
Hot Springs			
Grand Avenue	281		2
Leonard Street	78	82	
Park Place	345	104	
Piney	203	73	1
Hughes, First	169	48	
Jacksonville			
First	209	60	
Marshall Road	243	111	
Jonesboro, Central	615	133	26
Lake Village, Parkway	56	41	2
Lavaca, First	286	111	
Lexa	153	91	1
Little Rock			
Crystal Hill	125	62	
Geyer Springs	620	199	4
Life Line	551	152	1
Martindale	101	58	
Woodlawn	117	44	
Magnolia, Central	547	171	3
Melbourne, Belview	169	94	1
Monticello, Second	200	81	
North Little Rock			
Calvary	366	235	2
Gravel Ridge	170	86	1
Levy	355	71	2
Park Hill	659	71	1
Sylvan Hills	292	94	4
Paragould			
East Side	201	104	
First	462	117	3
Pine Bluff			
Centennial	143	44	2
East Side	212	140	
First	574	137	
Green Meadows	53	58	
Second	157	65	
South Side	557	147	2
Prairie Grove, First	166	72	3
Rogers, First	499	125	1
Roland, Natural Steps	79	48	
Russellville			
First	455		3
Second	145	52	
Springdale			
Berry Street	109	37	
Caydle Avenue	117	49	
Elmdale	316	84	1
First	841		10
Van Buren, First	515	177	1
Mission	24		
Vandervoort, First	37	30	
Vimy Ridge, Immanuel	56	38	
West Helena, Second	161	65	
W. Memphis, Vanderbilt Ave.	97	46	
Wooster	101	65	

Southern Baptist datelines

Earl Kelly named Executive Secretary in Mississippi



JACKSON, Miss. (BP) — Earl O. Kelly, pastor since 1967 of Ridgecrest Church here, has been elected unanimously as executive secretary - treasurer of the Mississippi Baptist Convention Board.

Kelly

He will succeed W. Douglas Hudgins

who will retire Nov. 13, according to Robert L. Hamlin of Tupelo, Miss., president of the board.

Kelly will begin a period of orientation for his duties on Aug. 16 and will assume the full responsibility for the new position on Nov. 14.

Kelly, 50, is a native of Ecu, Miss., and a graduate of Mississippi Delta Junior College and Mississippi College with a B. A. degree. He received the Th.M and Th.D degrees from Southern Seminary, Louisville, Ky.

Prior to his Jackson pastorate, he was pastor of First Church, Holly Springs, Miss. Earlier he had been pastor of Sand Creek Church, Greensburg,

Ind., and associate pastor, Calvary Church, Tupelo, Miss.

The nomination was submitted to the board by its executive committee which Kelly has served as chairman.

In presenting the nomination, Glenn Perry, a layman of Philadelphia, Miss., and vice chairman of the executive committee, said that the group was presenting the name of Kelly over his objections because "it felt that Dr. Kelly was, because of training, experience, knowledge of the work and commitment, the best qualified person for the position."

Kelly is a former president of the Mississippi Baptist Convention.

He is married to the former Amanda Harding of Cottage Grove, Tenn. Their children are Dana, 15, Brian, 7, and Kay, 6. One son, Barry, is deceased.

Hudgins became executive secretary in February, 1969, succeeding Chester L. Quarles who died in Peru on a visit to Baptist missions.

Baptist leaders in the state expressed confidence that Kelly's election heralds an era of progress for the Mississippi Baptist Convention.

Cooperative Program receipts up thru June

NASHVILLE (BP) — Gifts to Southern Baptist Convention causes increased substantially in June bringing the total Cooperative Program contributions to \$25,379,441.88 for the first nine months of the fiscal year, an increase of 7.4 percent.

Cooperative Program receipts for the month of June amounted to \$2,995,143.54, a 12.06 percent increase. The Cooperative Program is the denomination's unified budget.

Designated giving for Southern Baptist national causes was up 57.48 percent to \$2,534,390.02 during June.

Porter Routh, SBC Executive Committee's executive secretary-treasurer, commented, "The spirit of compassion and cooperation expressed in the recent meeting of the Southern Baptist Convention in Portland, Oregon is reflected in the receipts from the states in June."

The combined total for Cooperative Program contributions, which are undesignated, and designated gifts through June amounted to \$50,529,533.56, an increase of 4.21 percent.

The amounts reflected in the financial report prepared by the SBC Executive Committee do not include funds contributed to local and state Baptist mission efforts. The report includes only financial support for national and worldwide Baptist mission efforts.

Dallas housing adequate for 16,000 Baptists expected

NASHVILLE (BP) — The 1974 meeting of the Southern Baptist Convention in Dallas, June 11-13 is expected to register 16,000 "messengers" and the Dallas Housing Bureau promise that there will be adequate hotel and motel rooms for this throng.

A large percentage of the rooms committed for Southern Baptist Convention use during that week will be located convenient to the Dallas Memorial Auditorium and Convention Center where the sessions will be held, housing authorities say.

Requests for rooms at Dallas for the convention will not be processed until after Nov. 1, 1973, according to the Housing Bureau.

Room reservation forms will be available at Baptist state convention offices by Oct. 1, 1973. The October issue of The Baptist Program, SBC promotion

monthly, will carry full housing information and reservation forms.

Block reservations for charter flights and other groups will not exceed fifty percent of the rooms allocated for convention use by any hotel or motel, according to John H. Williams, SBC Executive Committee staff member who works with convention physical arrangements.

In keeping with an action of the Southern Baptist Convention at Portland, Ore., the Dallas hotels and motels have been instructed to assign no more than 75 percent of their total rooms for reservations through the Housing Bureau.

"This does not necessarily mean that the 25 percent (or more) remaining rooms in a given hotel will be available to individual Baptists for the period of the convention, as this would be a decision of the hotels," Williams added.

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