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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

February 1, 1973

State
Evangelism
Conference
page 6



One layman's opinion Banks, service stations, and colleges



Dr. Grant

While waiting to get gas at Ronnie's Service Station in Wilmot recently, I noticed an interesting hand-lettered sign back of the cash register:

"Ronnie and the bank have made a deal.

The bank doesn't fix flats, and Ronnie doesn't cash checks."

As a college president thinking about Ronnie's "deal," I was immediately sympathetic with the situation that caused him to put up the sign. He was really saying that we live in the kind of world that almost requires that we stay with one job and do it well. His job is servicing cars and not banking. Apparently his experience with trying to cash checks for people made him decide that he was better at fixing flats and managing a service station than providing such banking services as cashing checks. In a day of specialization it is simply a matter of doing what you do best.

As I drove back to Arkadelphia I found myself wishing that a college could do the same thing. The education business provides plenty for us to do without having to worry also about the banking business. And most of us in the education business are much better at educational flat fixing than we are at educational check cashing — or educational money lending, or educational debt collecting. If the only thing a college had to worry about was to be sure that teachers are teaching and students are learning, what a wonderful world it would be.

Consider just a few of the many questions asked me, that I would much prefer to turn over to the bankers:

A ministerial student: "I worked all summer and cleared \$600 but last week the bottom fell out of my car and it cost \$600 to get it running again. How can I pay my college expenses now?"

A recent graduate ministerial student: "How can I get in the seminary when you hold up my college transcript until I pay my \$350 bill?"

A foreign student from a Southern Baptist mission field: "In addition to the full scholarship and work grant you have given me, how can I get an equal amount to bring my wife to join me in the United States?"

A student who tried but failed to earn a "make-it-if-you-can" football scholarship last fall: "I want to stay in Ouachita but don't have a penny. Can you help me?"

Any banker interested in taking care of these student banking problems so that Ouachita can stick to fixing educational flats is encouraged to call me — collect. But I have a notion that a Christian college will always be something of a service station and a bank, and I guess that's as it should be. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

- On the cover this week is the annual state-wide evangelism conference. A report and photos from the meeting, held this year at Ft. Smith, begin on page 6.
- A series on Southern Baptists' theological seminaries begins this week with a look at Southern Seminary in Louisville, Ky. See page 12.
- The report of contributions to the Cooperative Program through the state's churches is carried this week beginning on page 18.
- Arkansas Baptists have a new chaplain working at the Girls' Training School. For more on Doyle Lumpkin see page 17.

Arkansas Baptist NEWSMAGAZINE

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NO. 5

J. EVERETT SNEED, Ph.D. Editor
MRS. WILLIAM L. KENNEDY Managing Editor
MRS. HARRY GIBERSON Secretary to Editor
MRS. WELDON TAYLOR Bookkeeper

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Tools of the Bible student



Editor Sneed

Someone has quipped, "The Bible sheds a lot of light on the commentaries." This, of course, could sometimes be true. The fact still remains, however, that the true seeker of God's truth needs all the information he can obtain.

To correctly interpret a passage a person should know as much about the authorship, date, purpose, and recipients as possible. In addition to this information a careful

study of the book from beginning to end is essential.

Many false interpretations grow out of the hop, skip, and jump method of reading. The technical word for this unfortunate process is isagogics. It means to isolate a verse or passage from its context. Perhaps the most familiar example is "And Judas went and hanged himself, go thou and do likewise, what thou doest do quickly." Although these are all bits of scripture, the idea this conveys is foreign to God's Word.

To acquire the information we seek some resources are necessary. The carpenter must have such basic equipment as a saw, hammer, square, etc. Just as a large tool chest may not necessarily make a carpenter, so a large library does not always denote a great knowledge of the Word of God. It should be observed, however, that a carpenter can not build a house without some tools. Similarly, a person can not be knowledgeable of divine truths without a few books.

Clear understanding of any passage is essential to correct interpretation. It follows then that in any basic library there should be a good dictionary since this is the best source for the definition of a word.

A Bible dictionary is an exceedingly helpful instrument. There are often names and places which a good Bible dictionary will place in perspective.

Often, when making an in-depth study of a book one wishes to locate a passage he can just partially recall. Perhaps, only a single word or a phrase comes to mind. A good concordance will provide references to every occurrence of this word in the Bible. There are several excellent Bible concordances on the market.

A good Bible handbook will give valuable information on the authorship, date, recipients, and the purpose of the writing. It is not possible to correctly interpret the Scripture without some such background information. Who wrote the book? Why was it written? To whom was it written and when? The answer to these questions will shed a great deal of light on the meaning of any particular passage one wishes to explore.

Sometimes the geographic surroundings have a definite bearing on the event. In this case, the passage will take on added meaning by consulting a Bible dictionary.

Naturally, everyone needs a commentary. There are many, ranging from fairly inexpensive one-volume

books to large and expensive sets. A commentary is just what the name implies — a book in which the author comments to, or attempts to explain a given passage of Scripture.

In addition to these special helps a modern translation of the Bible will prove extremely useful. Often a passage can be clarified immediately by reading it from some up-to-date version.

In choosing these materials a person should consult with his pastor, Baptist Book Store manager, or some other knowledgeable person.

Above all we should follow the admonition of Paul to young Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (2 Tim. 2:15.)

A thing called love

An old joke tells of a young man, who, before his marriage said he loved his prospective bride so much he could eat her. After they had been married for some time he commented, "I wish I had."

The word love is perhaps the greatest word in our language. Yet it is the most misunderstood. The word has a multiplicity of meaning in English. One might speak of God's love, loving his wife, love of children, and love of an apple, all in the same day.

In the New Testament era there were three words to assist in conveying these concepts. The first of these words, "eros," does not appear in the Scripture. It was used to describe a passionate desire for things for their own value. One might say, "I love my wife, she is valuable to me, she cooks, washes and irons for me." This love would end when the value ceases. The word "eratic," comes from the same root. It is, obviously, a very low and base love.

The second word, "philia," denotes warm human concern for others. It was used to describe the love of Greek gods for men. In the New Testament it portrayed the love of brothers for one another.

The New Testament writers used the word "agape" to describe the best of Christian demands — the ethical way of life which comes through Jesus Christ. John used this word to express the love which prompted God to give his son Jesus so that we might have eternal life. (See John 3:16.) When we become Christians this love is implanted in our hearts.

Someone asked "What is love, anyway?" The answer is "God is love." Apart from this, love becomes the biggest put-on in all of history.

The most important question of all should be "How do we love?" Jesus said "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shall love thy neighbor as thyself." (Matt. 22:37-39.) Each of us must ask, "Do I really have this thing called love?"

I must say it!

Mummies or missionaries?



Dr. Ashcraft

It is easy to fall into a rut and travel in it to the end. It is easy to become so identified and adjusted to the given situation that God must take drastic language and action to preserve even a remnant capable of glorifying his name. While certain amenities and courtesies are due the past some have to break away or the whole group will be imperiled. This calls for dangerous living.

Time, money, energy and talent can be expended with maintaining the status quo, opening and shutting the temple doors and dusting the relics, trophies and artifacts while the world languishes for the message of the missionary.

Museums have their place and the mummies which occupy them. Some things should be preserved and cared for but should remain behind glass, in the casket or the deep freeze. We should never rationalize that a museum is a church or a mummy is a missionary.

There is nothing to be said against mummies only that they have exceeded their prime period of usefulness. They are due only a limited amount of time by the curator.

Some systems, societies and generations resemble the museum. In this setting Jesus, who was accustomed

to tossing bombs, said, "Led the dead bury the dead but go thou and preach the gospel" (Luke 9:60).

The whole budget cannot be expended on minding the museum or extolling the glories of bygone days. Something must be provided for the long haul of the now and tomorrow of life. It is easy to be obsessed with the past to the extent that no guards are posted, no sentinel stations, nor armies dispatched to meet the enemy.

Man's best defense is offense. Self preservation is best served by conquest and eternal vigilance. Without missionaries there will be no one left to enjoy the mummies. We will have to leave the mausoleums, the morgue, the cemetery to those of similar metabolism and enlist someone to get on with the evangelization of the world.

Funerals for the useless, the atrophied and the fossilized must be performed by their equally inactive, non-missionary fraternity brothers while someone must break loose and preach the gospel.

The choice must be curator or evangelist, embalmer or minister, mummy or missionary. Some have made their choice. Those more concerned with respect for the dead than zeal for the living must remember Jesus said it (Luke 9:60).

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

Book reviews

By E. A. Pipkins

Between Sundays

Author: Halverson, Richard C.

Publisher: Zondervan, 1967

Price: \$2.95 (156 pages)

Short, pithy, essays, down paths of Halverson's thinking, where you may not usually go. Written in a somewhat popular style and usually concluded with a scripture thought, they become helpful soil for personal originality. Topically indexed.

* * *

ABORTION: The Agonizing Decision

Author: Mace, David R.

Publisher: Abingdon, 1972

Price: — (144 pages)

If you have an unwanted pregnancy and are considering abortion as a possible solution, you are working through an agonizing decision. This book is written about "Helen" with whom this professor of family sociology at the Behavioral Sciences Center of Bowman Gray School of Medicine at Wake Forest University, counsels, prior to a decision concerning her pregnancy.

The goal for their counseling is that Helen will come to the place where she

will be able to take her destiny into her own two hands and act responsibly in this very lonely decision that only she can make. This will restore her self-respect and her self-confidence.

The real strength of this book lies in the conference on abortion that is given verbatim, to which Dr. Mace speaks, and Helen attends. Much medical and legal information is given in very untechnical language, that will be extremely helpful to anyone considering the decision of abortion, or to anyone who has the role of an abortion counselor.

Few people, these days, will escape having to formulate some concepts concerning abortion. People in the professions, especially, will be required more all the time, to speak to the idea. It being such an emotionally charged subject, one should be somewhat informed when he speaks. This book will introduce you to what may be a new world; give you some direction for your thought; and, recommend further reading.

If you are Helen, (and your name is legion) with an unwanted pregnancy, it is likely that you will not get better counsel than this book. If you are in a

position that will someday require you to give abortion counseling, and you wouldn't touch it with a ten-foot pole, buy the book, keep it around, and give it to the first person who needs it. This will not absolve your responsibility, but it will at least make some valuable information available to someone who will especially need, and always appreciate, what help you did give.

