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### January 27, 1972

Arkansas Baptist State Convention

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Arkansas Baptist  
NEWSMAGAZINE

January 27, 1972

## One layman's opinion

# When students evaluate the teachers . . .



Dr. Grant

Don't ever throw the ball to college students unless you want them to run with it.

Recently, the presidents of student organizations at Ouachita University, working together as the President's Council, began seeking ways for students to participate more effectively in building a better Ouachita. Dr. Goodson and I made a proposal to them that might be interpreted by a cynical observer

as a Machiavellian maneuver by the administrative establishment. We threw them the ball in the same way we had the previous year and asked if they would be interested in undertaking a massive project of student evaluation of the faculty and courses at Ouachita. I say "Machiavellian" because when the same proposal was made last year, the students never got the project off the ground.

But I must take my hat off to chairman Neal Sumnerlin, Mike Beaty, Gates Booth, Bill Elliff, and Bettye Fowler. They burned the midnight oil in designing a questionnaire, presenting it to faculty and students for comments, criticisms, and revision, duplicating 9,000 copies of it (one for each student in each class), and distributing and taking up the questionnaires during the last class period before final examinations.

The students, faculty, and administration learned a great deal from this project, including the importance of give and take and compromise in such a large-scale cooperative endeavor.

For example, some of the students wanted all of the results on all of the teachers made public. This had the obvious disadvantage of possible "public character assassination." A compromise was accepted, to make public the ratings of those faculty members in the upper one-third, as a kind of public commendation for this group.

I must accept the credit (or blame) for the most controversial question: "What does the teacher contribute to Ouachita's Christian objectives?" The student could check one of seven squares beginning with "makes valuable contributions" and ending with "detracts from Christian education."

It was interesting to hear the various objections to including this question on the evaluation sheet, such as "There is no fair way to judge this," "This is too personal a thing," "Aren't we trying to play God," and "This is nobody else's business." As persuasive as some of these arguments are, I argued that there is no way to have a distinctly Christian college without having a distinctly Christian faculty, and this requires the best human judgments available—even of a faculty member's Christian influence on students. Because college presidents still have some rights, we compromised and the question was included.

Now if we can just say the right things to the computer, it will soon tell us what the students think about such things as their teachers' fairness in grading, preparation for class, absence record, accessibility outside the classroom, and Christian influence.

I might conclude that we all lived happily ever after except that I have that haunting feeling that the next ground-swell movement may be for an evaluation of the president and his administrative staff.

Daniel R. Grant

## In this issue

- The cover story this week features Ed F. McDonald Jr., who has served as Executive Secretary of the Arkansas Baptist Foundation for ten years and leaves to return to the pastorate. See page 5 for this story.
- A report on the Ouachita-Southern Advancement Campaign from Director Alvin (Bo) Huffman Jr. is found on page 6. Included is a list of all of those churches making pledges by the end of 1971.
- The report of Cooperative Program contributions for the entire year of 1971 begins on page 18.
- The sermon featured this week is by John B. Wright, new pastor at First Church, Little Rock. See "The Christ life and how to get it" on page 16.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 71

JANUARY 27, 1972

NO. 4

CHARLES H. ASHCRAFT . . . . . Executive Secretary  
and Interim Editor

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

## The consensus Lightning rods

Renewal is breaking in on us in a million flashes of spiritual lightning. Now, as in the early church, the laymen are the "lightning rods" for the reception of such unleashed power, so said Glendon McCullough, Executive Secretary of the Southern Baptist Convention Brotherhood Commission.

With many churches not pushing brotherhood, some having no brotherhood and many laymen seeking expression outside the organization, what is the future of the Brotherhood?

### The future of Baptist Men

The future of Baptist men will be the same as the future of Baptist Women and of Baptist Youth — renewal in its brightest coat. That for which the clergy has prayed and worked for generations is coming upon us. Why should we be frightened when God answers our prayers?

Our problem when we pray for a great revival to sweep the land, is we refuse to see it, accept it or acknowledge it, because it didn't come in the suit we had hoped. There is therapy and renewal in our confusion. Unrest and dissatisfaction are but normal when people are not happy over what they are doing for Christ.

With all kindness and understanding toward ourselves as the equippers of the saints we must now get out of the way and let the equipped be on their way to minister.

There are missions to be established, concern centers to be operated and areas of human need which some one must meet. There are entire households with not one member a Christian. There are entire blocks in our cities with barely a witness on duty.

Prisoners are languishing in jail with lonely days and nights on their hands. Kids go off to encampments without the proper counsellors, kids meet at the church with few enough trained leaders in attendance and the pastor goes to the Evangelism Conference alone.

There are college students with small enough budgets seeking to make their BSU an effective mission arm by sending summer missionaries all over the nation and Baptist men to spare lounging about wondering why no one has hired them. Alcohol, drugs, pornography go relatively unchallenged in their deadly ministry.

There are rest homes, homes for the elderly, and hospital wards which barely see a visitor all week long. The field of politics is left open to men not schooled in the Christian graces. Oceans of opportunities go unnoticed in the busy life of Baptist men.

While the executive secretary is committed to the elevation of the image of the clergy in his time he also knows that there is a strange but real glory to the lot of the dedicated layman. There are rewards in heaven which have been set aside only for laymen and many will inherit the richness of God's recognition of their labors.

Perhaps the most encouraging sign I see for Baptist men is what I experienced last Sunday night in the First Baptist Church of Siloam Springs, Bill Bruster, pastor. Hundreds of pastors like Dr. Bruster are conducting seminars every Sunday night for laymen in the art of personal witnessing. Each Thursday they go out to engage in personal encounter with lost and unenlisted people.

I was made a better preacher by attending the layman's seminar. Many of our churches have found that laymen do a most acceptable job with the W I N materials and actually qualify to conduct a school for evangelism.

There are many who wish to be in on the action. Perhaps there are some duties which are delegated to those with special callings but there is one area in which there are no restrictions or limitations.

This area is the infilling, indwelling, anointing and motivation of the Holy Spirit. God does not have a different dose for one person as over against another. Everyone may have an adequate abundance of the presence of the Holy Spirit and God does not ration it.

It is one thing to be against the establishment, for reform, and just upset about the status quo but it is another to be lightning rods, and the lighter of the flame. This only comes by the power of the indwelling Spirit.

No one's worth excels the degree of the indwelling Holy Spirit. Cleverness, uniqueness, relevance or even special gifts are of little value apart for the anointing of the Holy Spirit. The most disappointing experience one can endure is the awesome waste of time listening to someone with big ideas but with no spiritual depth. The supreme need among the people of God is someone to set the fire and that must be a rare person indeed.

There is little difference in any man from another except the extent of the infilling of the Spirit and the exertion of foot-pound thrust of sheer hard work.

That which is true of a person is true of a program. One program does not excel another except in its degree of Spirit-direction and hard work. Any person who walks onto the platform today with any innovation will be received in the exact degree that he has given himself over to the Holy Spirit and that he exerts more and better energy than the system he wishes to replace. Reactions are invited in our "Open Forum — Equal Space" section of the *Arkansas Baptist News-magazine*. — Charles H. Ashcraft, Executive Secretary.

I must say it!

## On the same team



Dr. Ashcraft

Never has any convention gone so far to support Christian higher education, involving every church, even to the end of the lane. Likewise, never have administrators, professors, development leaders and students joined so strongly in support of the convention's big arm, the Cooperative Program.

People all over Arkansas are happy in their newly found relationship of being on the same team.

School leaders are indeed benefiting greatly from the very desirable relationship but the convention is, likewise, enjoying better days. We are seeing just what happens when earnest efforts are made to bless others by the fine blessings which fall almost from no where upon each of us each day.

Never should there ever be a day in Arkansas when any leader will allow strained personal relationships with another leader to develop. A long-observed policy which has been mine is to absolutely forbid any action of another to destroy my love and respect for that person. I have said there is not a person on earth who can do or say anything against me which will prohibit my exercising Christian grace and charity toward that person.

### The open forum — equal space

## Baptist Men: what and why

Brotherhood is a program organization of the Southern Baptist Convention. Its primary purpose is to provide missionary education, including praying for and giving to missions, and involvement in mission activities for the male membership, six years of age and up, of Baptist churches. This task is accomplished through two units: Royal Ambassadors, for ages six through 17 and Baptist Men for all those 18 years and up.

Mission activities or actions is the organized effort of a church to minister and witness to persons of special needs or circumstances who, without this special effort, are often bypassed in the church's outreach. In many cases barriers exist that must be overcome. These barriers are economic, social, educational, racial, or a combination of two or more. They are erected by churches and sometimes by the people themselves. These persons with special needs require a special approach; hence, the need for mission action.

Baptist Men's organizations have unlimited opportunity for engaging in mission activities. There is always present the lost who need witnessing to, and sharing Christ is definitely missionary. Other opportunities for Baptist Men to engage in mission activities include ministering to the sick

in hospitals, nursing and retirement homes. Mission action guides are available to assist Baptist Men in planning projects of ministering to the aging, agricultural migrants, alcoholics, the economically disadvantaged, headliners, internationals, juvenile rehabilitation, language or minority groups, the military and Baptist centers and other mission institutions.

There is an increasing need for Baptist Men to assist in combating moral problems in the community. These include drug abuse, families in stress, pornography, obscenity and sex abuse, gambling, citizenship default. Mission action projects for nonreaders, the physically handicapped, prisoner rehabilitation, and resort areas will continue to be opportunities and challenges for Baptist Men.

The obligation of Baptist Men is to minister and witness. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit." (John 15:16) Phillips translates this passage thus: "It is not that you have chosen me; but it is I who have chosen you. I have appointed you to go and bear fruit that will be lasting."

C. H. Seaton  
Brotherhood and RA's

If the person is not of the household of faith he needs grace. If he is of the household of faith the family relationships must exist. Dan Grant, H. E. Williams, and Frank Groner, our administrators; along with W. O. Vaught Jr., campaign chairman; Rheubin L. South, vice chairman and convention president; Dillard Miller, president of the executive board; Loyd Hunnicutt, operating committee chairman; Gerald Trussell, finance committee chairman; John McClanahan, program committee chairman; and James Sawyer, nominating committee chairman, who form the board's executive committee, are all mutually committed to the concept of giving Arkansas mature leadership free from the taint of childish emotions.

Great security for the programs of the convention is established here. A solid front of committed men who champion the cause of God above their own personal, private sovereignty will be difficult to break or side track from the main road.

Great leaders know how to be good followers, likewise, the really great leaders are always trying to give credit to others because they know that God rarely endows one man with superior abilities to overshadow noble colleagues. Tritely but sublimely it has been said, "If it doesn't matter who gets the credit it is amazing how much God can do."

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

## Statistics released on Baptist students

NASHVILLE — A report of Baptist work on college and university campuses as given by 33 Baptist state conventions for the 1970-71 school year has been released by National Student Ministries of the Southern Baptist Sunday School Board.

In a report compiled from questionnaires answered by local campus and statewide student workers throughout the Southern Baptist Convention, an estimated 501,421 Baptist and Baptist preference students were enrolled from June 1, 1970, through May 31, 1971. Of these, approximately 110,922 students were involved in campus programs. Workers reported 4,053 conversions and 9,074 students preparing for church vocations.

Directors of student work, excluding state directors, numbered 291 full-time, 82 part-time, and 234 volunteer workers—a total of 608.

A total of 224 Baptist student centers were counted, with a total of 766 campus organizations student ministries being performed. An additional 395 campuses needing student ministries were recorded.

## Baptist layman heads Christian Civic group

Harry Brewer, Jonesboro Baptist layman and businessman, was elected president of the Christian Civic Foundation of Arkansas here Monday of last week, at the annual meeting of the CCF board of directors, at Second Baptist Church.

Brewer, a realtor, is a deacon in Central Church, Jonesboro, and a former state president of Baptist Men (formerly Brotherhood.) He succeeds Mrs. Roy E. Snider, of Camden, who had held the post for two one-year terms and has now been added to the foundation's executive committee.

Others named to offices for the coming year were: David P. Conyers, of Newport, first vice president; Carter Rogers, of Little Rock, second vice president; Mrs. Payton Kolb, of Little Rock, third vice president; Dale Ward, of Little Rock, secretary; Don Hook, of Little Rock, treasurer; and W. Henry Goodloe, of Little Rock, executive director.

Dr. Goodloe had previously announced his retirement effective June 1, when he will be concluding six years as the foundation's chief executive. Named as a committee to nominate a successor for Dr. Goodloe were Mrs. Snider, Mr. Conyers, C. Ray Hozendorf, of Little Rock; Judge Edward S. Maddox, of Harrisburg; and Erwin L. McDonald, of North Little Rock.

The following were elected to serve with the officers as the CCF executive committee for the coming year: Charles H. Ashcraft, Dr. Hozendorf, Fay Hutchinson, and Horace E. Thompson, all of Little Rock; J. Ralph Clayton, Conway; Rheubin L. South, Branch T. Fields, and Dr. McDonald, all of North Little Rock; J. Albert Gatlin, of Paragould; Judge Maddox, of Harrisburg; Mrs. Snider, of Camden; and Arthur Terry, of Pine Bluff.

As the guest speaker for the occasion, Rayford G. Feather, executive director of the American Council on Alcohol Problems, Washington, D.C., sounded an optimistic note for the temperance cause across the nation. He said that his organization and 43 state temperance organizations affiliated with it are making a great impact for sobriety and civic and moral righteousness, particularly among the young people of America. The real hope for ultimate success, he said, rests in a spiritual revival through Christ.

Dr. Feather emphasized that young people who have captured the news headlines in their addiction to alcohol and other narcotics and in rebellion against society are actually a very small fraction of all youth.

January 27, 1972

## The cover

# Foundation head resigns post to return to the pastorate

When Ed F. McDonald Jr. leaves the post of Executive Secretary of the Arkansas Baptist Foundation at the end of this month the record will show that assets have increased nearly five-fold. When he assumed the position 10½ years ago Foundation assets were \$82,000 and one file cabinet, which was kept in the office of the Executive Secretary of the state convention. Now there is \$400,000 and an office in the Baptist Building.

Dr. McDonald is leaving to become pastor of Northeast Chapel, a mission of Beech Street Church, Texarkana. He has held pastorates at Hamburg, Dermott, Morrilton, and Newport. He also served as a U.S. Army Chaplain.

He was born at Sheridan, the son of Ed and Vergie McDonald. His father was an attorney who served as Secretary of State of Arkansas from 1931 to 1936. Dr. McDonald is a graduate of Little Rock's Central High School. His higher education included studies at Arkansas Tech, and at the University of Arkansas, where he received the B.A. degree in 1934 and the juris doctor degree in 1936.