* * *

Walking Toward Your Fear

Author: Brown, H. C. Jr.

Publisher: Broadman, 1972

Price: \$4.95 (156 pages)

A first person account of this preaching professor's bout with open heart surgery. From age ten the author met life experiences with a diseased heart, and he speaks with a remarkable memory. It is the purpose of the writer to be helpful to someone facing similar circumstances. To help you walk toward (rather than away from) your fear.

It is refreshing to read a book that has a good balance between faith and medical science. A book that says, "believe in God and get the best doctors you can." If it is an attainable goal the author has set for himself, he has succeeded in reaching it.

Ouachita progress indicated in funds, construction, students

ARKADELPHIA — Ouachita Baptist University's progress in fund raising, building construction and student enrollment has been termed "very encouraging in 1972" by Dr. Daniel R. Grant, OBU president.

"There is increasing evidence," Dr. Grant added, "that the private, church-related university that takes its mission seriously is moving back into a stronger position in its contributions to higher education in Arkansas and the nation."

Funds are being raised through the various phases of the Ouachita Advancement Campaign, which was initiated in April, 1971. The funds are being used primarily in the construction of a new student center, learning center and a fine arts building; strengthening and enlarging the faculty by means of raising faculty salaries; establishing endowed chairs and distinguished professorships; increasing the number of scholarships; and for the beautification of the campus.

Over \$1 million was raised in pledges for OBU this year in the Little Rock Area Campaign, which ended Aug. 1. Other phases of the campaign which are still in progress include the El Dorado Area Campaign and the OBU Parents Club Campaign. The "U Plus 2" Campaign, which will involve Ouachita's former students, is scheduled to begin early this year.

On Oct. 17, 1972, the Mabee Foundation of Tulsa, Okla. gave OBU a \$300,000 challenge grant, which was matched dollar for dollar with new campaign pledges before the end of the year. With the exception of bequests, the grant was the largest gift in the University's history.

Construction of the central-campus "megastructure," which includes the student center and learning center, began early last summer and is scheduled for completion this summer. Construction of the fine arts building, which will be the third wing of the

megastructure, is scheduled to start later this year.

The learning center will house an expanded division of business and economics, while the fine arts building will house the School of Music and department of art.

Ouachita had a fall enrollment of 1,511 students, including 60 graduate students and 26 special students. This figure represented a nine percent increase over the previous year's total and was the largest enrollment at OBU in six years. Among these students, there were 29 states, eight foreign countries and 70 out of 75 Arkansas counties represented.

Established at Ouachita during the summer was the Public Opinion Research Center, under the directorship of James L. Ranchino, associate professor of political science. Funded by a federal Title I grant the project utilizes student teams which conduct public opinion surveys in selected Arkansas communities to help the local government officials determine what their cities' needs are.

Further implementation of Ouachita's Academic Skills Development Program was made during the fall semester. Begun in 1971 and directed by Dr. Ray Granade of the history department, the program is aimed at aiding students who need help in their classwork, utilizing tutorial and reading skills programs. Dr. Granade said that it was "a matter of recognizing the problem" during the program's first year of existence and that he is currently working toward better establishing it on campus.

Early in the summer, Ouachita was designated as an open testing center for the nationwide College Level Examination Program, which enables students to convert previous educational and career experiences in college credit. By taking CLEP tests in given areas and scoring within a certain percentile, students may receive credit in courses for which they already have a good background.

Among Ouachita's special events of the fall semester, the Second Annual "Youth Choir Day" on Sept. 9 was the biggest, drawing more than 2,000 young singers from Baptist churches throughout the state to the OBU campus. Following rehearsal sessions during the afternoon, the mammoth group performed three choral numbers during halftime of the Ouachita-Bishop College football game.

Later in the semester, the OBU chapter of Phi Mu Alpha Sinfoni music fraternity sponsored an invitational high school choral festival which about 950 students attended.

Woman's viewpoint

Why didn't someone tell me?

By Iris O'Neal Bowen



Mrs. Bowen

I think it is a shame that when I was growing up nobody told me how difficult it was to be a teen-ager. I could have had all sorts of frustrations. I could have complained that all the other kids had more money to spend than I did. When I

got taller than anyone else in my class, I could have blamed my father, who passed the curse on down to me. I could have created a real furor in the household, screaming because everybody else went to dances and played cards and my folks wouldn't let me. Why, my boredom on Sunday afternoons could have been worked up into a frenzy, getting the attention of not only the family, but also the near neighbors! That first year in college, when I wore cotton stockings and all the other girls wore silk hose, I should have just quit school and started hitchhiking across the country!

Where did I go wrong?

Of course you know I am teasing you a bit, but we read so much about teen-

agers and their problems. They "search to find themselves"; they may castigate the "establishment" and the church, turning against their parents, who pray and agonize and give them more and more for less and less.

All this makes me wonder if some parents are not the victims of some smart kids who know how to take advantage of them.

Let me say this: Some of the young people I know are the greatest, possibly because they have been raised in Christian homes, have grown up with such Biblical reminders as "Seek ye first the kingdom of God," "Come out and be ye separate," and "Let your light so shine before men."

A few days ago I heard of a teen-ager who was asked what she was planning to get her boy friend for Christmas. She responded that they had decided they wouldn't give each other large gifts, but would take their money and buy gifts for some needy children.

It is a blessing to know we have many fine young people who are unselfish, whose sweet Christian spirit shows up in their every-day living.

And it makes me wonder why I didn't think of things like that when I was a teen-ager!



William L. Bennett



William J. Reynolds



Jesse Reed

First Church, Ft. Smith, was the scene of the 1973 Evangelism Conference. It was the first time in the history of our Convention that this endeavor had been held in the northwest section of the state.

The occasion was marked by excellent attendance. Secretary of evangelism Jesse Reed observed "This year's opening session probably had the largest attendance we have ever had."

The event was characterized by the excellent hospitality of the host church and association. Dr. William L. Bennett declared "It is, indeed, an honor for us to have the state Evangelism Conference in our facilities as we are committed to making the evangelized the evangelists."

The theme for the conference was "Sharing Christ Through the Word." In keeping with this overall objective, Dr. E. F. Hallock, pastor emeritus, First Church, Norman, Okla., spoke on the various areas of the preacher's life — his call, his personal problems, his Bible, his prayer life and his personal witnessing. He emphasized "It is God who picks out his men. We, as Paul, must be obedient to the heavenly vision if our lives are to have meaning and purpose. In every area of his life, the preacher must allow God to guide him."

John Wright, pastor, First Church, Little Rock, spoke on "Preparing Biblical Sermons." In his timely message he emphasized the importance of the minister giving himself completely to his sermon preparation. In telling of his own experience he said, "It is my intention to give the entirety of every morning to study and prayer. I read my text 50 times before I consult any

commentary. Preaching is not delivering a sermon but delivering a Man."

During the sharing time various testimonies were given. Jim Brettel, pastor, South Highland Church, Little Rock, spoke on his call to preach. "God called me to preach," he declared, "I believe that call. I have seen my mother saved. One month ago I shared the plan of salvation over the telephone with my father and he trusted Christ."

Earl Long, minister of education, Park Place Church, Hot Springs, told of the

growth of their church from 600 to 987 in Sunday School enrollment in only three years. Some of the things which have been of benefit in obtaining this development were: (1) A commitment on the part of the pastor, staff, and congregation. (2) Personal witnessing. (This church has prepared about 150 members to be soul winners.); (3) The Flake formula for Sunday School growth which has been instrumental in keeping the congregation busy in outreach efforts. (4) Bus Evangelism (in Hot

Evangelism Conference location is a first; attendance is excellent



Attendance at the sessions was termed 'excellent.'



Helping with registration were Mrs. Ray McClung and Mrs. Jesse Reed.



John Wright
'Preparing Biblical sermons'

Springs there are probably 2,000 more in Sunday School now than two years ago.); (5) The fact that Sunday School teachers of the church are trained to teach the Bible in Church training; (6) The use of the quarterly Sunday School Rally.

Nathan Porter, director of Student Evangelism for the Home Mission Board, told of the dramatic contrast between the students of the '60's and the '70's. Today, boys who live in fraternity houses ask questions such as "Do you think Jesus will come back before we graduate?" "How can a person go deeper with the Holy Spirit?" "Today," Porter said, "we must

challenge our students to have a deep and abiding faith in the Lord Jesus. Such a radical commitment demands service, not only to God, but also to one's fellowman."

In his message on "Sharing Christ Through All People," Trueman Moore, pastore, East Side Church, Ft. Smith, a former missionary to Bangladesh, declared "Men still need Jesus for they are lost without him." He stated that there were 6,000 people who were dead from the war as he was compelled to leave Bangladesh as a missionary. "Those who were without faith in Jesus Christ were lost," he said. "Each Christian is responsible for

proclamation."

In concluding his stirring message he asked the question, "How can we reach people?" In responding he declared "The written Word must become the Living Word. Christ must be proclaimed in our lives so that others will respond to God's message."

In an eloquent message on the incarnation Pastor W. L. Probasco, First Church, Conway, emphasized, "We must recognize that the incarnation is crucial to salvation for all ages. It is only in this act that our roots are anchored."

Dr. Adrian Rogers, pastor, Bellevue Church, Memphis, Tenn., received a great response from those who were in

**Text and photos
by the editor**

Special music was brought by the choir of Grand Avenue Church, Ft. Smith. Phil Whitten directed.



The cover



*Adrian Rogers
'God's Hall of Fame'*



Program personalities: William L. Bennett, 'Preacher' Hallock, William J. Reynolds, and Nathan Porter.

attendance. His message on "God's Hall of Fame," will be carried in its entirety in a future issue. This message will be extremely helpful to those who feel inadequate or downtrodden.

In other messages he spoke on "Communicating God's Word in This Day," "Reclaiming Bible Study," and "Christ, the Living Word."

Dr. Rogers graphically emphasized "Jesus is just the best way to have salvation, he is the only way. If he isn't the only way, he is no Saviour at all. This means that we have a universal Saviour and we must reach out to all classes of people with the Gospel."

The conference was a time of inspiration and commitment for all who were present. The meeting should give great impetus to the evangelistic fervor and outreach during this year.



Don Moore, Paul Jackson, and Darrell Whitehurst exchanged reactions to the sessions.



Trueman Moore brought one of his converts from Bangladesh.



*Clarence Shell
Presided at the sessions*



Fellowship between sessions brought together R. H. Dorris and Peter Petty, and Jimmy Garner, Ken Freemyer, and John D. Gearing.

So you are facing . . . Mental illness

By L. H. Coleman
Pastor, Rose Hill Church, Texarkana

No one wants to admit that he has mental problems. Most people have the greatest reluctance even discussing the possibility that mental illness or the potential for such exists. Herein is one of the greatest problems: facing up to the problem. How can one know he has a mental problem? What are some of the symptoms of mental illness? What are the cures? Our discussion deals mainly with the one facing mental illness and not dealing with a friend or relative with the problem.

We live in a day of consciousness of the work of psychiatrists, psychologists, marriage counselors and those who help those who have mental problems. Countless books and articles have been written on the subjects of mental illnesses, nervous breakdown, mental collapses, and psychoses. The world has no shortage whatsoever of amateur, vocal "psychiatrists." Is there a more popular American pastime than analyzing the ills, mistakes, and mental problems of "friends" and acquaintances. Sometimes the disguise of psychotherapy falls into the category of gossip.

Our world is characterized by stress, tension, and pressure.

One evidence of this is the large number of suicides each year; the overcrowdedness of mental hospitals; and the fantastic sale of aspirins, sleeping pills and similar drugs on the market; and just plain lack of happiness on the part of the majority of individuals you meet. People are in a rush. They live fast. They worry. They want to get ahead in life. Our generation's patron saint is named "Vidus."

Mental illnesses could fall into two categories: mild and serious. Mild mental disorders unless corrected will become serious. In any event professional help should be sought. Find a Christian psychiatrist (ask your pastor to recommend one). Make sure you select a psychiatrist who views man as a spiritual being and not just an animal.

There are some common sense principles to follow, especially if yours is a nervous disorder. Get plenty of rest. Take time for recreation. Eat properly. Don't do those things you know beyond any doubt are not good for your health, such as smoking and drinking. Keep busy with constructive, worthwhile activities. Have the right attitude toward people. Don't go the route of anxiety, worry, despair, discouragement or despondency.

Some mental disorders are related to our physical bodies. For some people

life becomes hectic in the mid-to-late forties. Be sure and follow the sound advice of a competent physician. Maybe clearing up a hormone deficiency will go a long way toward giving you mental tranquillity. Maybe you need surgery. In any event get professional help.

Guilt oftentimes is related to mental troubles. These guilt feelings should be faced forthrightly and immediately. You are fortunate if you know the root or cause of them. Otherwise you may need a psychologist or psychiatrist to help you. Guilt feelings are usually deep-rooted and go back into one's experience many years. Once you have discovered the "why" of the guilt feelings then you should proceed to the remedy. Nothing helps more at this point than being rightly related to God. Tell Him your problems and troubles. "Throw all your worries on him, for he cares for you" (1 Peter 5:7, T.E.V.) If you have wronged your fellowman get things right between yourself and that person. Ask for God's forgiveness. Trusting Christ that your sins are forgiven, go on your way cleansed and forgiven. Ask God to erase the cause of your guilt from your conscious mental state.

Serious mental disorders may need to be treated in a mental hospital. Probably you rebel at the thought. This is a normal response. In the first place the only individuals who are patients in a mental institution are those who in the judgment of competent professionals should be there to receive extensive help. No one is there without cause or reason. Those who work in those hospitals are well-trained and competent. Not only is the staff well-trained, but the hospital is well-equipped. Don't worry about the stigma attached to those who require hospitalization. Your main concern is to be helped. Minds must be treated just like other parts of one's body, such as a broken limb.

Ask for God's help as you undergo treatment. Think how much better you will feel and how much better adjusted you can be to yourself and your problems upon leaving the place where you received extensive help.

In summary, please remember the following:

1. Recognize your problem. Face it squarely and courageously.
2. Get the opinion and advice of a professional. Follow the advice given.
3. Ask God to help you work through your problem.

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Ouachita development assistant is named



Strother

and Dr. Ben M. Elrod, Vice President for Development.

Strother in his new post will serve as director of all student recruitment to include special responsibilities in the areas of organizing, training and developing alumni resources for the purposes of recruiting students and developing financial and general support for the university.

Currently, he is acting as co-ordinator of the OBU *You Plus 2* alumni fund drive, and the Parents Fund Campaign.

Strother is married to the former Judy Cook of McGehee and they have three children.

A 1967 honor graduate at Ouachita, he was listed in "Who's Who in American Universities and Colleges." He was a member of Blue Key honor fraternity and president of the freshmen and junior classes. In 1972, he was selected as a recipient of the "Outstanding Young Men in America" award. Strother also holds a masters degree in educational administration from the University of Arkansas.

Staff changes



Lewis

First Church, DeWitt, has called **Gerald Lewis**, a native of Mountain Home, as Associate Pastor. He will be responsible for the Music and Youth programs of the church.

Lewis has been in church music and education work for 18 years. He finished

college in Springfield, Mo. Churches he has served include South Haven Church, Springfield; West Plains Church; Wynne Church; and Macedonia Church, Springfield.

He is married to the former Phyllis Lane, and has two children, a daughter and a son.

Bus clinic is set at Central, Jonesboro

Carlton "Slick" Goodman, bus captain from Beth Haven Baptist Church, Louisville, Kentucky, will be conducting a Sunday School and Bus Worker Clinic for its members on Feb. 3 and 4 at Central Church, Jonesboro. Wes Kent, Minister of Evangelism for Central will be hosting the clinic.

Goodman will be working with the Central Baptist bus and Sunday School workers Saturday and will be speaking in the morning worship service Sunday. Goodman is a layman and deacon at this church in Louisville and serves as a bus captain for his church. He has the highest known attendance record from a bus route with a total of 338 people on one Sunday.

Black editor will be speaker at meeting



Dr. Clark

Caesar Clark, pastor of the Good Street Baptist Church, Dallas, and editor of the *National Baptist Voice*, will address the first annual Leadership Conference of National and Southern Baptists in Arkansas, Feb. 23-24, at Camp Paron. Dr.

Clark is well known to Arkansas Baptists since he addressed a jointly-sponsored Crusade of the Americas rally in Little Rock a few years ago.

A graduate of Bishop College, Dr. Clark began preaching at 15 years of age. He is vice president of the B. M. & E. Convention of Texas, chairman of the board of Searcy's Youth Foundation, member of the Bi-Racial Committee of Dallas, and secretary of the board of trustees of Bishop College.

The conference is open to laymen and women as well as pastors. Reservations must be made by contacting Robert U. Ferguson, Arkansas Baptist State Convention, 525 W. Capitol, Little Rock (376-4791).

Deaths

Bob Harwood, 47, Ft. Smith, died Jan. 18. He was a member of Trinity Church.

Edd Compton, 90, Cove, died Nov. 28. He was a deacon in First Church, Nashville, for 45 years.

Ralph Victor Benson, Waldo, died Jan. 4. He was a charter member of Memorial Church.

Doctrines of the faith

The doctrine of thanksgiving

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

Thanksgiving is not generally considered to be a "doctrine." Neither is thanksgiving generally associated with the month of February. Nevertheless, thanksgiving is very much a part of biblical teaching, and this is a very appropriate time for me to discuss it.

With last week's article we concluded a year of contributions to this column. There have been fifty-one separate studies in which we have attempted to cover the whole gamut of Christian doctrine. As I reflect on how I have personally profited by preparing these weekly studies and recall the words of appreciation from many of you readers of this column, I have only gratitude in my heart.

A Biblical injunction

We are taught by precept and example in the Bible to give thanks. The psalmists particularly emphasize this grace. One of them sums it up beautifully by saying, "It is a good thing to give thanks unto the Lord" (Psa. 92:1.)

Thanksgiving is a significant part of prayer and the worship of God (I Chr. 16: 4-41; Psa. 100; Luke 17:16; Eph. 1:16.) The giving of thanks was a characteristic feature of the early believers (cf. Matt. 26:27; Acts 27:35; Romans 1:8; 16:4; I Th. 5:18.) Thanksgiving is such a part of the life of the godly that to refuse to give thanks is equal to a vice (cf. II Tim. 2:2,) and amounts to a rejection of God (cf. Romans 1:21.)

Reasons for thanksgiving

The Bible gives us many reasons why we should be thankful. In an all inclusive statement the Bible tells us we are to give thanks for all things (Eph. 5:20; I Th. 5:18; Phil. 4:6.) This includes the temporal blessings, such as health, wealth, food, and shelter (I Chr. 29:13; John 6:11.) It includes the spiritual blessings, such as our election to salvation (II Thes. 2:13,) spiritual victories (I Cor. 15:57; II Cor. 2:14,) and the privilege of serving God (I Tim. 1:12.) We are also to thank God for Christian friends (II Tim. 1:3.) And most importantly we are to be thankful for God Himself, for His holiness (Psa. 30:4,) His greatness and power (I Chr. 29:11,) and for His goodness (Psa. 106:1,) and for His Son (II Cor. 9:15.)

The object of our thanksgiving

The proper and primary object of our thanksgiving is God. This does not mean that we are never to thank one another. Of course we should. But it is to God that our ultimate thanks belongs, for it is from Him all things come and to Him the glory and thanks of all belongs. One only needs to consult a Bible concordance to note that God is nearly always the object of thanksgiving in the Bible.

A personal application

Now, as I end this first year of writing for this column, I must apply the biblical doctrine of thanksgiving. I must thank Dr. Ashcraft for asking me in the beginning to write this column and Dr. Sneed for asking me to continue after he became editor. Again I must thank all of you readers for your words of appreciation. Along the way I have received some helpful criticism, and for this I am also grateful.

As indicated above, we have covered the gamut of Christian doctrine in these studies. The editor has kindly asked me to continue this column for a while longer. I am not sure as to the direction we will take, but we will no doubt go back over some ground already covered, giving more detail to some items and taking up others which were not covered the first time because of space. Some of you may have some special areas of interest. If so, write to me about them, and we will try to cover them.

Missionary house

First Church, Flippin, has a house they would like to make available for furloughing missionaries, rent free.

Direct inquiries to First Church, Flippin, or call 453-2988. —Glen Hicks, pastor.