Dr. McDonald practiced law at Malvern from 1936 to 1940, and was deputy prosecuting attorney in Hot Springs County for two years. He and Mrs. McDonald, the former Wanda Milhoan, whom he married in 1937, left Malvern to attend Southern Seminary in Louisville, Ky. He received the Th.M. degree in 1943.

Ed McDonald Jr. has also served the Baptists of Arkansas as a member of the Executive Board of the state convention for eight years, during which he served

one term as vice president. He was second vice president of the state convention in 1960-61, and was named Southern Baptist College "Distinguished Man of the Year" in 1961.

The McDonalds are the parents of two children. Ed, III, is chaplain at the Baptist Medical Center, and Martha is married



Ed F. McDonald Jr.

to Lt. Jerry Davis, U.S. Army, now stationed at Fort Bragg, N.C.

Besides the two grandchildren (Stephen, 7, and Judy, 4) the McDonalds have a few leisure-time hobbies. He hunts, fishes, and plays golf. Mrs. McDonald's hobby in genealogy. She has also taught piano.

## Final report to Executive Board

We are happy to report that 1971 was the greatest financial year we have had. Our assets increased more than \$100,000.00 and our audit will reveal the good management of funds by our Directors.

The future is bright for our work and we have already increased some \$8,000.00 in 1972. More interest in Christian wills is evident and many are in our files that will eventually increase our assets considerably.

It has been a pleasure to serve Arkansas Baptists during the past ten and a half years. As I return to the pastorate, I covet the prayers of each of you for the Lord's leadership and blessings.

Respectfully submitted,

A handwritten signature in cursive script that reads "Ed. F. McDonald, Jr.".

Ed F. McDonald Jr.  
Executive Secretary  
Arkansas Baptist Foundation

## Proper credit, please

A feature article on James Jackson Taylor, which appeared in the issue of Jan. 13, should have noted that the article was first published in the

Quarterly Review and is therefore copyrighted. The story, written by Claude Sumerlin of Arkadelphia, appeared in the January, February, March issue.

## Advancement Campaign pledges are listed

Churches from whom we have received signed pledge cards as of Dec. 31, 1971. Those marked by asterisks have met or exceeded their suggested goals. There will be another listing in a later spring issue of the *Arkansas Baptist Newsmagazine*.

### Advance church pledges

Arkadelphia, First\*  
 Arkadelphia, Second\*  
 Ashdown, First  
 Augusta, First\*  
 Beech Street, Texarkana\*  
 Benton, First\*  
 Blytheville, First\*  
 Brinkley, First\*  
 Cabot, First\*  
 Calvary, Fort Smith  
 Calvary, Little Rock\*  
 Calvary, North Little Rock\*  
 Calvary, Texarkana  
 Camden, First\*  
 Central, Hot Springs\*  
 Central, Jonesboro\*  
 Central, Magnolia\*  
 Crossett, First\*  
 Cullendale, First\*  
 DeQueen, First\*  
 Dermott\*  
 DeWitt, First\*  
 Dumas, First\*  
 El Dorado, First\*  
 El Dorado, Second\*  
 Fayetteville, First  
 Forest Highlands, Little Rock\*  
 Forrest City, First  
 Forrest Park, Pine Bluff\*  
 Fort Smith, First\*  
 Geyer Springs, Little Rock\*  
 Grand Avenue, Fort Smith\*  
 Harrison, First\*  
 Heber Springs, First\*  
 Helena, First\*  
 Hot Springs, First\*  
 Hot Springs, Second\*  
 Immanuel, El Dorado\*  
 Immanuel, Little Rock\*  
 Immanuel, Pine Bluff\*  
 Jacksonville, First  
 Jonesboro, First\*  
 Levy, North Little Rock\*  
 Lifeline, Little Rock\*  
 Little Rock, First\*  
 McGehee, First\*  
 Markham Street, Little Rock\*  
 Mena, First\*  
 Monticello, First  
 Mountain Home, First\*  
 Nettleton, First  
 Newport, First  
 Osceola, First\*  
 Paragould, First\*  
 Park Hill, North Little Rock\*  
 Piggott, First\*  
 Pike Avenue, North Little Rock\*  
 Pine Bluff, First\*  
 Pulaski Heights, Little Rock\*  
 Rogers, First\*

## Our progress and a look ahead

The great team effort in behalf of the Ouachita-Southern Advancement Campaign for the first six months has richly blessed by the Heavenly Father! On December 31, 1971, the total pledged was \$3,059,670.96. This is a splendid accomplishment, but all of us know that the next million will come only after much additional dedicated, hard work has been done. With humble and grateful hearts we face the great task!

Seventy-one churches in the Advance Division have pledged a total of \$1,915,493.20, and 232 churches in the General Division have pledged \$424,189.36. This, added to the special and area campaign gifts in amount of \$719,988.40, accounts for the grand total of \$3,059,670.96.

I am deeply grateful to each team member for his or her dedicated efforts and the prayerful support of many, but much yet remains to be done. There are 119 Advance Division churches in the Convention and 1,071 General Division churches; a total of 1190 churches. With all the hard work, only 303 churches have made commitments thus far. This gives us a real challenge and our work is cut out for us.

At its meeting on December 28, the Steering Committee adopted a 1972 Campaign Plan and Calendar. Our work is to be concentrated during the first three months of 1972 and its emphasis is to be built around February 20, observed throughout the Southern Baptist Convention as Christian Education and Seminary Day. The Campaign leadership is asking the churches of the Arkansas Baptist State Convention to observe this as "Christian College Day", and to give special emphasis to the Ouachita-Southern Advancement Campaign.

As we seek to inspire and challenge Arkansas Baptist State Convention churches, and the members who comprise them, to be faithful stewards in the ministry and mission of Christian Higher Education, we are involved in things eternal . . . We are asking you to make spiritual and material investments that will live forever and we shall not pass this way again!

A joyous and rewarding New Year!

Alvin (Bo) Huffman, Jr., Director

Searcy, First\*  
 Sheridan, First\*  
 Springdale, First\*  
 Star City, First\*  
 Stuttgart, First\*  
 Walnut Ridge, First\*  
 Walnut Street, Jonesboro\*  
 Warren, First\*  
 West Helena\*  
 West Memphis, First\*  
 West Side, El Dorado\*

### General church pledges

Acorn, Mena\*  
 Alicia\*  
 Almyra, First\*  
 Anderson, Hope\*  
 Antioch, Beebe\*  
 Antoine\*  
 Arbanna, Mountain View\*  
 Arkadelphia, Third  
 Arkansas City\*  
 Atkins, First\*  
 Bakers Creek, Russellville\*  
 Bay, First  
 Beebe, First\*  
 Beech Grove\*  
 Beech Street, Gurdon\*

Belleville\*  
 Belview, Melbourne  
 Berry Street, Springdale  
 Berryville, First\*  
 Bethany, Georgetown  
 Bethel, Harrisburg\*  
 Bethel, Prescott\*  
 Black Rock, First\*  
 Booneville, First\*  
 Bowman, Lake City\*  
 Branch\*  
 Brighton, Paragould\*  
 Brown's Chapel, Paragould\*  
 Calvary, Batesville\*  
 Calvary, Benton\*  
 Calvary, Corning\*  
 Calvary, Harrisburg\*  
 Calvary, Huntsville\*  
 Calvary, Mena\*  
 Canfield\*  
 Carlisle, First\*  
 Casa, First  
 Caudle Avenue, Springdale\*  
 Centennial, Pine Bluff\*  
 Center Ridge, Heber Springs\*  
 Central, Mineral Springs\*  
 Chambers, Lonoke\*  
 Charleston, First\*  
 Clear Lake, Blytheville

Clinton, First\*  
 College City, Walnut Ridge\*  
 Collins  
 Cord\*  
 Corning, First\*  
 Coy\*  
 Crosby, First\*  
 Crossett, Second\*  
 Crystal Hill, Little Rock\*  
 Cushman\*  
 Dallas Avenue, Mena  
 Danville, First\*  
 Dardanelle, First\*  
 Des Arc, First\*  
 DeValls Bluff, First\*  
 Dover, First\*  
 Earle\*  
 East End, Hensley\*  
 East Point, Russellville\*  
 Eastside South, Cave City\*  
 East Side, Trumann\*  
 Ebenezer, El Dorado\*  
 Ebenezer, Warren\*  
 Egypt, Walnut Ridge\*  
 Emmet, First\*  
 England, First\*  
 Eudora\*  
 Eureka Springs  
 Farmington, First\*  
 Fisher, First\*  
 Fitzgerald, Wynne\*  
 Flippin, First\*  
 Franklin  
 Friendly Hope, Jonesboro\*  
 Garden Homes, Little Rock\*  
 Garfield, First\*  
 Gillham\*  
 Good Hope, McCrory\*  
 Gould, First\*  
 Grace, Augusta  
 Gravel Ridge, First\*  
 Greenfield, Harrisburg\*  
 Greenlee, Pine Bluff\*  
 Gregory  
 Harmony, North Little Rock\*  
 Harmony Hill, Arkadelphia\*  
 Hatton\*  
 Hector, First\*  
 Hermitage\*  
 Hickory Grove, Star City\*  
 Higginson\*  
 Hopewell, Atkins\*  
 Hopewell, Corning\*  
 Humnoke, First\*  
 Humphrey\*  
 Immanuel, Fayetteville\*  
 Immanuel, Warren\*  
 Jarvis Chapel, Crossett  
 Judsonia, First\*  
 Junction City, First  
 Kensett, First\*  
 Kingsland, First\*  
 Knowles, Strong  
 Lake Village\*  
 Lakeshore Drive, Little Rock\*  
 Leachville, First\*  
 Lee Memorial, Pine Bluff\*  
 Lepanto, First\*  
 Leslie, First\*  
 Lewisville, First  
 Liberty, Lawson\*  
 London\*

Lonoke\*  
 Macedonia, Warren\*  
 Magnolia, Crossett  
 Mammoth Springs, First  
 Manila, First  
 Marsden, Hermitage\*  
 Martinville  
 Marvell, First\*  
 Melbourne, First\*  
 Memorial, Blytheville\*  
 Meridian, Crossett\*  
 Mixon, Booneville\*  
 Monroe\*  
 Monte Ne, Rogers\*  
 Moreland, First\*  
 Moro\*  
 Mount Ida, First\*  
 Mount Moriah, Murfreesboro\*  
 Mount Olive, Crossett\*  
 Mount Olive, Heber Springs\*  
 Mount Pleasant, Montrose\*  
 Mount Pleasant\*  
 Mount Zion, Concord\*  
 Mountain View, First\*  
 Murfreesboro, First\*  
 Natural Steps, Little Rock\*  
 Neal's Chapel, Lepanto\*  
 New Hope #1, Smithville  
 New Hope, Eudora\*  
 New Hope, Hindsville  
 New Hope, Pollard\*  
 New Providence, Leachville  
 North Crossett, First\*  
 North Maple, Stuttgart\*  
 Northside, Charleston\*  
 Northside, Monticello  
 Oak Cliff, Fort Smith  
 Ola, First\*  
 Oregon Flat, Harrison\*  
 Pangburn, First  
 Parkdale\*  
 Parkview, El Dorado  
 Patterson\*  
 Petty's Chapel, Marianna  
 Plainview\*  
 Pleasant Gove, Little Rock\*  
 Pleasant Hill, Bauxite\*  
 Pleasant Plains\*  
 Pleasant Valley, Trumann\*  
 Pleasant View, Russellville\*  
 Pocahontas, First  
 Pottsville\*  
 Prairie Grove, Hamburg\*  
 Prescott, First\*  
 Quitman\*  
 Raynor Grove, McCrory\*  
 Rector, First\*  
 Refuge, Story\*

Reydel  
 Richwoods, Arkadelphia\*  
 Rison\*  
 Rock Springs, Eureka Springs\*  
 Rocky Point, Judsonia\*  
 Rosa, Luxora\*  
 Russellville, Second\*  
 Salado  
 Salem, Stephens\*  
 Searcy, Second\*  
 Shannon Road, Pine Bluff\*  
 Shiloh Clay, Corning\*  
 Sonora, Springdale\*  
 South Fork, Gurdon  
 Southside, Booneville  
 Southside, Stuttgart\*  
 Sparkman, First\*  
 Stamps, First\*  
 Sulphur City, Fayetteville  
 Sulphur Springs, Big Fork\*  
 Sulphur Springs, Pine Bluff\*  
 Swifton  
 Thornton, First\*  
 Tillar, First\*  
 Tinsman, First  
 Tipperary, Knobel\*  
 Toltec, Scott\*  
 Trinity, Malvern\*  
 Tuckerman, First  
 Tupelo  
 Twelve Corners, Garfield\*  
 Tyler Street, Little Rock  
 Tyronza, First\*  
 Union Avenue, Wynne\*  
 Vanderbilt Ave., West Memphis\*  
 Vandervoort, First  
 Vimy Ridge, Immanuel\*  
 Wakefield, First  
 Waldron, First\*  
 Ward, First  
 Watson\*  
 Watson Chapel, Pine Bluff\*  
 Wattensaw, Lonoke\*  
 West Batesville\*  
 West Fork\*  
 West Helena, Second\*  
 West Side, Little Rock  
 Westside, Heber Springs\*  
 Westvale, Jonesboro\*  
 White Oak, Walnut Ridge\*  
 Whitton, Tyronza\*  
 Wilmont\*  
 Wilson, First\*  
 Wiseman  
 Witts Chapel, Maynard  
 Woodlawn, Little Rock  
 Yarbro, Blytheville\*  
 Yellville, First\*

## New subscribers to Arkansas Baptist

### New budget:

#### Church

Dollarway, Pine Bluff  
 First, Hector  
 Calvary, Hope

### New budget after free trial:

Nodena, Wilson

#### Pastor

T. L. Tatum  
 Joe Yates  
 Vernon C. Wickliffe

#### Association

Harmony  
 Dard.-Russellville  
 Hope

Roy C. Johnson

Miss. Co.



## A tremendous associational music project from 1971

Two hundred fifteen young people, representing 13 churches from the North Pulaski Association, attended the Association's Youth Music Retreat in 1971. Because of the tremendous success of this Friday night and Saturday morning Retreat, I felt others might like to hear about it.

**The purpose . . .** musical, spiritual and social growth and refreshment

**The content . . .** worked on the music for State Youth Choir Festivals "A" and "B" (used two guest conductors); had two devotional periods; had a fellowship period and recreation; closed Saturday with a "Concert of Choirs".

**The evaluation . . .** everyone had a great time, and the spiritual and musical objectives were reached.

### Why the numerical success?

I asked their associational music director, James Greer, for an analysis of why he thought the retreat was so successful. He said that "after much thought and comparison with the retreats of the past years, I have come to the conclusion that our success lies in

the organization and unity of our associational music men."

"The music, education and youth workers of our association meet for breakfast once each month" (with no planned program) "to have fellowship, exchange ideas, share successes we've experienced, and plan music and youth activities in our association . . . In essence, the primary purpose of the organization is to enjoy fellowship with men who share like pleasures and problems and to better coordinate the music and youth activities of our association."

In planning for the retreat each separate responsibility involving the camp was taken by various directors: publicity, housing, costs, clinicians, instrumentalists, recreation and entertainment, devotionals, and scheduling.

Congratulations, North Pulaski Association, on this tremendous accomplishment.—Ural C. Clayton, Director

## WMU

### Pioneer leader dies

Mrs. Una Roberts Lawrence, pioneer in state and convention-wide Woman's Missionary Union, died Jan. 13 in a Jacksonville hospital.

She was born at Gainesville (Greene County) and was a 1918 graduate of Central College at Conway. Later she attended Ouachita Baptist College (now Ouachita University) and the WMU Training School (now a part of Southern Baptist Theological Seminary, Louisville, Ky.) Mrs. Lawrence was the first to benefit from a scholarship fund instituted by the late Mrs. G. W. Bottoms, and later named in memory of Lillian May, a beneficiary of the fund and employee of Arkansas WMU. This fund was to aid young women to attend the WMU Training School and is still available for those seeking training in a denominational seminary.

In 1915, before her marriage to the late Irvin Lawrence of Little Rock, Una Roberts was elected state Sunbeam Band leader. It was after her graduation in 1920 from the WMU Training School that she was elected young people's secretary to direct all grades of young people's missionary organizations except Royal Ambassadors, which was placed under her leadership two years later. During the six years she served in

that capacity, she introduced many innovative plans, some of which are still an established part of organizational activities. In 1926 she resigned to become mission study editor for the Home Mission Board.

Among Mrs. Lawrence's multiple abilities was that of writing. In 1915 she became editor of the children's page of the *Baptist Advance* (now *Arkansas Baptist Newsmagazine*). Later she was a member of the editorial staff of *World Comrades*, the magazine used by leaders and members of all WMU youth organizations. She was also a contributing editor of *Home and Foreign Fields*, forerunner of *Home Missions Magazine* and *The Commission*. She also authored a number of religious books among the better known being *Lottie Moon*.

Mrs. Lawrence was one of the first women in the nation appointed to the Special Committee on Farm Tenancy, out of which the Farm Security Administration was established.

For many years the Lawrences lived in Kansas City where he was buried and where her body was returned for funeral and burial. She is survived by a niece, Mrs. Bill Pace of North Little Rock.—Nancy Cooper, Executive Secretary and Treasurer

# CP the Cooperative Program and ...

## The Baptist World Alliance

By Robert S. Denny  
General Secretary

The Cooperative Program is the backbone not only of the Southern Baptist Convention and all its agencies but of the Baptist World Alliance as well. The Cooperative Program supplies 54 percent of the operating budget of the Baptist World Alliance. While Southern Baptists contribute the largest amount several other Baptist groups give more per capita.

What does this money go for? For what is it used? It is used to extend the work of Southern Baptists to all the world. The Baptist World Alliance touches 120 countries.

In the Study Commissions of the Baptist World Alliance, the mission executives of Southern Baptists discuss with mission executives from other Baptist groups the total missionary endeavor for the entire world. Leaders learn from each other, share with each other, and cooperate with each other on a voluntary basis. Thus they can be efficient in expending the mission dollars which are entrusted to them.

The same procedure of cross fertilization of ideas takes place in the field of evangelism, religious liberty, Christian education, communications, Baptist doctrine, and theological discussions.

It was the seed bed of the Baptist World Alliance which brought about the European Baptist Federation, the North American Baptist Fellowship, the African Fellowship, the Latin Fellowship, and the Asian Fellowship.

A few years ago evangelistic fires broke out in Brazil and from there spread to North America and to the rest of the world through the channels of the Baptist World Alliance.

When crises arise in any part of the world, it is through channels of the Baptist World Alliance that Baptists can help each other. Thus, we sometimes want to add a word to a familiar hymn, "Bless be the tie that binds our hearts in Christian love and service."

## 10 facts about the drills and tournaments



Davis

1. The Bible Exploring Drill pamphlet contains all the materials, scriptures, and rules necessary for participants, people who work with the participants, and the judges for the church, associational, or district drills. This pamphlet may be secured free from your Church Training Department, 106 Baptist Building, Little Rock.

2. The Bible Exploring Drill is for older children, grades 4-6 in school or ages 9-11.

3. The Bible Exploring Drill contains 40 memory verses and 12 Bible drill calls.

4. The Bible Exploring Drill is for churches, associations, and district. District winners are considered state winners. Read the pamphlet for all of this information.

5. The Youth Bible Drill is for younger youth, who are in grades 7, 8, or 9 in school or ages 12-14.

6. Materials, scriptures, rules, are found in the Youth Bible Drill and Speakers' Tournament pamphlet which may be ordered from the Literature Department of the Baptist Sunday School Board for 15 cents. They prefer that an order be at least for \$1.00. This pamphlet contains all the material that the participant, drill leaders, and judges will need for the church, associational, district, and state drills.

7. One winner in the Youth Bible Drill from each of the eight districts will participate in the State Drill to be conducted at the State Youth Convention, Hot Springs, March 31. The State winner will be assisted in representing Arkansas at Ridgecrest (\$100.).

8. The Speakers' Tournament is for older youth, grades 10-12, or ages 15-17. Subjects for the speeches and all rules are found from pages 18-22 in the Youth Bible Drill and Speakers' Tournament pamphlet obtained from the Baptist Sunday School Board for 15 cents.

9. After the church and associational tournaments are held, the associational winners will participate in the district tournament in March. Dates and places for the drills and tournaments are found in the Baptist Diary for 1972, pages 24, 25.

10. The eight district winners will speak at the State Youth Convention, Hot Springs, March 31. The state winner will receive \$100 on expenses to Ridgecrest to represent Arkansas in the Southern Baptist Convention Tournament. — Ralph W. Davis

## Family and Child Care

### A second chance through agency

The facts are true. The name is fictitious to protect the identity of the young person involved.

Jim was 13 years old when he was referred to our office by his pastor. He had run away from home due to his inability to handle the many problems there. Jim had met a young adult who befriended him by offering him a place to stay for a few days. For the first time, Jim was introduced to drugs. Finding himself involved produced feelings of excitement and fear. Needless to say, his mother was alarmed as she had sole responsibility for him; she and her husband were divorced. Her problems with Jim seemed to get more severe each year.

Jim talked readily about his problems, his fears, and his feeling of not being able to work through his problems at home: "I want to do better, but it seems as if I'm always getting into trouble." He was afraid he was not strong enough to handle the temptations which were being pressured by his "new friends" and wanted help for himself. After talks with Jim, his mother, their pastor, and the school officials, it was decided that Jim needed the structure, security, Christian direction, and the treatment-oriented program at the Children's Home.

Jim needed help with the unworthy feelings he had about himself; he needed direction with his moral standards, and had many questions about himself, his background, and his future.

The two years Jim lived at the Children's Home were difficult times for him as well as for the staff working with him. He had difficulty accepting responsibility and had problems with authority figures. He continued to have good intentions, but he could not always follow through with appropriate behavior to support his good intentions. However, the staff continued to try to reach him and help him gain self-understanding and control.

This was not an easy task, but required a great deal of patience, Christian love, and understanding, as well as professional direction. It required the kind of daily strength needed by the houseparents and other staff that comes only to the Christian who daily seeks this strength and concern for others from God.

After two years, Jim returned home to his mother. Throughout this time, his mother had received counseling in our area office and was preparing for his return. She loved her son, but needed direction and interpretation of the growing needs of her teenage son. Jim has been home for several months and

appears to be getting along fine. His mother and grandparents are so proud of his improved attitudes and his willingness to accept responsibility. Jim also rededicated his life to the Lord while living at the Children's Home.

This story might have ended quite differently for Jim. He could have easily drifted into a life of drug addiction and irresponsibility. However, someone cared about him and believed in his potential. Jim must be grateful for a pastor who recognized his need for help and is thankful to Arkansas Baptists for meeting his needs at this crucial point in his life.—Johnny G. Biggs

### Lay evangelism school



Reed

It will be my privilege to conduct a Lay Evangelism School Jan. 31 - Feb. 4 at Forest Highlands, Little Rock. This will be a local school for Markham Street, Calvary and Forest Highlands. The sessions will be from 7 to 9 p.m.

With the exception of Thursday night there will be three periods of activity. The first period is Bible study on "The New Life," "The Cleansed and Controlled Life," "The Witnessing Life," and "The Growing Life." The second period is creative activities when involved Christians face honestly their own spiritual inadequacies and discover, with the help of group dynamics, what to do about them.

The third period is one of practical activities when Christians learn how to share their personal testimony, how to make a visit in a home, how to use their Bible in witnessing, and how to use the booklet, "A Full and Meaningful Life."

On Thursday night all trainees are divided into groups of two in actual on the field experience in witnessing.

Each day, Tuesday through Friday, from 9:30 a.m. until noon, training sessions will be held for people to learn how to direct a school. One requirement of this is they need to also attend the night sessions.

Other schools will be conducted over the state later. I shall announce the place, date and director. — Jesse S. Reed, Director of Evangelism



Speer



Hargrove

## Stewardship clinic speakers are announced

Michael Speer, of the SBC Stewardship Commission staff in Nashville, Tenn., will be one of the featured speakers at the state-wide stewardship clinic to be held on Feb. 29, 1972, at Forest Highlands Church in Little Rock.

In the afternoon session, beginning at 2 p.m., Speer will speak on "Resources Available from Nashville" and "Building Fund Campaigns." In the evening session, Speer will speak on "Perennial Stewardship."

Also featured on the program will be Billy T. Hargrove, director of stewardship for the Missouri Baptist Convention. Hargrove will open the afternoon session with a message on "How to Sell Stewardship" and will close the evening session with a climactic message on "The Lordship of Christ in Stewardship." He will also speak about the pastor's salary.

W. O. Vaught, of Little Rock, will also appear on the afternoon program speaking on the use of Scriptures in stewardship education and promotion.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Your church can aid National Baptists

Working with National Baptists in Arkansas is always a rewarding experience. Their needs are basic to church needs everywhere, the need for leadership, the need for concern, the need for training, the need for finances, and the need for motivation. As I work with these Christian people I can see that cultural differences are the real differences between all races. When one understands the culture one can understand the person, and to understand the person reveals the human nature which is basic to all men, everywhere.

On an evangelistic visitation recently with a National Baptist pastor, I

## Baptist beliefs

# Paul Before Agrippa and Bernice

By Herschel H. Hobbs

**"And Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him"—Acts 25:22.**

What a variety of people heard Paul preach as the result of his imprisonment: Claudius Lysias and the Jerusalem mob; Felix and Drusilla; Festus, Herod Agrippa II, and Bernice; and Nero; to say nothing about the soldiers and sailors on the ship to Rome, and Paul's guards there! This passage deals with Agrippa and Bernice.

They came to Caesarea to pay a courtesy call on the new procurator (Acts 25:13). Festus told them about Paul. So Agrippa expressed the wish to hear him. Note the use of "Augustus" in Acts 25:21. Augustus' name was assumed as a title by his successors. The present Caesar was Nero who reigned A.D. 54-68. It is possible that Festus probably wanted the Jewish king to hear Paul in hopes that he might help prepare papers to be sent to Rome about the apostle's case (Acts 25:24-27). At any rate on the appointed date he appeared before Festus, Agrippa, and Bernice (Acts 25:23).

Herod Agrippa II and Bernice were quite a pair. Agrippa II was the son of Agrippa I (Acts 12:20-23). Claudius Caesar had made him king of Chalcis in A.D. 50. Though he was not king over Judea, he did have authority over the Jerusalem temple and appointed the high priests. Though a lover of Rome he feigned Jewish religious loyalty for political purposes. But for various reasons he was on bad terms with the Jews.

Bernice was Agrippa's sister. She had been married to her uncle Herod King of Chalcis whom Agrippa succeeded at his death. Later Bernice married Polemon King of Cilicia. But she left him to live as man and wife with her brother Agrippa. Their relationship scandalized Jerusalem. She finally wound up as the mistress of the Roman Titus.

In his defense before this infamous pair Paul recounted his conversion and subsequent experiences as a Christian (Acts 26:1-23). Since he had committed no crime against Rome, he sought to answer the Jews' charges against him.

As will be seen next week his sermon made no impression on his audience. But while the world does not comprehend the Christian's experience, it is his only reason for being. Paul did what Peter advised. He suffered not as a criminal but as a Christian (1 Pet. 4:16). And he was always ready to sanctify the Lord in his heart, and to be able "to give an answer to every man that asketh you a reason of the hope that is in you" (1 Pet. 3:15-16). Every Christian should do the same.

noticed how the children were eager to accept the pastor's invitation to attend church, but how the adults revealed their reluctance through reservation and excuses. In my mind I thought back to the many times I had encountered the same responses in similar situations. I could tell the children that the church bus stopped at the corner, but this National Baptist pastor had no such resource.

We saw the silent suffering of the children due to the sins of the parents. We interrupted a few parties, and embarrassed a few church members who in shame admitted they knew "what they ought to do." We had one woman who walked along talking to us about her life and what could be done to change it. Of course we spoke of our Saviour and the salvation He provides. She promised the pastor she would be in church the next Lord's Day.

Back at the church we concluded the visitation, and I proceeded to drive to my home wondering how to bring the knowledge, concern, and material blessings of Southern Baptists to bear on

this and other similar situations in Arkansas.

The human need is apparent, the command of Christ is given, the conviction of our need to be involved is alive in the hearts of many Southern Baptists. How can we help in this ministry on the local level?

Possibly the companion church method is the answer. In this relationship a National Baptist church and a Southern Baptist church work together to bring Christ and Christian ministries to people in tragic circumstances. The resources of both local churches are focused upon the challenge which is too large or too complex for one church to meet. Cultural understanding is present for both black and white, and Christian compassion and evangelism are free to exercise their healing ministries.

If your church is interested in the companion church method of taking Christ to every creature, I am ready to assist you in contacting a cooperating National Baptist church.—Robert U. Ferguson, Director, Work with National Baptists.