PRAYER CALENDAR for Superintendents of Missions

S. D. HACKER Feb. 26
Independence Association
JAMES H. DEAN Feb. 27
Little River Association

In the congregational type of church polity, the members of the churches govern themselves under the lordship of Christ. The chief characteristic of this polity is the autonomy or self governing of the church. Final decisions are with the church and each church is independent of every other church. No denominational body has any control over an individual church. The denomination and the agencies of the denomination can recommend to the churches but cannot coerce the churches. Coercion must never be used to "encourage" cooperation. All members have equal rights. This does not assume that one man is as well fitted as another for leadership in a church. Diversities of gifts and offices and administration are clearly recognized in the New Testament. But each individual has an equal vote. Since men have an equal right to direct access to God, they are entitled to equal privileges in the church. Even the apostles were not lords of the conscience but brothers.

In congregational polity, all office holders, including the pastor, are elected by the church and are responsible to the church. A church is made up of living, redeemed people, each free unto God and competent to make choices. Thus the church is an organism. But it has an organization and is thus an "organized organism" or a living organization.

Why do Baptists hold to the congregational form of church polity? This polity which was held by New Testament churches grew out of fundamental New Testament principles. What were these principles?

In E. Y. Mullins' *Axioms of Religion*, the religious axiom states that all men have an equal right to access to God. This axiom or self evident truth is based on the principle of the soul's competency in religion. This makes it impossible for us to draw a line between men and claim for one group what we cannot claim for another. This is the principle of individualism. It is spiritual tyranny for anyone to interpose the church or its ordinances between the soul and Christ. There is to be no proxy in religion. No soul can perform spiritual acts for another. This makes infant baptism unthinkable.

Dr. E. Y. Mullins' ecclesiastical axiom states that all believers have a right to equal privileges in the church. The church consists of a spiritual brotherhood of equals. This axiom holds to the Lordship of Christ and the autonomy of the soul. This is a paradox. The believer belongs to an absolute monarchy with Jesus Christ the Monarch. But the believer has fellowship with this Mon-

Congregational polity

By Ralph W. Davis

Secretary, Arkansas Church Training Department

(Third in a series of five)

arch and the Monarch gives autonomy to the believer which means freedom. The believer is never so free as when he is in bondage to his Monarch. Since the believer deals directly with his Lord and is responsible to him, the church of which the believer is a member must be a theodemocracy. Otherwise, the believer would be responsible to someone between him and his Lord. If Christ and not the church is Lord and if the soul is free under Christ, then a theodemocratic or congregational form of church polity is the only type possible. Every other form of polity other than the congregational form infringes on the Lordship of Christ and the autonomy of the soul.

New Testament churches were pure theodemocracies. The term "theodemocracy" describes the system in which all matters are decided by the members under the lordship of Christ. A democracy under the leadership of God is a theodemocracy. There was no system of rank among the officers. There were two types of church leaders — elders or bishops and deacons. The term "elder" and "bishop" referred to the same church officer. One was not "over" the other. Elder (presbuteros) basically meant an older man, but in Christian usage it came to mean one who presided over any assembly. Bishop (episcopos) meant an overseer. Baptists have preferred the term "pastor" which literally means shepherd because other denominations have used the terms "elder" and "bishop" in a way that we do not find in the New Testament. In Acts 20:17, 28, Paul met with the "elders" (v. 17) who were called "bishops" (v. 28) and they were to "feed" (v. 28) or act as a shepherd. The verb "feed" corresponds to the noun, pastor. In Titus 1:5, 7, the terms "elders" and "bishops" apply to the same office. In 1 Peter 5:1, 2, Paul addresses the elders and tells them to "pastor" or "shepherd" the flock. Because of the respect of his office he was called elder; because of his function as a supervisor he was called bishop; and as a spiritual caretaker of the flock he was called pastor.

"Orders" in the ministry are unscriptural.

Officers, including pastor and deacons, are chosen for service not for dictation, for leadership not for lordship. Neither the pastor nor the deacons can exclude the least insignificant member. A Baptist church grants equal suffrage to young and old, rich and poor, male and female. Every member is entitled to a voice and a vote. Every member has a right to bring up any matter for discussion at a church business meeting without previous sanction from a "higher" body. Everybody is somebody. Baptist churches are pure theodemocracies not only because of the example of the New Testament churches but because of our belief in the Lordship of Christ and the competency of the individual to do business with God.

The other polities are more economical, efficient or speedy than the congregational polity. But when human rights are at stake you need to go slowly. In a democracy we must call a meeting. But there are decided advantages at this point. This system is designed to be slow for every Baptist has rights. Change takes time. In a totalitarian system change is almost impossible because the bodies are self-perpetuating. We refuse to follow this system because it violates the doctrine of the priesthood of the believer. As an organism, the most important thing about a church is people. Let us never lose sight of people.

In our next discussion we shall see the relationship between individual churches and denominational bodies.

Let your senator, representative, and governor know that you are opposed to liquor for 18-year-olds.

Arkansas ties run deep with

LOUISVILLE, Ky. — With the recent addition of Coy native, Rodger B. Murchison, there are now seven men from Arkansas on the faculty and staff of The Southern Baptist Theological Seminary. A former Southern Seminary professor, John H. McClanahan from Pine Bluff, is now serving as national alumni president, and Mickey Anders of Crossett is serving as one of the current student government officers. These men only partially represent the strong ties

that have existed between Arkansas and the seminary.

Murchison, a graduate of Baylor University, will be serving as assistant to the dean of the School of Theology. He will be assisting in the administrative duties of the School of Theology office, aid the alumni placement office in finding career positions for graduating seniors, and serve as a field representative in student recruitment. Murchison has worked in youth ministry



JAMES P. BOYCE CENTENNIAL LIBRARY commemorates the founding of The Southern Baptist Theological Seminary in 1859, and honors founder and first president James P. Boyce. Special features of the library include the Billy Graham Room, Nicol Museum of Biblical Archaeology, and Eisenberg Museum of Egyptian and Near Eastern Antiquities.

This is the first in a series of articles covering all of the Southern Baptist Convention's theological seminaries.



with churches in Arkansas, Texas, Hawaii, and Georgia, and was ordained earlier this year at Coy (Ark.) Baptist Church.

The well-known preacher, Wayne E. Ward of Piggott, was the first of the current Arkansas men to join the seminary faculty, beginning his teaching career in 1953. Today he serves as professor of Christian Theology.

Lucien E. Coleman, born in Tyronza, and his wife Bobbie, from Lunsford, have been at the seminary since 1966. Coleman received a B.A. degree from Ouachita and was ordained into the ministry at Second Church, Little Rock. He is an associate professor in the School of Religious Education.

Joseph A. Callaway, professor of Biblical archaeology, joined the faculty in 1950. He was born in Warren and also was graduated from Ouachita.

Hugo H. Culpepper, a native of Pine Bluff, has been the W. O. Carver Professor of Christian Missions and World Religions since 1970, having served earlier on the faculty from 1958 until 1964, when he left to become a key executive with the Home Mission Board.

Marvin E. Tate, Jr., a native of Hope, has been an associate professor of Old Testament Interpretation since 1960.

And finally there's Donald Leigh Williams, an associate professor of Old Testament Interpretation since 1961, who was born in Ft. Smith.

Among seminary administrators, Paul Kirkland, executive director of Southern Seminary Foundation since 1964, claims Arkansas roots. He was ordained in the Marion (Ark.) Church and served as pastor of that church for four years.

This year 30 of the seminary's 1,198 students are from Arkansas, enrolled in one of the seminary's three schools: Theology, Church Music, and Religious Education. A number of the 10,000 alumni of the seminary are now serving in Arkansas as pastors, teachers, evangelists, writers, denominational leaders and mission workers, while fellow alumni serve at other strategic points around the world. Alumni President McClanahan, pastor of First Church of Pine Bluff, brought the keynote address at the December graduation service, where a new group of alumni were challenged as they went out to new career ministries.

The Seminary, now in its 114th academic year, is conducting a program of post-baccalaureate professional and graduate theological education designed to equip both men and

women students for effective Christian leadership in church-related ministries and in other areas where advanced theological training is required.

Since its inception in 1859, Southern Seminary has charged no tuition. A substantial portion of the instructional cost of educating its students is borne by the Southern Baptist Convention through the denomination's Cooperative Program of financial distribution. Students do pay a matriculation fee and the seminary receives other funds through the donations of individuals and from endowments and grants.

Located in Louisville, a crossroads between North and South, there is ample opportunity for practical application of academic learning through the more than 6,000 Baptist churches located within a half-day drive of the seminary.

Southern Seminary is controlled by the Southern Baptist Convention through a board of trustees nominated by the convention. Two men from Arkansas, Harry G. Jacobs, industrial chaplain for Oak Lawn Farm, Inc., in Pine Bluff and Bernes K. Selph, pastor of First Baptist Church in Benton, are currently serving terms on the board.



ALUMNI MEMORIAL CHAPEL, center of worship at The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky, was built in 1950, with gifts from alumni and friends. Styled in modified Georgian architecture, the Chapel seats more than 1,600. Its 113-rank pipe organ is the largest in the South.



NORTON HALL, main administration building of The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky, built in 1925, houses offices and classrooms as well as a student center, book store, post office. Like that of all of the many beautiful buildings on the Seminary's campus, the architecture is modified Georgian.

Your state convention at work

WMU director chosen



Miss Lacy

Miss Betty Jo Lacy was recently elected director of youth division of Arkansas Woman's Missionary Union. She will assume her duties Feb. 1.

A native of Arkansas, graduate of Ouachita College (now Ouachita University) and Southwestern Seminary, Miss Lacy has served as director of youth activities and education in several Texas churches and most recently at First Church, Hattiesburg, Miss. She has been used widely as conference leader for ones working in youth organizations.

In addition to planning and directing state-wide activities for Acteens, she will devote a great deal of time to leader training.

Among Miss Lacy's several family connections in the state is a sister, Mrs. Jesse Reed. — Nancy Cooper, Executive Secretary and Treasurer

Church Training Drills and tournaments

All the materials, scriptures, rules, and other information that you need for the Bible Exploring Drill for 4th, 5th, and 6th graders are found in the Bible Exploring Drill pamphlet which may be secured free from the Arkansas Church Training Department.