## South observes 20th anniversary

More than 1000 persons filled the auditorium of Park Hill Church, North Little Rock, on the afternoon of Jan. 16 as the church honored its pastor, Rheubin L. South, on the completion of 20 years service there. Dr. South is currently serving as President of the Arkansas Baptist State Convention.

Guests offered an accounting of Dr. South's contributions to various organizations and projects. They were Charles H. Ashcraft for the Arkansas Baptist State Convention; Leonard McCafferty for North Hills Exceptional Children's School; Mrs. Jerry O'Bannon for Wm. F. Layman Public Library; Col. Tom Armstrong for Arkansas National

Guard; John Gilbreath for Arkansas Baptist Medical Center System; Porter Routh for Executive Committee, SBC; Daniel Grant for Ouachita University; and Dick Giddings for members and staff of the church.

The message by David Garland, professor at Southwestern Seminary, was followed by the presentation to Dr. South of a watch and the announcement that a scholarship fund at Ouachita University has been set up in his name. A reception followed the service.

Accomplishments of the church under the leadership of Dr. South during the 20 years include an increase in church membership of 409 to 1875

and an increase in Sunday School enrollment from 465 to 1504. The value of property has grown from \$110,000 to \$1,574,952. Giving to missions and Cooperative Program is up from \$5,627 to \$117,635. Total additions to the church during the ministry of Dr. South were 3,527, including 903 by baptism.

## Doctrines of the faith

### The Bible: our authority for doctrine

By Jimmy Millikin

Where do we get our authority for the doctrines we believe and teach? By what authority do we accept some doctrines and reject others? Are doctrinal beliefs simply a matter of personal opinion? Or is there some standard by which all doctrinal beliefs may be judged?

The Baptist answer to these crucial questions concerning religious authority is that there is one final authoritative source for our doctrines. The introduction to the *Baptist Faith and Message* adopted by the SBC in 1963 states that "the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments." This is no recent statement by Baptists. It is an ancient Baptist premise found in the oldest Baptist statements of faith.

The principle of "sole authority" needs special emphasis here. The Baptist position recognizes the Bible as the only final authority for doctrinal beliefs for Christians. This means that the scriptures are to be put above all other claims for doctrinal authority—religious experience, individual conscience, human reason, church traditions, or whatever.

The question may properly be asked, "Why do we accept the Bible and the Bible only as the final authority?" Is this not in itself a mere opinion or assumption? For the Christian it is not. Our acceptance of the sole authority of the Bible is based on solid factual evidence.

The evidence for our view of the Bible is Jesus himself. The attitude of Jesus toward scripture is not a matter of opinion; it is a matter of factual record for any and all to examine. This record reveals that Jesus accepted the absolute authority of the scriptures.

Jesus was concerned that his attitude toward scripture not be misunderstood, and thus stated plainly that he did not come to set aside scripture but to confirm its abiding authority (Matt. 5:17). He did not hesitate to equate scripture with the words of God (Matt. 15:4; 19:4-6). He often answered questions, justified his actions, and settled doctrinal issues with a simple, "It stands written" (Matt. 4:4; Mark 9:12; 11:17; Jn. 6:45), or "have you not read" (Luke 4:21; Matt. 19:4; 21:16).

For Jesus, if a matter is written in scripture then it is settled. There can be no appeal against scripture, for it has legal, binding force, and its authority cannot be broken (Jn. 10:35).

Furthermore, Jesus willingly submitted himself to the authority of scripture. There were things he *must* do because it was written in scripture (Luke. 2:49; Mark 8:31; 14:21; Luke 18:31). He met Satan with the declared intention of obeying the scriptures (Matt. 4:4ff.). He interpreted his mission in the light of the Old Testament prophecy (Luke 18:31; 24:44). He finally committed himself to die in obedience to the scriptures (Matt. 26:53-54).

The chief reason, then, why we accept the sole authority of the Bible is because Christ taught it. There are other reasons, such as the testimony of the apostles and the witness of the Bible to its own authority. However, the main reason is because of Christ. Christ is our Lord, and he has taught us by word and example that the scriptures have divine authority.

R.A.s

### Missionary education's lasting impression

Missionary education through Royal Ambassadors can and does make a lasting impression on the mind and in the heart of a boy. This mission consciousness has a carry-over into the everyday activities of the boy, even in his school work.

The following poem indicates the concerned attitude of one boy who has learned about missions through study in Sunbeams and Royal Ambassadors:

If I could be a missionary  
I would go to Mexico  
Where the sun shines bright as a  
million lights.  
To Mexico I would go.  
Then I would go to Africa  
To see the natives there,  
Travelling only with the Bible —  
The word of God to share.

The poem was written by Alan Moore, age 10, as part of an assignment at school. Alan lives in Hope and is the grandson of Dr. and Mrs. S. A. Whitlow.

It is encouraging to know that Alan and some 9,000 other boys in Arkansas are learning about missions, including needs at home and in other areas of the world. As they learn about mission needs, they also discover ways they may help meet the needs. Through mission activity projects designed to meet human needs in their own church community, they learn first hand about missions.

Through special mission studies and regular weekly chapter meetings, the boy learns the importance of praying for and giving to mission causes.

Royal Ambassadors is truly developing mission-minded boys for today. These boys will be tomorrow's mission-minded "Baptist Men."

May the tribe of Alan Moore increase in our state and nation.

For assistance in providing missionary education for Baptist Men and boys, call on the Brotherhood Department. — C. H. Seaton

# Two simultaneous state Bible conferences

April 10-11, 1972

## General conference

Olivet Baptist Church  
(Formerly Gaines Street Church)  
Markham and Hughes Streets  
Little Rock

### Five Sessions

2:00 p.m. Monday – 9:15 p.m. Tuesday

FOR – Pastors – Staff Members – Missionaries – Sunday School Officers – Teachers – Class Members

## General sessions

Galatians ..... Franklin Paschall, Nashville, Tenn.  
Acts ..... Chester Russell, Baptist Sunday School Board

## Small group conferences

Matthew 5, 6, 7 ..... Bernes K. Selph, Benton  
Isaiah ..... Vester Wolber, Ouachita Baptist University  
Genesis ..... Jimmy Millikin, Southern Baptist College  
Revelation ..... Roy Hilton, El Dorado

**Twelve hours, forty-five minutes of Bible study**

## A mini Bible conference for youth

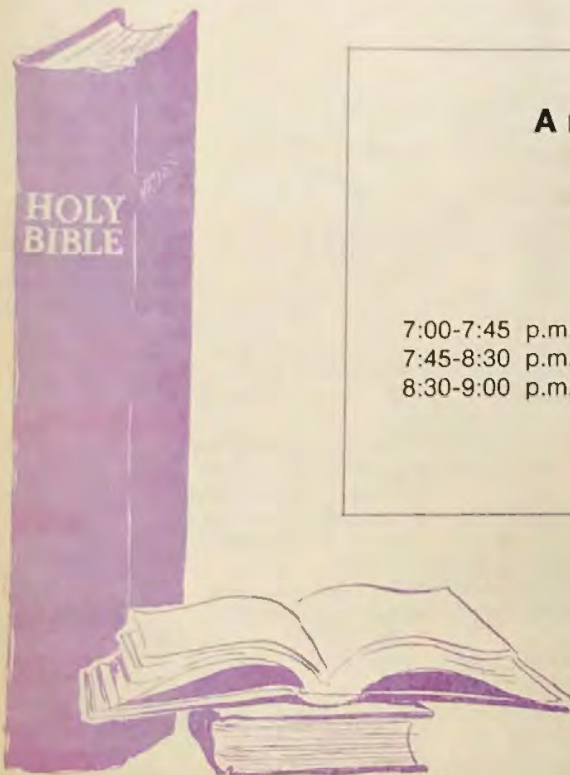
April 10-11, 1972

Two evening sessions only

Markham Street Baptist Church  
9701 West Markham  
Little Rock

7:00-7:45 p.m. Matthew 5, 6, 7 ..... Dr. Selph  
7:45-8:30 p.m. Romans ..... Dr. W. E. Harville  
8:30-9:00 p.m. Youth Folk Music Group

**Three hours of Bible study**



Sponsored by  
Sunday School Department  
Arkansas Baptist State Convention

## Baptist World Alliance seeks \$100,000 relief for refugees

WASHINGTON (BP) — The Baptist World Alliance relief committee has urged Baptists of the world to contribute \$100,000 to provide life-saving food, shelter and clothing for refugee people in India and Bangladesh. Chester J. Jump, chairman of the committee, said the appeal is being made in letters to officials of the alliance's 91 member bodies in 75 countries.

The appeal was issued after Theo Patnaik, an India-born associate secretary of the international Baptist fellowship, made a personal visit to the area where an estimated 10 million Bengalese refugees had fled into India during civil war in the former East Pakistan.

Patnaik said that approximately one million of these refugees are now returning to the new nation of Bangladesh, but they and the other nine million still in India are desperately in need of life-sustaining aid. Thousands are dying daily for lack of proper food and medical care, he said.

Reporting to alliance officials on his first day back in Washington, Patnaik said that the new nation of Bangladesh is the most densely populated area in the world, with 1336 persons per square mile. The war-disturbed people are

living in sewer pipes and any other temporary shelter they can find available, he observed.

V. Carney Hargroves, president of Baptist World Alliance, said that the \$100,000 objective is a ten-fold increase over the \$10,000 originally set in the relief program's 1972 goal for refugee work in India. "The committee had no way of knowing last July that the need would become so acute," he explained.

The alliance has sent \$53,000 in relief funds to India and Pakistan representatives since the Pakistan revolt began developing in November 1970, reported Carl W. Tiller, the treasurer and associate secretary-elect for relief.

In addition, several Baptist bodies in America, Europe and Australia have directed special gifts to the India-Pakistan area during 1971.

Robert S. Denny, general secretary of the alliance, said that the relief funds being sought will be dispensed by leaders of Baptist conventions in India and Bangladesh, by American, Canadian, Australian and British Baptist missions, and also through the Mennonite Central Committee which has established relief stations in the affected area.

Five Baptist unions in India and two in

Bangladesh hold membership in the Baptist World Alliance. Statistics show about 21,000 Baptists in Bangladesh's 75 million population. There are 635,000 Baptists in India.

## Winter youth conference songbook available

*Jesus Songs*, the official songbook used at the Winter Youth Conference, Glorieta, N.M., has been released by Broadman Press.

Compiled by Elwyn C. Raymer, the collection contains "People to People," "Every Day Is a Better Day," "We Have to Find a Way," "My Brother's Brother," "Free to Be Me," "Up and Get Us Gone," "Just as I Am" and "Here Is My Life."

The collection contains piano and chord symbol accompaniment.

## Woman's viewpoint

### One thing just led to another

By Iris O'Neal Bowen



Mrs. Bowen

For a little while there, Son-in-Law was unemployed. At the same time, he was doing something about it. His dutiful and sympathetic wife helped all she could by reading the Help Wanted ads and circling the ones that sounded promising.

He beat her to the paper one morning and pored over the ads while his breakfast got cold.

"How about this one?" he asked, "Wanted: inexperienced man for window washing."

"Aw, Honey, you don't want a job like that!"

"Now, why not? It's a good clean job for a man on the way to the top."

"On the way to the top of WHAT? You're just getting all..."

"All up in the air?" he finished for her.

I sort of hate it that he didn't go after that job. Our old house is three stories high on the back side and the upstairs windows have not had a good hand scrubbing for lo, these many moons. After a few weeks of experience, Son in Law might have been, at my behest, up there dangling from his swing, dashing the Windex about.

As it is, the windows retain their natural accumulations, with only a hard rain now and again, to rinse them off.

Wouldn't it be nice if some scientist interested in re-cycling everything, could figure out a way for the sun, as it draws water from the streams and oceans, to also gather up goodly supplies of the detergents that pollute our waters and mix them with the rain up there somewhere.

Then when a good rousing rain storm came along, we housewives could sit back and listen to the downpour, happy in the knowledge that we were getting, gratis, a good, sudsy window cleaning.

You know, sometimes I astonish myself, I have such bright ideas. I would be more astonished if some of them worked once in a while!



Miss Mitchell

Although I had been a Christian since an early age and had been a very active church member, I did not really know the full meaning of following Christ until my contact and work with the Baptist Student Union of Henderson State College. Through BSU, I found a deeper and more meaningful abundant life.

BSU gave me the strong hold I needed when I passed through those periods of questioning and uncertainty.

I first became interested in missions and the Journeyman Program in BSU.

(Margaret Mitchell serves with the Foreign Mission Board in Buenos Aires, Argentina.)

Special Offer for Readers of the Arkansas Baptist Newsmagazine

# An Income Assurance Plan FOR YOU

**\$100 PER WEEK —UP TO \$5,200**

**FOR A COVERED ACCIDENT OR SICKNESS**

WHEN YOU ARE HOSPITAL CONFINED — DUE TO ACCIDENT OR SICKNESS

**FOR AS LOW AS \$2.50 PER MONTH**

► **Read Every Word of This Important Announcement** ◀

**—NOW —**

The Standard Life and Accident Insurance Company's Income Assurance Division offers to you as a subscriber one of the finest Hospital Income Plans that is available.

What happens if you are hospital confined? Your paycheck usually stops but bills continue to pile up. Therefore, an income is needed to help pay bills, buy groceries, etc. for the family.

Our new Hospital Income Plan will help offset these extra expenses at a small cost that every subscriber can well afford. \$1.00 pays the first month's premium regardless of age or the number of members in the family to be protected. Then you, in accordance with your age, will pay the low rates in the following schedule.

## **MEN OR WOMEN**

<b>Ages 18 thru 49.....</b>	<b>Only \$2.50 per month</b>
<b>Ages 50 thru 65.....</b>	<b>Only \$3.50 per month</b>
<b>Ages 66 thru 74.....</b>	<b>Only \$4.50 per month</b>
<b>Ages 75 to 90.....</b>	<b>Only \$6.75 per month</b>
<b>Each child (0-17).....</b>	<b>Only \$ .75 per month</b>

**(Children receive one-half Hospital Benefits)**

**ACT NOW —** First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

# 11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED.

## 1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.

## 2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose — enjoy peace of mind. Cash paid directly to you.

## 3. HOW LONG WILL I BE PROTECTED?

You will be paid \$100.00 per week when you are hospitalized for as long as 52 weeks, up to \$5,200.00 for either sickness or accident.

## 4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO, you will be paid at the rate of \$14.28 per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

## 5. ARE BENEFITS TAX FREE?

YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

## 6. HOW DOES THE MONEY BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

## 7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

The same day that we receive your completed form along with \$1.00 and issue your policy.