All the materials, scriptures, rules, speakers' subjects, etc., needed for the Youth Bible Drill (7th, 8th, 9th graders) and the Youth Speakers' Tournament (10th, 11th, 12th graders) are found in a pamphlet which may be secured free from the Arkansas Church Training Department.

The winners in the District Youth Bible Drills and the District Speakers' Tournament will be in the drill or tournament at the Youth Convention April 20.

State winners of the Youth Bible Drill and Youth Speakers' Tournament will be sent to Ridgecrest or Glorieta next summer.

Southern Baptist College and Ouachita University will give a \$300 scholarship to the winner in the State Speakers' Tournament, April 20.

Top 25 churches in Cooperative Program gifts in 1972

The 25 churches listed below are the leaders in our state in total gifts through the Cooperative Program during 1972. The list is based on records of gifts received in the Executive Secretary's office, and does not include any special or designated amounts.

This list presents those with the largest gifts in dollars. In a subsequent issue, after sufficient information has been tabulated, we will present the 25 leading churches in percentage giving and the leading 25 in per capita giving.

Church	Association	Amount
1. Immanuel, Little Rock	Pulaski County	\$83,761.66
2. Fort Smith, First	Concord	64,594.29
3. Pulaski Heights	Pulaski County	63,957.66
4. West Memphis, First	Tri-County	53,303.61
5. Pine Bluff, First	Harmony	48,024.36
6. Grand Avenue	Concord	45,824.43
7. Park Hill	North Pulaski	40,428.45
8. Crossett, First	Ashley County	38,334.38
9. Central, Magnolia	Hope	32,064.19
10. Camden, First	Liberty	31,679.01
11. Paragould, First	Greene County	31,551.08
12. Baring Cross	North Pulaski	30,067.14
13. Central, Jonesboro	Mount Zion	29,431.08
14. Levy	North Pulaski	29,327.72
15. Hope, First	Hope	29,069.09
16. Jonesboro, First	Mount Zion	29,065.65
17. South Side	Harmony	27,274.96
18. Springdale, First	Washington-Madison	25,193.93
19. Geyer Springs, First	Pulaski County	25,191.88
20. Harrison, First	Boone-Newton	24,881.45
21. Walnut Street	Mount Zion	24,793.43
22. Calvary, Little Rock	Pulaski County	24,056.10
23. Life Line	Pulaski County	23,974.23
24. Searcy, First	Calvary	23,693.79
25. Benton, First	Central	23,485.27

—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Child Care Direction for living is goal of services

For a child to face the future without undue anxiety and fear, someone has to be concerned about him and take responsibility for meeting his needs. Unfortunately not all children have parents who are able to fill this role. To give a young person purpose and direction for living and a foundation on which to build in life is to give him something far greater than wealth or material benefits. Arkansas Baptists have been making this kind of investment in the lives of children for over 75 years.

Children in our care, living in the Children's Home, are encouraged to seek and build for a better life. Our staff tries to help them see the advantages of preparing for tomorrow and the years of tomorrows ahead of them. We encourage them to build their hopes and plans on a foundation of Christian principles.

This is not always easy. Some of these

children have been repeatedly disappointed by those closest to them. As a result they have lost their trust in people. Many with whom we work have lived a day to day existence with primary attention to the needs of today. The pressing needs and problems of today left little time for thoughts and planning for tomorrow.

Knowing how essential the quality of trust is to happiness and personal well being, our staff is constantly working to help our young people re-establish their faith in people and in themselves. Everyone needs to trust someone and to believe in his own worth as an individual. To make this trust complete and abundant, one needs to place their trust in God.

If we can give a young man or woman a foundation for life centered in God, not only are we giving them a trust that will pay dividends as long as they live, but we are honoring God and contributing to the good of all mankind. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Adult Church Training Workshop

Immanuel Baptist Church

Little Rock, Ark.

Monday and Tuesday nights — February 19-20, 1973

- Begins with banquet Monday night — 6:30
- Tuesday night session — 7:00-9:00

For all

Pastors — ministers of education — adult Church Training leaders and members

Registration (including banquet)

\$3 per person

Conference personnel



Ralph W. Davis
Secretary
Church Training Dept.
Arkansas



Robert Holley
Associate
Church Training Dept.
Arkansas



Gene Wright
Consultant
Church Training Dept.
B.S.S.B.



John Hendrix
Consultant
Church Training Dept.
B.S.S.B.

Mail Registrations To Church Training Dept., P. O. Box 550, Little Rock, Ark. 72203

Foundation

Protect your estate by making a will

Most Baptists are very sensitive about the separation of church and state — and perhaps rightfully so. We want to make sure that the state does not encroach upon those areas of our lives which are sacred, and for which we feel responsible directly to our Lord.

Yet many of those same persons with such concern have, by default, delegated to the state a responsibility inherent upon every Christian. How does such a thing happen? Simply by one's failure to make a will.

When one dies intestate, or without a will, then state law determines how his estate and possessions will be distributed. The deceased may have intended that certain loved ones or special friends should be adequately cared for. This makes no difference to the state; it distributes the deceased's possessions according to a predetermined formula that is intended to be fair, but cannot take into account individual needs and circumstances. Neither does it take into account the

deceased's wishes, unless they were stated in a will.

The deceased may have been a very conscientious Christian, one who faithfully and regularly took his tithes and offerings to his local church. Perhaps he gave generously to special mission offerings and may have contributed to other Christian causes that he felt were worthy. But what happens to his money after his death?

Without a will, a good portion of it may be wasted in unnecessary taxes, administrative costs, and legal fees. This is not the fault of the attorneys nor the courts, but is the result of the deceased's own failure to put his wishes in writing. A will can be drawn to provide for a continuing Christian testimony in the use of one's accumulated possessions, and it can do so in a way that will result in the least possible administrative and legal expenses.

The Arkansas Baptist Foundation provides counsel and information to those interested in making a Christian will. Its services are available without cost or obligation to any interested person. —Roy F. Lewis, Acting Executive Director.

Tupelo layman tithes — \$480,000 in stocks

TUPELO, Miss. (BP) — A Baptist layman who believes in tithing his income gave \$480,000 in stock to the Harrisburg Church here, indicating it was a tithe of stock gained in recent merger of his company.

Lawrence D. Hancock, 56, head of the Hancock Fabric Stores with chain outlets across the nation, asked that the stock be used in the construction of a new church auditorium.

Pastor of the church, Robert Hamblin, said that Hancock was very modest and "doesn't want any credit or glory. He is a tither, and is just doing what God has taught him to do."

It is not the first big gift to the church by Hancock, who was born in a log cabin and grew up in New Albany, Miss.

Two years ago, he contributed \$350,000 to build a recreation center at the church called the "Family Life Center." His gift paid for the entire building.

The more recent contribution of \$480,000 in stock is more than the entire church budget for one year.



The Ouachita-Southern Advancement Campaign

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

Interest brings inquiry

By Jim Tillman, Director

Hundreds of Arkansas churches are looking with serious interest in becoming involved in the Ouachita-Southern Advancement Campaign during 1973. This interest is resulting in many inquiries. Here are some important questions and, I trust, helpful answers.

Question: "Has the four-million dollar goal been reached?"

Answer: "No! The four-million dollar goal is a realistic figure to be reached through the churches of the Arkansas Baptist Convention. At present, our churches are only one million dollars away from the original goal."

Question: "Are churches entering Phase 2 of the Campaign?"

Answer: "Yes! Twenty-six churches have entered since October 1, 1972 pledging in excess of \$31,000.

Question: "How is the money being used?"

Answer: "Ouachita — Endowed Chairs, Distinguished Professorships, Visiting Professorships, Scholarships, Student Center, Fine Arts Center, Classroom and Office Building and Campus Beautification.

"Southern — New Auditorium and Fine Arts Center, Renovation of Married Student Housing, and completion of the Community of Science Complex."

Question: "How are churches entering the Campaign?"

Answer: "1. By accepting the suggested goal or adjusting it. This goal is then being met in three to five years.

"2. Taking special offering for the next three to five years.

"3. Voting to enter the Campaign at a future date (Open end commitment).

Please send your questions to your Higher Education Office for immediate reply. As your church takes action on this matter, please notify this office. "Say a good word for Ouachita and Southern February 18, 1973 . . . they deserve it!"

Between parson and pew Invitation flapper girl

By Velma Merritt



Mrs. Merritt

We stood for the invitation. The choir began singing as my husband was waiting for response from the congregation. I looked from the choir to see a little girl swinging round and round her hand crocheted purse much in the style that a flapper

girl of the 1920's would swing her belt around as she did the fox trot.

Adults, of course, don't stand swinging purses during the invitation, but many fail to realize the significance of this part of the service.

Have you ever stopped to think that practically everything your church does during the week leads toward those few moments of invitation when people have a chance to respond publicly, as Christ commanded, to the gospel.

It is extremely important that Christians pray and are reverent during the invitation so that the Holy Spirit will

have an unhindered opportunity to work in the lives of individuals with whom He is dealing.

All of us have seen people begin to put on their coats, pick up their books and purses, and stand looking as if to say, "When is this going to be over? I'm ready to go home."

The pastor has charge of the invitation. He knows best how to conduct it when he is under the leadership of the Holy Spirit. He can see the looks on people's faces and can often tell when the Spirit is working with individuals. Members of the congregation are not in such a position to see these things, therefore, they should allow the pastor the privilege of conducting the invitation as the Lord leads him without grumbling or complaining about the length of it.

You can help the Spirit work by remaining reverent, praying, keeping your thoughts on the matter at hand, and realizing that you, too, play an important part in this major part of the service as you use it as a time of worship.

Arkansans to aid Alaskan music mission

Arkansas Baptist Ministers of Music have been asked to spearhead a pilot project for the Southern Baptist Convention in Alaska, this Fall.

The Alaskan Cooperative Music Mission Project is designed to help churches in Alaska with their overall church programs (music-education-administration-outreach). These men will be going to various cities in Alaska to assist the churches by individual conferences and to aid in their revival efforts. The project dates are Oct. 27-Nov. 10.

The project purposes are to

- (1) Encourage and assist pastors;
- (2) Strengthen work in children's divisions;
- (3) Share practical evangelistic music and music training;
- (4) Organization of choir program with their lay people;
- (5) Demonstrate efficient use of

music materials;

- (6) Give personal aid to church instrumentalists;
- (7) Lead in evangelistic outreach through revival effort.