## 8. IS THIS COMPANY LICENSED IN YOUR STATE?

YES, Standard Life and Accident is Licensed, and conforms to all state laws, with many years of faithful service to policy holders.

## 9. WHAT IS NOT COVERED BY THIS POLICY?

The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

## 10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.

## 11. LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to

the company address below. Remember, no salesman will call, and as this is a limited enrollment, mail the form today.

This policy is renewable at the option of the company only, and premiums may be subject to change.

**REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY — FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.**

Make all checks or money orders payable to  
Standard Life & Accident Insurance Company  
MAIL TO STANDARD LIFE AND ACCIDENT INSURANCE COMPANY,  
P.O. BOX 25097, OKLAHOMA CITY, OKLAHOMA 73125

### APPLICATION FOR INCOME ASSURANCE PLAN

To: Standard Life and Accident Insurance Company  
P.O. Box 25097, Oklahoma City, Oklahoma 73125

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Income Assurance Plan.

My name is \_\_\_\_\_

Street or RFD No. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth, Mo. \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Age \_\_\_\_\_

My Occupation is \_\_\_\_\_

My Beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES — MIDDLE NAMES — LAST NAMES                      DATE OF BIRTH

	DATE OF BIRTH			
	MO	DAY	YEAR	AGE
(APPLICANT)				
1 _____				
2 _____				
3 _____				
4 _____				
5 _____				

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes  No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date \_\_\_\_\_ Signature \_\_\_\_\_

Form 52 MG Rev B 2317

ARB 1



# The Christ life and how to get it

By John B. Wright  
Pastor, First Church, Little Rock

Text: Jonah 3:6



Wright

When I preach I am conscious of three kinds of men in the congregation. They are the natural man, the carnal man, and the spiritual man. These three categories of men are mentioned by Paul in his first letter to the Corinthians. The *Natural Man* (I

Cor. 2:14) is the unbeliever who does not know Jesus Christ. The *Carnal Man* (I Cor. 3:1) is the believer who has accepted Christ as Saviour but has not enthroned him as Lord. The *Carnal Man* has been led out of the Egypt of sin but has been dumped in the desert. He exists on the manna of the wilderness when he could be enjoying the golden corn of Canaan.

The *Spiritual Man* not only has been delivered from the Egypt of sin but has entered the victory of Canaan. The spiritual man has in the words of Paul reckoned himself dead to sin but alive unto God through Jesus Christ our Lord (Romans 6:11). He has dethroned self and enthroned Jesus Christ. It is one thing for Christ to reside in the human heart and quite another thing for Him to reign. It is one thing for Him to be resident and another thing for Him to be president.

The life that has enthroned Jesus is described by many terms. The New Testament term is "the spirit filled life." In this message I am going to call it simply "the Christ life." The Christ life is the life through which the very life of the Lord Jesus Christ is expressed. Charles Trumble in his book *Victory in Christ* calls it "the life that wins."

When one appropriates this life and experiences the victory of Canaan he will never want to return to the wilderness of defeat. Now if this is the "life that wins" how may we have it? There is a danger in attempting to outline steps for another to follow, for God may not deal with others exactly as he has dealt with us. However, there are some principles of the Christ life that are unalterable.

There are three things every man must do if he is to discover this life of victory. These are mentioned succinctly in the sixth verse of the third chapter of Jonah. When Jonah cried against the city the word of God came to the ears of the king resulting in a three-fold action on his part. First, he came down from his throne; second, he laid his robe from him; third, he covered himself with sackcloth. These three things the king did reveal in principle what every Christian must do if he is to appropriate the Christ life.

## I. The king came down from his throne

"And he arose from his throne."

Every life has a throne. We must come down from that throne. What your throne is I do not know, but you've got to come down.

We must come down from the **THRONE OF CONCEIT**. Paul speaks of the evil of conceit in Galatians 6:3. "For if a man think himself to be something when he is nothing he deceiveth himself." The Bible says that pride goeth before destruction and a haughty spirit before a fall.

In his remarkable little book *The Calvary Road* Roy Hession says that real revival is the pouring of the life of the Lord Jesus Christ into the human heart." Since that is true it is impossible for the life of our Lord to flow into a proud and haughty heart. Just as water seeks its lowest point and flows into it our Lord waits until our ego is broken and we are brought low from the pinnacle of pride then flows into us with his presence and power. The life of Christ can no more flow into a proud heart than a stream of water can flow uphill.

We must come down from our **THRONE OF SELF-SUFFICIENCY**. Here again Paul sounds a warning: "for we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh," Philippians 3:3. Paul said it yet more emphatically in Romans 7:18, "for I know that in me (that is my flesh) dwelleth no good thing for to will is present with me but how to perform that which is good I find not."

All our lives we have had drilled into us the idea that we ought to apply the energy of the flesh and get in there and do our best. We sing about it often in our churches, "hear ye the Master's call give me thy best for be it great or small that is the test — do then the best you can --." Nowhere in the New Testament do we read of Jesus appealing to his followers to give Him their best. Every man Jesus called he demanded self denial and death. We are crucified with Christ. We live yet we don't live — Christ lives in us. We take the position of death on the cross and Christ becomes the life principle working in us both to will and to do His good pleasure, Philippians 2:13.

Watchman Nee says in his book *The Normal Christian life* that Jesus does not want us to do his work for him. He wants to do his own work through us. The Christian life is not a routine. It is a romance with the most alive and exciting person in the world. Unfortunately, many church members are tired of the struggle for they have exhausted themselves serving in the energy of the flesh doing the Lord's work. It is a great day in the life of a believer when he discovers the secret of abiding in Him as a branch abides in the vine and discovers that fruit is produced without any anxiety and pressure that usually is associated with "church work." When we perform in the energy of the flesh and become promoters instead of prophets much of the fruit has nothing to do with the life of the Lord Jesus Christ within.

A preacher from Wales tells of punishing his two boys by sending them to their upstairs room. They occasionally would escape through the window and down a fruit tree growing near by and then make their way back before they were missed. The boys overheard their father tell their mother that he planned to cut the tree down, especially since it had borne no fruit for three years. The boys, thinking they would outwit their dad bought a bushel of apples and with black thread tied the apples to the branches of the tree.

The next morning the father came out to cut down the tree, and much

to his amazement found the tree covered with apples. He called his wife and said "Mary, Mary, come quick. I've never seen anything like this in my life. This tree has borne no fruit for three years and now it is loaded with apples — and it's a pear tree!" The boys made one serious mistake. They tied onto the branches that which had nothing to do with the inner life of the tree. Churches across the country are tying things onto their program that have nothing to do with the life of the resurrected Lord within.

We must come down from our throne of self-sufficiency and rely entirely upon the Lord to do his work through us thereby producing the kind of fruit that bears his image.

We must come down from the **THRONE OF COMPLACENCY**. If you are satisfied with the level upon which you are living you will never experience the thrill of going higher. You must have a holy discontent for your present state. In his book *Keys to Triumphant Living* Jack Taylor says he was sick and tired of being sick and tired. His being sick of the life he was living led him to the new life in Christ.

This is where you've got to come. You've got to be tired of your life of defeat and struggle before you throw in the towel and give up to Christ. Most preachers I know are tired of the rat race. My dear colleague, if you are tired and you are sick and tired of being sick and tired just yield and surrender and turn your life completely over to Jesus Christ.

### II. The king took off his robe

"And he laid his robe from him."

Before we can appropriate the Christ life we must be willing to remove the **ROBE OF RIGHTEOUSNESS**. It sounds good to appeal to people to live like Jesus, but no man has been successful or happy in his Christian pilgrimage who has set Jesus up as a model in an attempt to imitate him. The weakness of this concept is that we initiate a program of self-improvement and when we see signs of improvement we begin to boast of the righteousness we have achieved.

A young man took his mother for a ride on his yacht. To impress her he dressed in a sailor's uniform and said, "Look, Mom, I am a sailor." She knowing of his inexperience replied, "Son, by you you are a sailor and by me you are a sailor, but son, by sailors you ain't no sailor." We look at our righteous robes and boast of our goodness but God looks at our claims of righteousness in the same way this mother looked at the skill of her son. By him we are not righteous.

When God looks at us he sees the righteousness of Jesus Christ. "For He

hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him," II Corinthians 5:21. We are nothing. Paul said in II Corinthians 4:7 that we are just a clay pot which houses the treasure. The treasure is the righteousness of Jesus. Christ who is righteous is to be formed in us, Galatians 4:19.

We must take off the **ROBE OF SELF PRAISE**. "Let another man praise thee and not thine own mouth, a stranger and not thine own lips," Proverbs 27:2.

God is a jealous God and will share his glory with no man. Many times when God does a work in our midst we begin praising ourselves by extolling our gifts and abilities.

It was my privilege to share the platform with my good friend, Dr. Charles Culpepper. After he had delivered a marvelous message a group of preachers standing behind him said, "Isn't he wonderful." Dr. Culpepper who overheard the remark turned hurriedly around and asserted, "He certainly is — Jesus is wonderful." He demonstrated the grace of transferring all the glory and praise to Jesus.

We must take off the **ROBE OF SELF-JUSTIFICATION**. The fellowship of a church is destroyed and peace gives way to discord simply because members are determined to justify and defend their actions.

One of the most difficult things for a man to do is admit he has been wrong. We incessantly attempt to justify ourselves. If we have wronged others we must go to them and confess our sins before we can experience the life of victory in Christ. The Christian life is a vertical and horizontal relationship. The vertical represents our relationship with God and the horizontal, our relationship with man. We cannot have the vertical relationship without the horizontal. We cannot be right with God if we are wrong with man. Therefore, we must do whatever is necessary to bring about a reconciliation between ourselves and a brother. You'ss never know the joy of the Christ life by doing anything short of this.

### III. The king put on sackcloth

"And covered himself with sackcloth."

We must clothe ourselves with the **SACKCLOTH OF SELF EXAMINATION**. It is a great day in the life of a man when he insists on examining his own life instead of constantly scrutinizing the lives of others. We must face up to our own sin. Miss Bertha Smith who is the greatest Christian I know says, "We must keep our sins confessed up to date." It is not enough, however, to confess our sins. We will never experience freedom from our bondage simply by con-

fessing these sins. We must forsake them. We will face up to these sins that hinder our Christian pilgrimage only by putting on the sackcloth of self examination. Quit worrying about the sins and faults you see in other people and look at your own.

We must clothe ourselves in the **SACKCLOTH OF OBEDIENCE**. The best daily devotional guide I know anything about outside the Bible is Oswald Chambers' book *My Utmost for His Highest*. Mr. Chambers puts a label on an experience all of us have at times but perhaps haven't known what to call it. He calls the state of despondency and gloom a "spiritual muddle." He says you don't think your way out of a spiritual muddle. You obey your way out. This is what you've got to do. If you are living a life of defeat and failure just put on the sackcloth of obedience and say "I'm going to walk myself out of this spiritual muddle, confess and forsake my sins and enter into victory."

We must put on the **SACKCLOTH OF HUMILITY**. Humility is freedom from pride and arrogance. A proud and haughty individual who refuses to acknowledge his need of power and wisdom beyond his own will never know the thrill of just letting Christ come in to do his own work through him. When we are arrogantly performing in the energy of the flesh we get what man can do. When we acknowledge our helplessness and allow Jesus Christ to come in and do his work through us we get what God can do.

Do you thirst after this kind of life? Jesus said in John 7:37, "If any man thirst let him come unto me and drink. He that believeth on me as the scripture hath said out of his belly shall flow rivers of living water." If you thirst you must in the spirit of the king of Nineveh come down from your throne, take off your robes and put on sackcloth.

Queen Victoria was ushered into the concert hall to hear for the first time Handel's Messiah. She was informed that the audience would stand when the choir reached the "Hallelujah Chorus." However, she was the queen and would not be expected to stand. But so moved was she by the "Hallelujah Chorus" that she with the audience stood to her feet. Her attendants asked for an explanation and she replied, "I love him. I would like to be here when the King comes back. I would take this crown off my head and place it at his blessed pierced feet and crown him King of Kings and Lord of Lords forever and ever."

That is the Christ life. Transferring the crown and making him Lord. Will you, dear Christian friend, do that today?