At present, requests have come from 39 churches in Alaska; Arkansas has been able to enlist only about 25 men. There is a definite need for more of our churches to send their music man to Alaska in meeting this great need. The estimated individual cost for the trip will be somewhere around \$450-\$500. This amount is for transportation only; the Alaska Churches will take care of living expenses while the music man is there.

It is hoped that other churches in Arkansas will invest this amount in sending their Minister of Music (full-time or part-time) on this mission project. More information can be obtained through the Church Music Department, Arkansas Baptist State Convention, Little Rock. — Charles Butler, Chairman of Music Men

Antiques

H Collectors Items
Trading Post
Jo Howie, Owner
Montrose, Arkansas

NEEDED

Minister of Education-Music
Address recommendations to
First Baptist Church
P. O. Box 189
Warren, Arkansas 71671

Want to Buy Used Pews

20 ten-ft. pews
Also matching Communion Table
First Baptist Church
Desha, Ark. 72527
Call 793-6957 after 4 p.m.

African counselor has 'a school in his head'

By June P. Carter

RICHMOND (BP) — Oumarou Youssoufou has a school in his head, and he has asked the Southern Baptist Foreign Mission Board to help him get it out.



Nashville, Tenn. — Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention, examines some of the 35,000 Race Relations Sunday information packets mailed during December to Southern Baptist churches to assist in the observance of the emphasis scheduled on the denominational calendar February 11. Valentine is holding a poster illustrating the theme "You Are the Light," which is available to churches free of charge. (Photo by Floyd Craig)

The property is ready, the buildings designed. Now funds and personnel must be found, and the tall young African, a native of the Republic of Niger (pronounced Ni-ger), is seeking them with evangelistic zeal.

Youssoufou (you-sef-foo), a civil servant rather than an evangelist, is a Christian. In his country Christians are a pitiful minority. "I know every Christian in the country," he declares.

He envisions a Christian school there, a vocational school where young Africans can learn such trades as plumbing, carpentry and leatherwork — and hear the gospel.

Although he hoped to open it last October, he is not discouraged that ground is yet unbroken for the first building. "God has a different schedule — and He hasn't given me the new date," he explains.

If Southern Baptists take on the project, or agree to help with it, Niger could become the 77th country to have Southern Baptist Mission Work. It would be the sixth in West Africa with French as its official language.

A borderland of the Sahara Desert, Niger is a Muslim nation, and Youssoufou sees his government's open policy on religion as "an incredible opportunity" for Christians.

A year ago the minister of health asked for 11 Christian doctors (with full support of their churches) to work in government hospitals in Niger. "So far," says Youssoufou, "I have not been able to give him one." The offer is still open, he adds.

Youssoufou, a counselor with his country's embassy in Washington, D.C., recently talked with Foreign Mission Board officials here to try to interest them in his school. His burning concern is that the school be staffed by "born-again Christians," persons who live their religion in their jobs.

To be a Christian school, it must be run by Christians, he continues. "If a Christian is really born again, he'll tell people about Jesus Christ. If one plumber could come for two years and train 20 plumbers, and 10 of these became Christians, then that plumber would have done a great missionary service."

Teachers must be willing to relate to blacks as equals, insists Youssoufou, accepting them as human beings created in the image of God, regardless of their rank or whether they hold a college degree. "It isn't what teachers say, but what they do; actions speak very

loudly," emphasizes the embassy counselor, who received his early education in mission schools.

He is interested in seeing short-term people staff the school because in 10 years ("it may take 15 or 20") he would like to see it staffed entirely by African Christians.

Youssoufou speaks fluent English, as well as French, Niger's official language, and Hausa, the language of his own ethnic group. He also "gets along" in several other languages.

In addition to his other duties, he is vice president and treasurer of Africare, a fledgling organization founded by corporations and individuals concerned with improving medical care on the continent.

Youssoufou has lived in the United States for five years. He and his wife, a Nigerian and a former school teacher, have three children. They attend Temple Baptist Church in Washington and it was their pastor, Keith Koch, who suggested the contact with the SBC Foreign Mission Board.

Girls' Training School has new chaplain



Lumpkin

Doyle L. Lumpkin, pastor of Barton Church, Barton, has been named chaplain for the Arkansas Training School for Girls. The Training School is located at Alexander. Brother Lumpkin is one of the five full time chaplains serving state institutions

provided by the Missions Department of the Arkansas Baptist State Convention.

Chaplain Lumpkin was born in Simms, Tex. He is a graduate of Ouachita University and Southwestern Seminary. He served as pastor of five Arkansas churches. Other positions include a pastorate in Oklahoma and 15 months clinical training at the Hillcrest Medical Center, Tulsa, Okla. Brother Lumpkin spent four years on active duty with the Air Force and is currently serving as Chaplain in the Air National Guard holding the rank of Major.

Lumpkin is married to the former Marie Hardwick of Dalark, and they have five children, three boys and two girls. Their two daughters are now students in Ouachita University.

Lumpkin moved to Little Rock and began his new relationship with the Girls' Training School Jan. 8.

Arkansas Baptist State Convention

CONTRIBUTIONS

Total Cash Contributions Received in Office of Executive Secretary of Executive Board During the Months of January Through December, 1972.