# Arkansas Baptist State Convention

## CONTRIBUTIONS

Total Cash Contributions Received in Office of Executive Secretary of  
Executive Board During the Month of January Through December, 1971.  
Notify Charles H. Ashcraft, 525 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Design-Program	ated	Churches	Cooperative Design-Program	ated	Churches	Cooperative Design-Program	ated	Churches	Cooperative Design-Program	ated			
<b>ARKANSAS VALLEY</b>														
Barton	1,941.25	114.93	Churches	21.00	00	Pleasant Grove No. 1	147.11	00	Austin Station	1,587.34	180.66			
Brickley	83.86	00	Elizabeth	60.00	12.00	Rock Creek	00	00	Baugh's Chapel	1,146.12	00			
Brinkley 1st	6,583.32	2,560.25	Enterprise	12.58	00	Shiloh	455.67	40.53	Biscoe	658.24	67.55			
Chatfield	124.55	00	Floza	39.00	00	Temple, Waldron	30.00	00	Brownsville	429.71	215.42			
Clarendon	2,536.84	395.18	Gum Springs	263.53	69.99	Union Hope	91.22	00	Cabot 1st	9,706.95	1,821.01			
Elaine	9,368.21	601.95	Hardy	453.26	52.71	Waldron 1st	7,586.72	2,522.86	Caney Creek	1,227.70	00			
Friendship	428.37	65.54	Mammoth Spring	00	00	West Hartford	128.94	260.00	Carlisle	5,521.14	1,161.04			
Helena 1st	15,874.00	1,246.09	Mt. Calm	66.60	28.02	Winfield	192.05	00	Chambers	24.00	00			
Hughes	5,400.00	2,039.06	Mt. Zion	18.41	00	Crumpton Missn.	70.24	00	Cumlebur	248.21	51.43			
Lambrook	907.40	00	Saddle	529.21	110.00	Misc	00	12.05	Coy	1,654.50	575.70			
Lexa	2,202.81	715.24	Salem	144.54	156.29	Total	18,860.48	4,368.93	Cross Roads	00	00			
Marlana 1st	12,000.00	1,226.71	Spring River	2,098.13	429.01	Carlar Glades	187.13	00	De Valls Bluff	10,908.73	523.70			
Marsell	4,356.12	455.40	Viola	747.14	513.65	Concord Aly	15.00	00	England 1st	2,451.10	2,191.65			
Montana	378.55	15.00	Total	70.00	00	Mt. Taber	153.25	65.50	Hazen	5,040.48	579.96			
Moro	943.56	456.92	Alicia	00	00	Mountain Valley	657.45	615.64	Hummoke	607.36	00			
North Side, Helena	62.15	11.00	Amagon	1,808.49	263.57	Rock Springs	292.65	142.12	Immanuel, Carlisle	341.01	440.05			
Pettys Chapel	344.38	200.00	Banks	00	00	Misc	95.00	00	Ken	902.83	496.11			
Rehoboth	54.00	00	Black Rock	39.00	00	Total	1,394.48	843.28	Lorinke	10,471.15	2,882.15			
Snow Lake	00	00	Campbell Station	1,490.44	280.25	Amity	417.07	194.12	Mt. Carmel	2,017.53	1,385.30			
Turner	1,056.73	00	Clear Springs	120.00	300.00	Black Springs	60.00	00	New Hope	203.14	00			
West Helena	14,513.41	3,474.18	College City	497.63	54.35	Caldo Gap	60.00	00	Oak Grove	100.00	50.00			
West Helena 2nd	4,563.50	2,062.45	Grady	1,111.00	360.00	Clenwood	60.00	183.26	Old Austin	425.75	31.12			
Brinkley Mstr.	588.65	30.00	Horseshoe	502.30	1,603.11	Hill Side	3,186.14	535.63	Pleasant Hill	152.76	24.00			
Total	84,311.68	17,670.12	Hosie	987.50	727.18	Little Hope	00	00	Steel Bridge	227.74	151.00			
<b>ASHLEY</b>														
Calvary, Crossett	00	00	Immanuel, Newport	372.10	00	Mt. Galead	279.04	00	Ward	1,231.26	131.18			
Corinth A	737.97	365.30	Jacksonport	360.17	185.00	Mt. Ida	3,511.18	1,701.68	Wattensaw	1,033.54	170.05			
Crossett 1st	35,786.56	6,006.80	New Hope No. 1	163.42	00	Murphy	25.00	00	Myrtle Springs Mstr.	421.70	35.00			
Crossett 2nd	467.84	16.40	New Hope No. 2	11,596.28	1,252.21	Norman	1,336.40	726.76	Total	335.00	25.97			
Iden	91.44	00	Old Walnut Ridge	235.15	123.00	Oak Grove	00	00	Berryville	5,287.74	1,316.65			
Fellowship	467.54	152.98	Plitts	53.44	13.83	Oden	961.00	304.00	Blue Eye	344.66	10.00			
Fountain Hill	1,485.56	1,580.82	Ravenden	317.20	102.00	Pencil Bluff	542.05	97.85	Blue Lvs	2,414.97	542.90			
Gardner	976.91	69.50	Sedgwick	174.00	00	Pine Ridge	30.00	00	Eureka Springs	1,115.11	536.84			
Hamburg 1st	11,222.71	1,116.41	Smithville	844.71	55.06	Refuge	84.00	00	Freeman Heights	1,026.57	126.13			
Jarvis Chapel	132.28	00	Spring Lake	263.83	154.52	Solphur Springs	190.49	104.17	Grandview	3,048.35	656.97			
Magnolia	1,810.76	524.59	Swifton	517.45	192.11	Total	10,623.45	4,047.47	Green Forest	1,139.12	89.41			
Martinsville	151.76	6.07	Tuckerman	840.00	421.83	Antioch	150.00	150.00	Rock Springs	276.21	15.00			
Meridian	120.00	9.60	Walnut Ridge 1st	11,327.41	3,174.27	Augusta 1st	8,426.99	4,594.17	Rould	16,572.73	1,293.90			
Mt. Olive	7,446.74	1,402.70	White Oak	00	15.00	Beebe 1st	3,220.75	1,495.00	Total	516.89	204.01			
Mt. Pleasant	171.75	115.77	Baptist Chapel	132.27	00	Bethany	00	00	Almyra	11,017.09	5,639.81			
North Crossett	2,200.17	973.73	Total	34,590.91	10,291.14	Central, Bald Knob	4,425.15	850.50	DeWitt	5,146.32	1,861.09			
Sardis	20.50	00	<b>BOONE-NIWTN</b>											
Shiloh	347.67	114.35	Alpena	278.47	224.36	Cotton Plant 1st	516.00	190.50	East Side, DeWitt	524.00	66.68			
Temple	5,780.43	2,237.67	Batavia	489.00	52.07	Crosby	240.00	175.00	Gillett	00	00			
Unity	00	00	Bear Creek Springs	520.85	181.03	El Paso	234.00	50.00	Gillett 1st	247.46	70.20			
Total	71,418.59	14,692.69	Bellefonte	00	00	Good Hope	236.29	20.00	Hagler	50.00	25.00			
<b>BARTHOLOMEW</b>														
Antioch	80.00	00	Borley	479.64	308.00	Grace	515.67	440.45	North Maple	1,440.04	133.94			
Cominto	24.00	00	Burlington	252.23	25.00	Gregory	98.00	240.00	Reydel	180.00	420.00			
Corinth B	161.37	16.50	Cassville	180.16	00	Griffithville	137.50	00	South Side, Stuttgart	2,380.10	459.25			
Eagle Lake	00	00	Deer	265.66	45.00	Higginson	847.06	688.22	St. Charles	5,514.53	273.00			
Ebenezer	948.42	553.00	Eagle Heights	4,163.53	1,249.63	Hunter	862.19	129.50	Stuttgart 1st	21,281.33	8,889.59			
Inon	581.21	00	Elmwood	93.67	00	Jursonia	2,230.00	2,042.74	Tiehorn	94.67	117.36			
Florence	66.00	91.62	Emmanuel, Harrison	50.09	194.87	Kensett	1,188.04	265.67	Misc	00	120.00			
Hermitage	513.68	226.40	Everton	277.36	00	Liberty	54.00	00	Total	44,402.41	17,277.93			
Immanuel, Warren	6,808.96	1,468.61	Gaither	55.00	00	McCrory	1,615.21	1,061.40	<b>CENTENNIAL</b>					
Lafayette	98.68	00	Grubb Springs	380.53	123.75	McRae	110.00	115.42	Antioch	487.97	298.25			
Macedonia	165.14	382.17	Harrison 1st	22,931.10	6,614.24	Midway	50.00	5.00	Benton 1st	22,570.65	5,776.15			
Marsden	00	11.85	Hopewell	211.05	35.00	Morrow	120.00	135.15	Bryant 2nd	922.46	104.60			
Monticello 1st	10,066.75	2,244.95	Jasper	2,156.66	340.00	Morton	179.90	95.03	Buie	88.98	00			
Monticello 2nd	2,875.90	793.56	Lead Hill	530.11	342.60	Mt. Hebron	237.45	00	Calvary, Benton	5,544.60	1,507.20			
North Side, Monticello	1,007.66	312.25	Marshall	530.00	134.00	Parishers	613.00	136.92	Central, Hot Springs	8,296.02	4,211.57			
Old Union	00	00	New Hope	325.49	100.00	Patterson	33.68	00	Cross Roads	115.66	10.60			
Pleasant Grove	70.00	00	Northvale	2,095.77	893.20	Pleasant Grove	233.75	00	Immanuel, Hot Springs	512.03	451.54			
Prairie Grove	60.00	00	Omaha	526.25	181.00	Pleasant Valley	155.27	26.50	Fairdale	522.04	67.14			
Saline	29.68	00	Oregon Flat	513.11	283.20	Raynor Grove	00	00	Faith	232.51	00			
Selma	110.45	00	Osage	158.71	30.00	Rocky Point	310.35	00	Gilead	297.52	109.50			
Union Hill	60.00	00	Parthenon	434.98	32.65	Royal Hill	00	00	Grand Ave., Hot Springs	3,900.00	529.95			
Warren 1st	19,816.69	3,059.58	South Side	158.00	78.35	Searcy 1st	17,923.01	2,361.45	Gravel Hill	399.46	11.00			
West Side, Warren	545.38	10.01	St. Joe	322.07	9.93	Searcy 2nd	494.19	187.50	Harveys Chapel	1,929.20	377.79			
Wilmar	548.26	416.77	Union	211.42	116.21	Temple, Searcy	2,040.05	149.10	Highland Heights	4,731.23	2,022.94			
Total	44,636.43	9,595.27	Valley Springs	102.50	00	Union Valley	1,914.53	686.96	Hot Springs 1st	5,249.04	3,610.94			
<b>BENTON</b>														
Bentonville 1st	7,250.28	1,217.07	Western Grove	57.56	00	West Point	217.13	00	Hot Springs 2nd	17,681.36	8,859.59			
Centerton 1st	901.00	544.50	Woodland Heights	924.00	171.41	White Lake	00	00	Jessville	534.35	93.13			
Central Ave., Bentonville	512.94	201.19	Total	40,422.98	11,965.50	Total	50,089.33	16,776.23	Lake Hamilton	1,054.24	964.72			
Decatur	2,293.17	681.86	<b>BUCKNER</b>											
Garfield	244.91	230.25	Abbot	152.33	00	Bearden 1st	2,281.41	487.02	Lakeshore Heights	1,405.84	687.03			
Gentry	9,090.50	3,138.46	Bates	107.44	00	Bethesda	00	27.50	Lake Side	1,571.22	218.64			
Gravette	2,041.06	546.99	Calvary, Booneville	128.03	00	Calvary, Camden	1,150.59	591.04	Lee Chapel	1,184.62	58.41			
Gum Springs	563.85	303.75	Cauthron	20.00	00	Dalark	174.01	00	Lonsdale	304.82	00			
Harvard Ave.	200.00	5,652.54	Cedar Creek	38.00	00	Eagle Mills	00	00	Malvern 3rd	9,736.58	954.65			
Highfill	1,603.03	1,470.67	Clarks Chapel	60.00	00	Faith	00	00	Memorial	1,569.53	27.00			
Immanuel, Rogers	4,330.01	2,140.64	Dayton	223.70	00	Fordyce 1st	20,962.82	6,707.83	Mt. Zion	663.05	00			
Lakeview	1,136.44	100.35	Denton	00	00	Harmony	4,767.49	361.80	Mt. Vernon	661.05	00			
Lowell	949.42	32.70	Evening Shade	311.42	42.70	Holly Springs	36.00	00	Old Union	697.72	77.00			
Mason Valley	612.35	184.58	Fellowship	518.85	330.43	Manning	106.71	00	Oswenville	985.73	37.80			
Monte Ne	1,637.17	71.00	Friendship	00	13.00	New Hope	261.26	91.05	Park Place	13,119.26	2,766.96			
Park Street	90.00	126.50	Heartford 1st	1,886.00	205.50	Quachita	111.05	52.00	Pearcy	200.00	74.00			
Pea Ridge 1st	4,676.65	828.92	Haw Creek	599.66	00	Prosperity	364.35	90.00	Pleasant Hill	1,901.82	629.91			
Pleasant Hill	625.27	00	Hon	297.11	00	Shady Grove	73.17	00	Rector Heights	712.91	232.83			
Rogers 1st	18,274.97	2,593.38	Huntington	568.50	00	South Side, Fordyce	269.75	143.50	Ridgecrest	436.55	151.66			
Siloam Springs 1st	13,100.60	1,327.21	Ione	357.21	299.07	Sparkman	5,210.00							