Notify Charles H. Ashcraft, 525 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
ARKANSAS VALLEY											
Barton	2,295.50	840.85	Trinity, Rogers	398.02	52.02	Long Ridge	60.00	.00	So. Side, Fordyce	326.31	186.00
Brickeys	78.16	.00	Twelve Corners	229.45	141.00	Mansfield	2,887.02	956.71	Sparkman	6,583.00	3,455.00
Brinkley 1st	8,519.41	6,975.28	Total	81,761.56	33,373.88	Midland	1,268.63	25.00	Thornton	860.24	272.13
Chatfield	.00	.00	BIG CREEK			New Providence	45.60	.00	Tinsman	135.00	60.00
Clarendon	2,959.93	1,169.58	County Line	24.00	.00	Parks	293.51	321.45	Tulip Memorial	50.90	10.00
Elaine	13,513.04	1,433.50	Enterprise	80.00	.00	Pleasant Grove No. 2	105.00	100.00	Willow	72.00	.00
Friendship	393.45	48.00	Flora	27.37	11.50	Pleasant Grove No. 3	100.06	.00	Total	32,559.26	12,365.20
Helena 1st	16,537.30	3,970.09	Gum Springs	36.00	.00	Rock Creek	229.45	.00	CAROLINE		
Hughes	4,950.00	2,843.27	Hardy	283.94	359.37	Shiloh	.00	.00	Austin Station	1,781.22	750.41
Lambrook	1,086.04	100.00	Mammoth Spring	529.50	209.85	Temple, Waldron	485.96	100.07	Baugh's Chapel	1,130.20	.00
Lexa	2,488.88	697.21	Mt. Calm	.00	.00	Union Hope	64.30	.00	Biscoe	511.66	31.10
Marianna 1st	13,041.53	3,239.67	Mt. Zion	66.60	32.37	Unity	141.12	.00	Brownsville	938.94	519.19
Marvell	3,755.03	949.79	Saddle	.00	.00	Waldron 1st	10,923.26	3,118.46	Cabot 1st	12,120.05	4,773.13
Monroe	361.94	107.00	Salem	584.98	38.00	West Hartford	203.18	359.41	Cabot 2nd	986.82	35.00
Moro	921.67	947.00	Spring River	448.38	25.00	Winfield	198.20	15.45	Caney Creek	1,007.60	.00
North Side, Helena	271.86	8.76	Viola	242.88	87.83	Crumpton Mssn.	193.36	.00	Carlisle	11,282.78	3,127.16
Pettys Chapel	451.63	.00	Total	2,349.65	763.92	Misc.	.00	30.19	Chambers	24.00	166.00
Rehoboth	72.00	.00	BLACK RIVER			Total	24,239.70	8,131.81	Cocklebur	178.69	8.60
Snow Lake	.00	.00	Alicia	745.30	80.00	BUCKVILLE			Coy	1,689.85	1,262.24
Turner	1,149.54	565.54	Amagon	60.00	.00	Cedar Glades	325.61	.00	Cross Roads	100.00	.00
West Helena	16,977.02	6,545.42	Banks	5.00	.00	Concord, Aly	13.84	.00	Des Arc	9,528.27	1,701.28
West Helena 2nd	4,833.20	3,038.62	Black Rock	1,970.92	949.85	Mt. Tabor	317.85	120.00	De Valls Bluff	608.86	136.30
Brinkley Mssn.	638.11	36.65	Campbell Station	.00	.00	Rock Springs	385.65	141.41	England 1st	7,372.74	1,229.04
Total	95,295.24	33,516.23	Clear Springs	25.00	125.00	Total	1,042.95	261.41	Hazen	5,630.11	1,139.13
ASHLEY											
Calvary, Crossett	70.00	15.00	College City	1,053.76	722.05	CADDO RIVER			Humnoke	394.86	237.48
Corinth A	484.63	396.00	Diaz	180.00	.00	Amity	446.77	181.55	Immanuel, Carlisle	164.28	433.30
Crossett 1st	38,334.38	11,717.49	Grubbs	563.63	90.00	Black Springs	72.76	.00	Keo	1,341.66	2,388.00
Crossett 2nd	585.66	384.52	Horseshoe	12.90	.00	Caddo Gap	60.00	152.38	Lonoke	12,255.23	5,157.45
Eden	292.51	240.00	Hoxie	1,276.07	88.50	Glenwood	4,099.25	1,072.03	Mt. Carmel	2,455.11	1,368.60
Fellowship	559.00	120.80	Imboden	597.14	2,450.18	Hill Side	.00	.00	New Hope	342.43	.00
Fountain Hill	1,272.91	1,526.19	Immanuel, Newport	1,451.00	606.15	Little Hope	50.00	.00	Oak Grove	100.00	50.00
Gardner	1,177.73	57.00	Jacksonport	386.00	.00	Mt. Gilead	311.46	.00	Old Austin	452.39	224.91
Hamburg 1st	14,758.63	1,917.82	New Hope No. 1	307.84	375.00	Mt. Ida	3,662.35	2,143.23	Pleasant Hill	341.89	35.65
Jarvis Chapel	136.88	265.65	New Hope No. 2	169.36	73.75	Murphy	20.00	.00	Steel Bridge	261.52	62.62
Magnolia	3,420.04	592.79	Newport 1st	14,271.44	4,092.87	Norman	930.25	529.77	Toltec	6,021.14	2,701.61
Martinville	150.95	100.66	Old Walnut Ridge	306.31	141.00	Oak Grove	.00	.00	Ward	1,999.27	748.37
Meridian	248.98	105.60	Pitts	67.09	12.68	Oden	840.00	252.00	Wattensaw	1,489.82	689.75
Mt. Olive	9,041.88	2,197.93	Ravenden	305.72	78.52	Pencil Bluff	634.59	139.20	Mt. Springs Mssn.	581.00	73.00
Mt. Pleasant	739.86	362.50	Sedgwick	209.00	.00	Pine Ridge	40.50	.00	Total	83,092.39	29,049.32
North Crossett	2,285.83	1,480.28	Smithville	1,054.24	132.83	Refuge	84.00	8.34	CARROLL		
Shiloh	43.23	75.00	Spring Lake	1,229.62	424.79	Sulphur Springs	200.00	80.04	Berryville	5,247.50	2,189.98
Temple	5,873.00	4,163.00	Swiftown	515.27	521.85	Total	11,451.93	4,558.54	Bell Eye	792.12	.00
Unity	.00	.00	Tuckerman	813.58	156.00	CALVARY			Eureka Springs	2,775.52	445.05
Misc.	.00	50.00	Walnut Ridge	11,541.07	5,755.42	Antioch	250.00	267.70	Freeman Heights	3,020.13	592.19
Total	79,758.39	26,186.43	White Oak	238.52	.00	Augusta 1st	9,243.61	6,302.07	Grandview	1,263.53	151.77
BARTHOLOMEW											
Antioch	93.16	.00	Baptist Chapel	426.12	.00	Beebe 1st	4,790.00	2,730.00	Green Forest	4,620.55	427.40
Cominto	48.00	.00	Total	39,781.50	16,876.44	Bethany	120.00	.00	Rock Springs	1,373.55	322.89
Corinth B	424.80	24.70	BOONE-NEWTON			Central, Bald Knob	5,627.25	2,528.74	Rudd	419.74	58.19
Eagle Lake	29.40	.00	Alpena	432.30	261.73	Cotton Plant 1st	1,194.70	239.65	Total	19,512.64	4,187.47
Ebenezer	866.72	485.50	Batavia	572.47	95.75	Crosby	220.00	370.00	CENTENNIAL		
Enon	650.03	300.00	Bear Creek Springs	797.41	446.08	El Paso	292.25	64.00	Aberdeen	542.75	180.57
Florence	85.00	66.01	Bellefonte	135.00	.00	Good Hope	228.57	176.00	Almyra	13,739.65	2,714.00
Hermitage	222.33	955.72	Boxley	606.63	586.62	Grace	614.68	867.50	DeWitt	6,000.00	6,287.21
Immanuel, Warren	7,653.46	2,640.95	Burlington	253.84	.00	Griffinville	350.25	25.00	East Side, DeWitt	644.50	93.00
Ladelle	210.32	.00	Cassville	93.77	.00	Higginson	150.00	.00	Gillett	207.39	38.87
Macedonia	154.20	.00	Deer	380.68	151.72	Hunter	771.21	778.13	Gillett 1st	325.80	32.01
Marsden	.00	142.27	Eagle Heights	6,173.00	1,477.65	Judsonia	850.06	237.00	Hagler	50.00	.00
Monticello 1st	9,853.87	4,199.23	Elmwood	51.00	11.77	Kensett	2,100.00	2,182.83	North Maple	1,866.73	609.80
Monticello 2nd	3,466.39	539.78	Emmanuel, Harrison	86.00	348.39	Liberty	1,433.89	982.82	Reydel	208.36	739.00
North Side, Monticello	1,232.79	453.53	Everton	263.00	.00	McCrae	72.00	.00	So. Side, Stuttgart	2,875.74	743.20
Old Union	26.80	.00	Gaither	60.00	16.18	Midway	1,404.57	1,461.19	St. Charles	1,798.33	273.75
Pleasant Grove	50.00	.00	Grubb Springs	442.96	239.11	Morrow	120.00	161.50	Stuttgart 1st	20,491.58	12,505.67
Prairie Grove	60.00	61.49	Harrison 1st	24,881.45	11,170.46	Morton	249.17	192.60	Tichnor	60.00	140.00
Saline	28.29	.00	Hopewell	278.04	82.75	Mt. Hebron	286.90	100.00	Misc.	.00	820.00
Selma	77.80	.00	Jasper	1,400.00	252.42	Pangburn	962.70	.00	Total	48,810.83	25,177.08
Union Hill	60.00	.00	Lead Hill	958.84	661.43	Patterson	146.65	57.76	CENTRAL		
Warren 1st	21,071.43	8,240.32	Marshall	1,113.39	289.95	Pleasant Grove	327.78	166.00	Antioch	717.90	508.64
West Side, Warren	837.61	30.65	New Hope	300.00	25.00	Pleasant Valley	159.99	.00	Benton 1st	23,485.27	13,744.11
Wilmar	814.50	503.39	Northvale	4,029.50	972.38	Raynor Grove	.00	64.10	Bryant 1st Southern	1,399.30	121.93
Misc.	.00	1,200.00	Oregon Flat	597.14	274.35	Rocky Point	540.83	222.50	Buie	258.20	.00
Total	48,016.90	19,843.54	Osage	273.49	25.00	Royal Hill	.00	.00	Calvary, Benton	5,610.78	3,332.42
BENTON											
Bentonville 1st	7,200.00	3,490.31	Parthenon	372.51	34.00	Searcy 1st	23,693.79	6,558.04	Central, Hot Springs	7,830.83	3,543.20
Centerton 1st	751.69	588.00	So. Side, Harrison	179.00	151.24	Searcy 2nd	456.82	459.01	Cross Roads	.00	122.59
Central Ave., Bentonville	537.35	336.44	St. Joe	347.90	.00	Temple, Searcy	2,374.05	531.30	Emmanuel, Hot Springs	668.08	645.79
Decatur	2,223.12	613.88	Union	255.30	179.05	Trinity, Searcy	2,356.36	568.65	Fairdale	586.56	164.58
Garfield	287.15	297.44	Valley Springs	97.50	105.87	Tupelo	274.55	463.50	Faith	268.38	.00
Gentry	10,276.25	3,529.10	Western Grove	3.86	.00	Union Valley	157.30	.00	Gilead	335.91	75.80
Gravette	3,162.98	663.55	Woodland Heights	917.00	105.41	West Point	237.15	127.24	Grand Ave., H. Springs	4,654.75	1,365.00
Gum Springs	624.38	260.96	Total	47,040.86	18,169.31	White Lake	.00	.00	Gravel Hill	527.96	.00
Harvard Avenue	770.00	2,075.51	BUCKNER			Misc.	.00	800.00	Harveys Chapel	2,478.20	890.07
Highfill	1,506.86	1,581.86	Abbott	142.90	.00	Total	62,240.08	29,864.05	Highland Heights	5,173.45	4,245.57
Immanuel, Rogers	5,711.68	2,695.15	Bates	139.17	.00	CAREY			Hot Springs 1st	4,800.00	6,608.66
Lakeview	1,198.01	349.45	Calvary, Booneville	40.00	.00	Bearden 1st	2,768.32	330.28	Hot Springs 2nd	18,060.64	11,724.84
Lowell	1,551.88	170.95	Cauthron	40.00	.00	Bethesda	.00	27.50	Jessieville	728.59	25.43
Mason Valley	650.79	259.94	Cedar Creek	55.00	17.30	Calvary, Camden	878.00	302.20	Lake Hamilton	826.10	1,146.25
Monte Ne	2,460.47	525.00	Clarks Chapel	77.00	.00	Dalark	158.06	25.00	Lakeshore Heights	1,815.15	442.25
Park Street	123.25	105.00	Dayton	367.62	160.00	Eagle Mills	.00	.00	Lake Side	2,262.86	554.23
Pea Ridge 1st	4,675.80	938.74	Denton	.00	.00	Faith	.00	65.00	Lee Chapel	1,583.65	68.78
Pleasant Hill	432.38	.00	Evening Shade	521.88	.00	Fordyce 1st	15,275.23	6,937.59	Lonsdale	332.08	