Churches		Cooperative Desig- Program nated	Churches		Cooperative Desig- Program nated	Churches		Cooperative Desig- Program nated	Churches		Cooperative Desig- Program nated
Vista Heights	493.09	00	Pocahontas	1,612.78	1,140.12	Big Creek	20.00	00	Tennessee	385.00	182.40
Walnut Valley	567.40	318.67	Ravenscroft	159.50	29.33	Brighton	144.00	25.33	Trinity	4,404.35	1,177.46
Hurricane Lake Mssn.	631.42	00	Reyno	1,122.01	254.35	Brown's Chapel	925.80	1,131.93	Troy Bethel	00	66.00
Indian Springs Mssn.	119.40	00	Shannon	808.30	239.80	Calvary Paragould	1,374.35	300.45	West Side, Magnolia	00	6.50
Misc.	56.63	00	Shiloh, Corning	198.55	68.00	Center Hill	1,011.82	228.01	North East Chapel	100.00	00
Total	123,632.35	35,655.25	Shiloh, Pocahontas	00	00	Clarks Chapel	300.00	151.10	Total	124,633.86	30,161.18
<b>CLEAR CREEK</b>			Success	645.02	209.59	Delaplaine	100.08	97.47	<b>INDEPENDENCE</b>		
Alma 1st	7,678.32	3,934.07	Writs Chapel	857.06	126.90	East Side, Paragould	3,786.16	338.39	Batesville 1st	4,691.50	3,429.00
Altus 1st	5.00	13.66	Total	13,427.29	6,556.13	Fairview	77.00	00	Calvary, Batesville	11,163.49	2,863.71
Batson	354.39	24.10	<b>DARDANELLE-RUSSELLVILLE</b>			Finch	413.48	161.07	Calvary, Timbo	174.64	00
Cass	22.00	00	Atkins	1,466.27	445.25	Fontaine	24.00	00	Cord	465.63	00
Cedarville	526.42	283.43	Baldwin Creek	437.13	70.00	Immanuel, Paragould	2,141.03	155.73	Cushman	77.67	35.00
Clarksville 1st	6,343.64	1,773.30	Bluffton	18.90	00	Lafe	48.00	00	Desha	713.08	00
Clarksville 2nd	413.30	6.06	Dansville	1,100.00	1,218.76	Lake Street	120.00	00	East Side, Cave City	339.15	100.00
Coal Hill	295.75	29.97	Dardanelle	3,314.70	851.50	Light	324.00	52.97	Emmanuel, Batesville	1,020.77	347.15
Concord	1,485.41	563.21	Dover	397.68	111.86	Marmaduke	665.99	203.00	Floral	898.08	677.75
Dyer	572.69	98.08	East Point	621.69	451.65	Mounds	413.20	00	Marcella	2,614.54	783.05
Hagarville	178.29	21.00	Fair Park	461.70	95.00	Mt. Helbron	111.67	00	Mountain View	145.00	00
Hartman	379.30	00	Grace Memorial	182.81	1,044.97	New Friendship	344.12	206.23	Pilgrims Rest	290.97	517.40
Kubler	3,172.89	1,446.87	Havana	231.03	23.00	Nutts Chapel	429.57	223.57	Pleasant Plains	310.81	38.87
Lamar	710.20	163.31	Hector	172.48	53.00	Oak Grove	385.86	126.85	Rehobeth	398.09	194.36
Mountainburg	330.68	118.00	Hopewell	40.00	100.13	Paragould 1st	27,743.64	4,951.00	Rosie	1,313.37	50.16
Mulberry	3,758.38	1,080.00	Kelley Heights	469.22	119.56	Pleasant Valley	33.00	00	Ruddell Hill	1,669.72	142.92
Oak Grove	3,007.05	762.50	Knosville	957.35	151.80	Robbs Chapel	334.50	00	Salado	275.52	66.80
Ozark	7,009.06	1,252.79	London	608.47	148.69	Rock Hill	00	00	Sulphur Rock	236.70	88.30
Ozone	55.00	00	Moreland	30.77	00	Stanford	90.00	103.48	West Batesville	7,881.67	4,127.60
Rudy	104.60	00	New Hope	496.24	31.66	Stonewall	45.00	00	White River	192.41	39.02
Shady Grove	227.35	138.61	Ola	1,889.00	306.88	Third Avenue	45.00	25.00	North Side Mssn.	00	18.79
Shibley	00	459.92	Pittsburg	40.00	00	Unity	165.00	00	Total	35,076.95	13,585.88
Spadra	00	00	Plainview	160.88	143.50	Vines Chapel	00	18.49	<b>LIBERTY</b>		
Trinity, Alma	00	60.00	Pleasant View	261.23	25.07	Walcott	1,584.28	60.00	Buena Vista	247.65	00
Trinity, Clarksville	537.60	30.00	Pottsville 1st	266.69	74.50	Walls Chapel	52.80	00	Caledonia	241.42	203.00
Union Grove	377.31	290.08	Rover	499.10	00	West View	1,331.58	205.92	Camden 1st	1,554.15	216.07
Uniontown	323.58	00	Russellsville 2nd	6,527.65	1,670.83	Total	45,767.62	8,909.99	Camden 2nd	36,594.06	6,968.01
Van Buren 1st	20,004.00	3,449.06	Centerville Mssn.	90.00	00	<b>HARMONY</b>			Chidester	2,483.00	715.96
Van Buren 2nd	00	00	Total	20,740.99	7,137.41	Altheimer	1,500.96	152.00	Cross Roads	595.08	236.91
Webb City	834.47	312.25	<b>DELTA</b>			Anderson Chapel	144.00	00	Cullendale 1st	7,728.33	1,121.83
Woodland	100.00	100.00	Arkansas City	2,152.57	1,887.31	Bethel	14.00	00	East Main	8,909.27	1,435.34
Total	58,809.38	16,411.27	Aulds	00	00	Centennial	6,648.37	1,036.20	Ebenezer	3,506.79	917.71
<b>CONCORD</b>			Bayou Mason	556.02	00	Central	4,006.67	89.00	El Dorado 1st	18,384.72	25,369.56
Barling	776.45	137.25	Bellaire	1,949.47	1,162.99	Dollarway	659.13	30.32	El Dorado 2nd	15,928.17	4,636.23
Bethel	836.04	215.34	Boydell	26.00	00	Douglas	456.81	245.50	Elliott	2,790.12	402.02
Bloomer	100.00	00	Chickasaw	800.42	139.35	Dumas 1st	10,720.98	3,803.99	Feisenthal	342.71	00
Bluff Avenue	3,589.49	978.00	Collins	563.33	350.00	East Side, Pine Bluff	4,581.55	699.99	Grace	420.00	318.92
Booneville 1st	6,363.81	2,100.68	Daniel Chapel	5.00	00	Forrest Park	5,605.37	1,653.53	Harmony	2,230.46	675.23
Branch	1,172.75	357.15	Derrott	5,488.55	2,439.00	Gould	1,450.98	699.68	Hillside	922.26	161.15
Burnsville	75.00	100.00	Eudora	4,800.00	2,258.11	Grady	28.00	00	Immanuel, El Dorado	1,048.00	82.00
Calvary, Ft. Smith	6,698.76	2,594.34	Gaines	00	00	Greenlee Memorial	2,984.93	573.04	Huttig	2,572.83	1,064.88
Charleston 1st	5,710.44	1,935.84	Jennie	982.00	230.00	Hickory Grove	2,401.97	637.81	Immanuel, El Dorado	11,784.31	4,265.52
East Side, Ft. Smith	270.00	343.01	Jerome	235.00	24.11	Humphrey	1,204.34	00	Joyce City	2,176.24	266.44
Enterprise	535.85	64.90	Kelso	450.00	369.92	Immanuel, Pine Bluff	1,092.41	651.00	Junction City	3,364.93	759.50
Excelsior	572.14	00	Lake Village 1st	3,020.27	1,120.68	Kingsland	673.84	315.17	Knowles	363.00	50.00
Ft. Smith 1st	62,177.08	16,994.53	McArthur	00	00	Lee Memorial	6,003.14	510.00	Lapine	00	394.79
Glendale	858.52	97.22	McGehee 1st	14,096.95	3,861.82	Linwood	763.07	478.72	Liberty	418.97	139.00
Grand Ave., Ft. Smith	38,625.14	12,855.71	Montrose	300.00	371.65	Matthews Memorial	537.54	1,093.44	Louann	474.00	34.00
Grayson	25.00	50.00	New Hope	1,068.88	630.00	North Side, Star City	00	00	Maple Avenue	5,667.39	905.88
Greenwood 1st	5,339.00	1,666.00	Omega	272.33	00	Oak Grove	843.63	52.25	Marrable Hill	722.14	292.51
Hackett	441.94	49.67	Parkdale	230.50	00	Oakland	641.60	00	Midway	317.56	00
Haven Heights	6,598.15	2,111.13	Parkway	594.20	218.36	Pine Bluff 1st	34,271.95	9,172.91	New London	621.16	00
Highway 96	00	00	Portland	2,366.39	996.97	Pine Bluff 2nd	6,092.09	5,410.72	Norphelt	6,613.58	1,344.18
Immanuel, Ft. Smith	14,713.72	3,111.47	Richland	131.47	00	Plum Bluff	54.28	37.00	Park View	4,427.06	527.23
Jenny Lind	1,424.06	400.04	Shiloh	13.95	00	Plum Bluff 2nd	54.28	37.00	Philadelphia	436.00	00
Lavaca 1st	6,013.53	1,724.97	South McGehee	185.61	34.81	Rison	137.80	3.16	Salem	1,037.00	125.00
Magazine	1,885.97	252.59	Temple	183.37	69.10	Shannon Road	4,396.00	1,631.16	Smackover	10,563.88	2,226.30
Memorial	151.60	50.28	Tillar	1,327.00	1,120.75	South Side, Pine Bluff	96.53	8.00	South Side, El Dorado	360.96	12.00
Mixon	270.84	206.00	Watson	289.47	388.00	Star City	17,422.74	2,118.33	Stephens	8,770.44	1,776.12
Mt. Harmony	00	00	Wilnot	1,650.00	1,043.95	Wabbaseka	10.00	100.00	Strong	4,904.71	1,533.25
Mt. Zion	25.00	00	North Side Mssn.	300.00	305.00	Watson Chapel	7,739.20	4,308.35	Sylvan Hills	99.00	123.00
North Side, Charleston	918.00	761.00	Misc.	105.89	500.00	White Sulphur Springs	2,281.84	565.51	Temple, Camden	1,116.20	191.50
North Side, Ft. Smith	30.79	168.97	Total	44,139.64	19,491.88	Yorktown	500.00	68.37	Temple, El Dorado	00	00
Oak Cliff	2,884.55	1,500.00	<b>FAULKNER</b>			Green Meadows Mssn.	330.00	00	Three Creeks	954.88	400.44
Palestine	452.26	321.89	Beryl	1,391.79	276.70	Tucker Chapel	100.00	00	Trinity	4,355.00	1,475.40
Paris 1st	7,043.12	1,304.90	Bono	42.00	00	Total	150,901.06	43,621.33	Union	4,191.24	263.00
Phoenix Village	2,101.31	1,219.88	Brumley Chapel	732.53	128.60	<b>HOPE</b>			Urbana	356.97	142.36
Pine Log	00	00	Cardon Ridge	399.96	128.75	Anderson	459.20	54.81	Victory	418.65	242.19
Ratcliff	442.43	88.88	Conway 1st	10,833.37	3,494.83	Arabella Heights	1,510.64	245.09	Village	1,027.91	222.90
Roseville	156.00	43.85	Conway 2nd	17,431.61	973.00	Beech Street	18,000.00	5,142.00	West Side, El Dorado	12,768.29	2,509.79
Rye Hill	393.14	465.99	Emmanuel, Conway	54.32	00	Bradley	1,520.00	504.00	White City	248.05	29.00
Scranton	410.09	68.09	Enola	114.50	55.86	Bronway Heights	00	00	Wildwood	225.75	00
South Side, Booneville	788.36	295.00	Formosa	00	135.00	Calvary, Hope	5,134.61	2,385.29	Cook Street Mssn.	00	00
South Side, Ft. Smith	16,589.98	1,487.72	Friendship	191.53	74.00	Calvary, Texarkana	6,968.82	689.28	Total	198,013.73	64,578.12
Spradling	3,445.16	707.81	Happy Flow	181.58	25.00	Canfield	330.00	231.02	<b>LITTLE RED RIVER</b>		
Temple	2,246.96	647.93	Harlan Park	2,585.64	649.10	Central, Magnolia	31,064.86	6,423.78	Arbanna	120.00	37.00
Trinity	450.54	847.50	Harmony	127.06	00	Doddridge	60.00	00	Brownville	92.59	56.26
Union Hall	00	00	Holland	169.43	38.75	Evergreen	45.00	00	Center Ridge	120.00	00
Vesta	00	00	Mayflower	821.00	223.00	Fouke 1st	1,253.62	376.00	Concord	507.20	314.57
Windsor Park	00	2,443.17	Mt. Vernon	284.67	150.67	Fulton	495.00	30.00	Harris Chapel	59.12	00
Total	205,922.99	60,768.80	Naylor	00	00	Garland	00	00	Heber Springs 1st	11,407.00	3,773.16
<b>CONWAY-PERRY</b>			New Bethel	62.40	225.15	Genoa	135.25	00	Lone Star	00	27.00
Adona	65.00	00	Oak Bowery	869.88	311.15	Guernsey	00	00	Mt. Olive	00	00
Bigelow	120.00	00	Pickles Gap	4,199.86	289.79	Haley Lake	00				



# Faithful with possessions

By Vester E. Wolber  
Ouachita Baptist University

## The pattern of responsibility (16:10-15)

1. Jesus laid down the principle that honesty and responsibility constitute a basic pattern of conduct that reaches down into the minute areas of life. One who is faithful in small assignments will be faithful with larger assignments, and the person who is irresponsible on small assignments would also be irresponsible were he given larger assignments.

In portraying this principle against the background of the dishonest steward, Jesus made one thing clear: our lofty principles of Christian conduct have to be lived out in a secular world in which other people may not conduct themselves in such a lofty manner.

Furthermore, the Lord assumed that the social order is founded on moral law—an assumption which we must never give up, no matter how far our society may fall short. Every time a citizen accuses a public official of dishonesty or testifies that an officer has misused his authority, that citizen is reasserting his assumption that society is based on moral law. This principle of moral responsibility surrounds all men from the least to the greatest: Abraham, when considering the announcement that God was making ready to destroy Sodom, asked "Shall not the Judge of all the earth do right" (Gen. 18:25)?

2. But in a fragmented world—broken because many individuals and groups act selfishly—the administration of justice leaves much to be desired. Even so, however, the principle still operates somehow—sometimes—so that the person who has been unfaithful in little things is not promoted to higher responsibility. There are enough exceptions to this general rule to make many people bitter—and some would even question that it is a general rule—but, despite the plurality of exceptions, preparation, integrity, and hard work usually pay off.

3. Jesus set in contrast material wealth which he called "unrighteous mammon" and spiritual values which he called "the true riches." He indicated that if one is unfaithful in the handling of material values which belong to another he may not be given the spiritual values which are rightfully his. Material wealth never really belongs to a human being—he simply manages it for a while in this life—but spiritual wealth is really his and he takes it with him when he departs.

One cannot have two masters—God and mammon—because they will make

conflicting demands upon him and thus force him to choose between the two. It's always tragic when a man, who is permanent, chooses a master who is temporary.

## Materialistic scoffers (16:14-15)

The Pharisees scoffed at Jesus because of his teaching that one must choose between God and mammon. They were deeply religious men who were also deeply committed to secular values: they thought that they had managed a good working relationship between themselves and the two sets of values.

But the text points out that they had two fatal weaknesses: (1) they were money-lovers and (2) they sought social approval rather than divine approval. Outwardly they did all the right things but inwardly they were not prepared to stand up under divine scrutiny. Jesus said to the Pharisees what God said to Samuel in the selection of David as king of Israel: "Man looks on the outward appearance, but the Lord looks on the heart," (1 Sam. 16:7).

It is because men seek social rather than divine approval that they exalt wrong values which become an abomination unto God. Collective mankind, because it is tilted toward material values, exalts that which is abominable unto God. The human society will never be able to find the good way until it adopts the Lord's true set of values, and the individual will never be able to find the good way until he ceases to find public approval as the ultimate goal of life rather than divine approval. Hosea said that Israel consecrated itself to Baal and became detestable like the thing it loved (Hos. 9:10).

## A religion of pretense (20:45-47)

In the remaining passages to be studied Luke enables us to look in on contrasting examples of religious faith, the scribes who practiced religious pretense and the poor widow who gave all that she had. We notice first the two faults of the scribes:

1. They liked to wear the robes of the righteous, receive the salutations of the religious, and sit in the seats of the

honored. The most cutting criticism of them is the statement that for a pretense they make long prayers. A person can be more concerned about presenting a public image of one who is religious than he is about being a genuinely righteous person.

2. Despite their religiosity, they "devour widows' houses." The clause is positioned in a column of religious trappings where it is as conspicuous as a man in street clothes marching in a column of well-groomed soldiers. Jesus inserted the clause to set in contrast their religion of pretense and their conduct in reality.

## A religion of love (21:1-4)

In evaluating one's gifts the Lord does not look at the size of the gift so much as he looks at the size of the wallet after one has given. The widow gave until she had no more to keep.

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## Lost here and hereafter

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

"When I was a child I used to delight in Sunday afternoon walks with my father. They always included a stretch of low stone wall along which he guided me by the hand. At the end, he held out his arms and I jumped into them.

"Then one day at the end of the wall he folded his arms and said, 'You're getting to be a big girl. Jump to the ground yourself.'

" 'It's too far down,' I cried.

" 'Margaret,' he said, 'lie flat on the wall. Now look at the ground. See, it's only 24 inches from where your feet usually are. Now you stand there and jump. Remember, child, you jump with your feet and not with your eyes' " (From Margaret Blair Johnstone's story "What makes Courage?" In Reader's Digest, August, 1962).

Here is the story of two men who jumped from the present into the future. One jumped with his feet and the other jumped with his eyes.

### Get smart!

While telling the story of the prodigal son, Jesus apparently noticed the interest the disciples showed in the wastefulness of the young man. How could he be so dumb as to spend all his money and not save some for hard times? What person would do a thing like that?

Jesus answered their unasked question with another story to show they were right then in danger of wasting more than the prodigal son ever did. The knowledge they were gaining of God's Kingdom was much greater than the money the prodigal son threw away.

Here then is the story Jesus told to warn the disciples of their present danger.

A certain man of wealth was engaged in the wholesale food market business. He employed an agent to run the business on a certain margin of profit. This agent or representative could sell the grain and oil for whatever he could get and keep all he collected over a prescribed amount. Evidently, the steward or agent overstepped himself and charged some of the clients too much. When they in turn threatened to tell the owner, the agent had to step in and kick back some of his master's goods to satisfy the angry clients.

Pretty soon the owner got wise to what was going on and threatened to fire the agent. This upset him to no end for he would have a hard time getting another job as a steward. He was unable to do manual labor and too proud to go

on welfare so he evolved a scheme to win back the client's favor in case he needed help later on.

Quickly he called them all in and inquired as to their debts to his master. Each one received an enormous discount and went away happy. The owner was also happy because he now had satisfied customers who were willing to pay their debts without a kickback. What the agent had done was to slice his profit rather than lose his job security. It was a very shrewd maneuver.

People like that, Jesus said, have a lot more on the ball than people who fail to look ahead to eternity. The person who will do well the little things in life will be the one who will get to do the big things too.

For instance, will anyone pay attention to your witness if you do substandard work on your job? Can the businessman respect your Christianity if you do not pay your debts? If you cannot be trusted with money, how do you expect God to trust you with the true riches of the Gospel?

Jesus emphasized the impossibility of serving two masters. If you decide on money and wealth as your goal, you will be forever entangled in the fear of losing it. On the other hand, if you decide on God, you will use all the wealth you can get your hands on to serve him by helping others.

Now the Pharisees heard all this but they scoffed at what Jesus said. Jesus told them they were like the unjust steward before he got smart. The Pharisees watered down the commandments to such an extent that they were meaningless. It was their way of paying the people off so they would not revolt against them. Jesus said God knew what was going on and they were about to lose their right to act as God's agent or steward. Then he told the story of a man who jumped with his eyes, which is what they were doing. They had their eyes on their possessions and were blind to the possessor of life.

### See how close Christ is?

A certain rich man was on the best dressed list every year and lived the "good life." Everywhere he looked, he could only see his wealth. He never saw the poor, the helpless, the outcast, the dirty. He never saw Lazarus at his gate, at least not as a human being in need of

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### Life and Work

Jan. 30, 1972

Luke 16:1 to 17:10

compassion. While his personal physician attended to his body, dogs did what they could for Lazarus' sores.

Nevertheless, in due time he went the way of all men except that he tumbled into Hell alone. They had a big funeral and then proceeded to slice up his estate, completely unaware of what had happened. Likewise, Lazarus also died but he was escorted into Abraham's presence, the end of a dream for any Jew.

From his vantage point in Hell, Dives saw Lazarus relaxing at Abraham's side. Once he was too stuck up to notice Lazarus. Now he needed Lazarus' help for just one moment of relief. Of course, he could not get it. Neither would it do any good for Lazarus to rise from the dead and witness to the rich man's brothers. Did they believe on Jesus when he arose from the dead?

The beggars were going into the Kingdom ahead of the religious Pharisees and Jesus said it would continue. Furthermore, their stubborn attitude and pride was keeping many people out. Jesus said it was going to be tough on those who do just that.

Kingdom men are to know no limit to their forgiveness, no boundary to their faith, and no end to their service. One who is lost here will be lost forever. Conversely, one who is saved here, will be saved forever.

As you jump into eternity, jump with your feet and not with your eyes. See how close Christ is?

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## Bible nuggets for a daily walk

### It was very good

By T. B. Maston

**"And God saw everything that he had made, and, behold, it was very good" (Gen. 1:31, KJV).**

At the close of the creation God pronounced everything "very good." This included the creation of male and female (v. 27). The latter means, among other things, that sex is a good gift of God.

However, the idea that sex is evil has been and is quite prevalent among Christians. This idea did not come from our Jewish background. Rather, it came from certain forms of Greek philosophy. Some of the Greeks considered the material evil. The body was material, sex belonged to the body, and hence it was considered evil. Unfortunately, this idea has persisted through the centuries.

We believe, however, that we are in harmony with God's purpose and will when we suggest that the sex urge is no more wrong within itself than the desire for food or drink. They are all good gifts from God. Like hunger and thirst and other natural urges, the sex urge can be expressed in wrong, hurtful, and self-defeating ways.

The sex urge can be appropriately compared to a fire. Fire is a blessing to mankind. It cooks our food and warms our homes but it can burn our food and destroy our homes.

We tell our children not to play with fire. It is dangerous. It can quickly get out of control. So it is with sex. It can enrich and bless our lives if kept under proper control, if expressed only in God-approved ways. According to the Scriptures, the only God-approved full expression of the sex urge is the physical union of husband and wife.

## The unseamly

### A smile or two

The new minister's family was presented with a pie, baked by one of the congregation, that was inedible, so the minister's wife reluctantly threw it into the garbage.

The preacher was faced with the problem of thanking the lady, while at the same time being truthful. After much thought, he sent the following note:

"Dear Mrs. Jones: Thank you for being so kind and thoughtful. I can assure you a pie like yours never lasts long at our house."

\* \* \*

"Now, Johnny," said the teacher, "can you tell me what a hypocrite is?"

"Yes, Miss," replied Johnny. "It's a boy what comes to school with a smile on his face."

\* \* \*

A man was hailed into court for nonsupport of his wife and explained to the judge: "I was hoping her father would reposses her."

\* \* \*

A sincere and earnest layman had an unfortunate habit of bellowing, especially when he prayed in public. After one of his loud prayers during which the rafters were almost put into vibration, a little girl who was present whispered to her father: "father, don't you think if he lived nearer to God he would not have to talk so loud?"

\* \* \*

"Son," a father told his growing boy, "just remember one thing: I know a lot more about being young than you do about being old."

\* \* \*

Aged villager, indignantly to doctor, who has told him the pains he complains of in one of his legs may be due to old age: "Old age be danged! 'T' other leg, he's the same age and he's all right."

\* \* \*

A traffic expert has said that if all the cars in the nation were put end to end, some nut would pull out and try to pass them.

\* \* \*

One doctor says he can cure a woman of just about any complaint simply by telling her it's a sign of old age.

\* \* \*

The neighbor's kids are at the perfect age—too old to cry at night and too young to ask for the car.

\* \* \*

Then there was the minister who paid for seminary tuition by working for the Internal Revenue Service. He wasn't much on sermons, but he was great on collections.

## Attendance report

January 16, 1972

Church	Sunday School	Training Union	Ch. Addns.
Alexander, First	50	27	1
Belrme, First	51	19	
Berryville			
First	144	66	
Freeman Heights	124	52	
Rock Springs	94	53	
Booneville			
First	240	192	
Glendale	59	41	1
Camden, First	393	73	1
Concord, Mt. Zion	34	14	
Crossett			
First	469	122	
Mt. Olive	244	149	3
Dumas, First	238	69	
El Dorado			
Caledonia	30	18	
Ebenezer	133	51	
Farmington, First	91	48	
Forrest City, First	606	171	
Ft. Smith			
First	1133	403	14
Haven Heights	214	124	1
Gentry, First	118	68	1
Grandview	75	43	
Greenwood, First	268	122	
Harrison			
Eagle Heights	206	80	1
Northvale	135	84	
Helena, First	245	65	1
Hope, First	434	124	9
Hot Springs, Lakeside	178	100	
Jacksonville			
Bayou Meto	150	72	
First	404	80	4
Marshall Road	361	144	
Lake Village, Parkway	71	40	
Lavaca, First	247	124	
Lincoln, First	111	46	2
Little Rock			
Crystal Hill	122	62	
Geyer Springs First	732	266	5
Life Line	635	217	9
Luxora, First	58	26	
Magnolia, Central	572	196	
Marked Tree, First	144	54	
Melbourne			
Belview	123	67	
First	109	43	
Horseshoe Bend	22		
Monticello, Northside	115	59	
North Little Rock			
Baring Cross	499	168	2
Calvary	351	134	
Gravel Ridge	186	96	
Levy	423	69	3
Park Hill	942	143	
Sixteenth Street	64	36	
Sylvan Hills	274	140	1
Paris, First	398	80	
Pine Bluff			
Centennial	231	87	3
East Side	177	107	1
First	655	125	2
Green Meadows	58	29	
Second	138	35	
Russellville, Second	224	109	1
Springdale			
Berry Street	111	71	1
Elmdale	316	92	2
First	602	208	5
Oak Grove	61	24	
Texarkana, Beech Street	431	112	3
Van Buren, First	398	191	
Mission	52		6
Vandervoort, First	36	21	
Warren, Immanuel	240	100	
Warren Southside Mission	89	54	1

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## Missionary nurse killed, others wounded in Gaza



Miss Pate

GAZA (BP) — Southern Baptist Missionary Nurse Mavis Orisca Pate was shot and killed, and another missionary and his daughter were wounded when Arab guerrillas ambushed them as they drove near a refugee camp late Sunday, Jan. 16.

Miss Pate, 46, of Ringgold, La., died of bullet wounds in the head. She and Missionary R. Edward Nicholas and his three daughters were attacked near the Jeballiyah refugee camp in the Gaza Strip.

Within minutes, Israeli soldiers arrived and took the victims to a nearby military hospital. Miss Pate was pronounced dead about an hour after the attack.

Following the attack, the soldiers combed the camp looking for the assailants.

Dr. Merrill D. Moore Jr., missionary physician at the Gaza Baptist Hospital, told an SBC Foreign Mission Board official that Miss Pate was probably unconscious from the time she was hit, around 6:20 p.m.

She was accompanying Nicholas and his three daughters to Tel Aviv, where she was to pick up a car and drive it back to Gaza. The girls were returning to the school for missionary children in Tel Aviv.

Dr. Moore said of the shooting: "This was not a special attack on the hospital. This was an isolated incident just like other similar isolated incidents. They (the guerrillas) probably did not know whom they were attacking. They just saw a car traveling toward Israel."

The victims were transferred from the Military hospital to another hospital in Beersheba where surgeons removed two bullets which struck Nicholas in the thigh and pelvic region. Carol Beth, the oldest daughter, was treated for a slight wound in the foot. The two other girls were not injured. Nicholas was said to be in satisfactory condition and was to be released within a few days.

He is chaplain and business manager of the Gaza Baptist Hospital. Miss Pate was supervisor of the operating room and instructor of nursing.

She was to be buried in a plot behind the nurses' quarters on Tuesday, Jan. 18, following a funeral service in the hospital chapel. A memorial service was to be held for Miss Pate in her home church, Social Springs Baptist Church, Ringgold, La., Sunday, Jan. 23. Baker J. Cauthen, executive secretary of the Foreign Mission Board, and John D. Hughey, secretary for Europe and the Middle East, were to attend. Staff members of the board held a memorial service in Richmond, Va., Monday, Jan. 17.

Miss Pate's survivors include her mother and stepfather, Mr. and Mrs. J. H. Oden of Ringgold. Her father, J. B. Pate, died in 1945.

The family requested that, in lieu of flowers, memorial contributions be sent to the Gaza Baptist Hospital either through the Ringgold church or the Foreign Mission Board. The church's address is Route 3, Box 683, Ringgold, La., 71068.

Nicholas was involved in an earlier incident attributed to the guerrillas. In March 1969 he and his daughter Joy, then nine, were returning from Tel Aviv to Gaza when an explosive charge detonated beside the road as they passed. The car was damaged, but they were only shaken.

Miss Pate went to the Gaza Hospital in mid-1970 following a furlough in the United States. Earlier she had been stationed in East Pakistan (now Bangladesh) and Thailand. Appointed a missionary in 1964, she had been operating room supervisor at Medical Center Hospital in Tyler, Tex., for six years. She took a leave of absence from that job to supervise the operating room of the hospital ship Hope during its first voyage. She was graduated from North Louisiana School of Nursing, Shreveport, and Northwestern State College of Louisiana, Natchitoches.

Nicholas has been hospital chaplain since 1958. He and his wife were evacuated from Gaza and then from Lebanon during the 1967 Arab-Israeli War. He is a native of Centreville, Mich., and a graduate of Bob Jones University, Greenville, S.C., and New Orleans Seminary. He was pastor of churches in Louisiana prior to missionary appointment.

Mr. and Mrs. Nicholas have a son, their oldest child, in addition to three daughters.

Miss Pate is the third Southern Baptist missionary to have been killed violently while on the field in less than six months. Mr. and Mrs. Paul Potter were beaten and stabbed to death in their home in the Dominican Republic in July.

## Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

**Mrs. Sue Ramage Hooker**, 68, Nashville, died Jan. 16. She was a member of First Church, Bingen.

**Glenn W. Jones**, 68, Searcy, died Jan. 17. He was a member of First Church.

**Henry H. Good**, 66, England, died Jan. 17. He was a member of First Church.

**Elmer Taylor Leonard**, Little Rock, died Jan. 17. He was a member of Immanuel Church.

**Jordan W. Landreth**, 84, Malvern, died Jan. 16. He was a member of First Church.

**Mrs. Lillie Mae Adams**, 72, North Little Rock, died Jan. 16. She was a member of Grace Church.

**Mrs. Wilma Stover**, 63, Casa, died Jan. 13. She was a member of Casa Church.

**Leslie Joseph Herbert**, 60, Malvern, died Jan. 15. He was a member of Third Church.

**Mrs. Mary Louise Ragains**, 40, Ft. Smith, died Jan. 13. She was a member of First Church.

**Mrs. Ola Reeves Wilbanks**, 78, England, died Jan. 14. She was a member of First Church.

**Mrs. Gertrude Rice Hubbard**, 78, Russellville, died Jan. 17. She was a member of First Church.

**Mrs. Era Marshall Kennedy**, Little Rock, died Jan. 16. She was a member of Second Church.

**Eric Eugene Oliver**, 30, Little Rock fireman, died Jan. 15 while fighting a fire. He was a member of Barnett Memorial Church.

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