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Quitman 1st	693.95	1,050.91	Walnut Street	24,793.43	3,315.88	Antioch	276.78	238.00	Harrisburg 1st	6,022.93	874.20
Rose Bud	355.75	1,112.60	Westvale	686.40	25.00	Arkadelphia 1st	17,300.00	8,987.51	Lebanon	499.02	.00
South Side	770.77	117.14	Wood Springs	208.78	28.57	Arkadelphia 2nd	9,634.48	2,091.25	Lepanto	3,425.79	1,573.17
West Side	199.95	495.84	Total	117,876.00	34,541.48	Beech St., Gurdon	4,393.21	2,336.21	Maple Grove	133.79	220.00
Woodrow	.00	.00	NORTH PULASKI			Beirne	1,055.64	449.45	Marked Tree	3,130.87	1,216.90
Misc.	.00	.00	Amboy	14,990.78	3,645.02	Bethel	290.49	487.63	Mc Cormick	30.00	10.00
Total	18,205.22	12,960.58	Baring Cross	30,067.14	5,857.01	Bethlehem	332.82	53.74	Neals Chapel	123.14	72.00
LITTLE RIVER			Bayou Meto	3,030.42	736.54	Boughton	57.31	.00	Neiswander	100.00	100.11
Ashdown	8,914.07	5,079.47	Berea	637.37	504.06	Caddo Valley	60.00	25.00	Pleasant Grove	2,451.34	212.42
Ben Lomond	91.60	.00	Bethany	766.57	257.32	Cedar Grove	255.70	100.00	Pleasant Hill	430.50	95.33
Bingen	300.00	200.00	Calvary, NLR	12,472.40	1,445.30	Center Point	201.00	40.00	Pleasant Valley	734.05	454.54
Brownstown	200.00	112.45	Cedar Heights	1,828.20	441.96	Curtis	980.12	97.00	Providence	335.90	60.17
Central	2,056.59	1,292.15	Central, NLR	9,000.00	1,674.63	De Gray	939.00	270.00	Red Oak	.00	.00
Chapel Hill	82.13	5.00	Chapel Hill	307.55	329.55	East Whelan	23.40	.00	Rivervale	18.00	.00
Columbus	216.66	90.00	Crystal Valley	620.26	577.18	Enmet	60.00	106.35	Trinity	143.98	13.62
Dierks	358.28	25.00	Forty-Seventh St.	2,599.05	617.80	Fairview	.00	.00	Trumann 1st	1,129.15	1,967.62
Foreman	1,639.56	350.90	Grace	2,140.06	599.87	Harmony Hill	300.00	209.25	Tyronza 2nd	4,080.06	1,370.98
Hicks	508.45	83.85	Gravel Ridge	4,251.12	1,574.39	Hearn	.00	.00	Valley View	400.40	90.00
Horatio	599.92	1,074.05	Graves Memorial	1,732.00	250.00	Hollywood	171.50	40.00	Weiner	720.00	70.00
Kern Heights	1,052.97	202.25	Highway	1,800.00	1,970.10	Lakeview	12.50	.00	West Ridge	.00	.00
Liberty	.00	.00	Hilltop	165.23	.00	Marbrook	269.00	.00	Total	29,194.43	10,915.28
Lockesburg	1,597.09	1,310.46	Indian Hills	4,175.78	2,005.79	Mt. Bethel	195.00	.00	VAN BUREN		
Lone Oak	.00	.00	Jacksonville 1st	11,578.25	3,437.68	Mt. Olive	45.00	.00	Bee Branch	300.47	116.75
Mt. Moriah	224.66	240.00	Jacksonville 2nd	4,168.05	998.39	Mt. Zion	96.00	.00	Botkinburg	27.50	.00
Murfreesboro	2,722.15	5,027.27	Levy	29,327.72	7,137.16	Okolona	110.00	.00	Corinth	84.50	.00
Nashville	7,602.07	4,304.61	Marshall Road	7,084.89	1,719.16	Park Hill	2,645.37	1,073.22	Friendship	733.66	101.60
New Home	10.00	25.00	Morrison Chapel	357.82	55.00	Prescott 1st	2,773.89	2,302.34	Lexington	397.35	.00
Oak Grove	408.76	205.76	No. Little Rock 1st	4,230.82	2,206.66	Reader	75.12	.00	Pee Dee	605.00	26.60
Ogden	435.45	200.51	Oakwood	15.00	.00	Richwoods	2,276.11	650.00	Plant	84.05	.00
Ozan	50.00	.00	Park Hill	40,428.45	9,161.24	Shady Grove	75.00	.00	Pleasant Valley	65.00	.00
Ridgeway	2,269.63	1,008.93	Pike Avenue	4,046.86	2,227.27	Shiloh	467.20	398.66	Rupert	428.86	.00
Rock Hill	301.44	.00	Remount	415.34	150.50	South Fork	127.00	.00	Scotland	364.79	40.41
State Line	30.00	.00	Runyan	690.53	130.10	Sycamore Grove	9.06	.00	Shady Grove	124.74	.00
Washington	390.00	30.00	Sherwood	4,319.65	1,787.19	Third Street	1,227.70	383.03	Shirley	273.81	163.00
Wilton	425.20	28.29	Sixteenth St.	255.68	10.00	Unity	300.00	125.00	Standley Memorial	38.85	130.00
Winthrop	422.37	.00	Stanfill	33.00	.00	Whelan Springs	224.78	222.46	Zion	151.07	.00
Total	32,905.05	20,895.95	Sylvan Hills	6,950.34	2,089.73	Total	47,483.37	20,686.10	Fairfield Bay Mssn.	219.69	25.00
MISSISSIPPI			Zion Hill	581.29	116.64	ROCKY BAYOU			Total	3,899.14	603.36
Armored	1,095.90	211.04	Cherokee Village Mssn.	560.61	569.38	Ash Flat 1st	.00	.00	WASHINGTON-MADISON		
Bethany	234.90	.00	Total	208,628.23	54,282.62	Belview	810.00	108.65	Berry Street	2,003.52	645.47
Black Water	354.36	31.00	OUACHITA			Boswell	63.00	.00	Black Oak	300.00	470.25
Blytheville 1st	20,088.98	5,003.54	Acorn	480.53	1,237.83	Calico Rock	775.40	202.00	Brush Creek	1,059.49	344.71
Brinkley Chapel	120.00	67.50	Bethel	32.84	15.70	Dolph	.00	.00	Calvary, Huntsville	453.26	131.78
Brown Chapel	331.58	.00	Board Camp	1,460.22	.00	Evening Shade	429.67	113.72	Caude Avenue	2,041.54	1,182.51
Calvary, Blytheville	2,573.06	320.00	Calvary, Mena	394.13	295.44	Franklin	227.58	113.30	Combs	55.00	.00
Calvary, Osceola	2,066.04	213.94	Cherry Hill	.00	.00	Guion	.00	.00	Elkins	60.00	10.00
Central, Dyess	923.66	75.47	Concord	100.00	162.20	Melbourne	1,500.00	600.00	Elkins 1st	551.38	.00
Clear Lake	772.50	1,139.64	Cove	319.72	88.98	Mt. Pleasant	184.95	100.00	Elmdale	11,729.47	2,678.08
Cole Ridge	1,053.47	125.00	Dallas Ave., Mena	1,897.89	1,013.05	Myron	60.00	.00	Farmington	1,188.64	883.06
Cross Roads	407.37	13.04	DeQueen 1st	7,656.00	7,436.95	Oxford	55.00	.00	Fayetteville 1st	19,793.34	7,603.96
Dell	1,100.29	220.32	Gillham	227.97	403.33	Sage	346.03	60.00	Fayetteville 2nd	20.00	17.00
East Side	814.00	197.00	Grannis	297.55	72.72	Stdney	363.40	377.02	Friendship	158.35	.00
Emmanuel, Blytheville	577.84	52.36	Hatfield	416.12	373.60	Wiseman	219.00	95.00	Hindsville	413.60	287.30
Etawah	15.00	.00	Hatton	240.00	195.00	Zion Hill	130.45	.00	Huntsville	1,304.47	108.00
Gosnell	2,060.61	376.72	Lower Big Fork	97.50	.00	Total	5,204.48	1,769.69	Immanuel, Fayetteville	3,520.12	1,988.31
Joiner	790.53	139.17	Mena 1st	18,224.66	5,608.66	SEARCY			Johnson	1,272.63	308.22
Keiser	692.55	17.44	New Hope	147.75	66.37	Leslie	1,157.71	631.60	Kingston	.00	.00
Leachville	7,815.00	2,466.00	Salem	.00	330.50	Morning Star	194.10	.00	Liberty	1,135.39	419.84
Leachville 2nd	243.78	107.97	Two Mile	21.41	53.74	New Hopewell	128.98	40.50	Lincoln	2,821.62	473.15
Luzora	1,658.13	372.10	Vandervoort	642.42	479.89	Snowball	70.20	.00	New Hope	.00	36.00
Manila 1st	5,063.41	297.33	Wickes	406.69	236.54	TRI-COUNTY			Oak Grove	642.44	48.53
Marys Chapel	219.35	80.90	Yocana	369.56	138.80	Antioch	59.51	.00	Prairie Grove	2,841.61	620.50
Memorial	530.83	317.54	Total	33,432.96	18,209.30	Barton Chapel	348.66	73.50	Providence	1,048.97	6.25
New Harmony	120.00	.00	PULASKI			Burnt Cany.	.00	.00	Ridgeview	380.90	75.00
New Liberty	1,508.00	572.50	Alexander	1,171.19	142.11	Calvary, W. Memphis	8,536.71	3,418.04	Rolling Hills	1,004.56	37.25
New Providence	1,837.00	631.35	Arch View	3,966.40	271.50	Cherry Valley	1,940.58	91.96	Silent Grove	645.02	30.71
Nodena	60.00	.00	Baptist Tabernacle	13,389.94	2,315.75	Colt	120.00	81.38	Sonora	522.60	347.43
Number Nine	240.00	93.03	Barnet Memorial	248.00	.00	Crawfordsville	1,325.62	598.06	So. Side, Fayetteville	229.78	.00
Osceola 1st	17,435.46	5,085.28	Brookwood	100.00	167.24	Earle	7,673.46	3,250.04	Springdale 1st	25,193.93	19,270.55
Ridgecrest	300.00	178.45	Calvary, LR	24,056.10	13,958.68	Emmanuel, Forrest City	286.00	42.50	Spring Valley	507.43	.00
Rosa	.00	.00	Crystal Hill	2,629.54	807.89	Fair Oaks	1,154.94	100.00	Sulphur City	682.00	341.00
Tomato	107.35	.00	Douglasville	480.00	185.00	Faith	.00	.00	University	6,661.37	6,062.85
Trinity	4,937.26	593.46	E. End, Hensley	2,478.67	904.45	Fitzgerald	934.92	542.26	West Fork	1,127.69	495.25
Wardell	240.00	25.00	Forest Highlands	11,963.29	7,374.51	Forrest City 1st	13,383.50	7,213.65	Winslow	1,530.53	872.20
Wells Chapel	.00	.00	Forest Tower	197.80	126.01	Forrest City 2nd	1,754.61	.00	Greenland Mssn.	543.29	14.00
W. Side, Manila	1,425.61	276.95	Garden Homes	553.75	473.76	Fortune	101.45	.00	Total	93,973.94	45,809.16
Whitton	258.52	82.79	Geyer Springs	25,191.88	10,695.48	Goodwin	542.97	19.20	WHITE RIVER		
Wilson	10,524.05	2,821.49	Green Memorial	3,499.57	1,492.81	Harris Chapel	240.00	405.81	Antioch	56.70	54.72
Woodland Corner	178.71	37.00	Hebron	8,450.37	1,936.02	Hydrick	60.00	.00	Bruno	258.67	5.00
Yarbro	1,373.10	552.41	Holly Springs	246.47	613.41	Ingram Blvd.	2,849.28	598.75	Cotter 1st	1,482.76	643.99
Total	92,148.20	22,794.73	Immanuel, LR	83,761.66	101,209.39	Madison	200.00	.00	East Oakland	146.92	35.91
MT. ZION			Ironton	1,849.65	613.41	Marion	3,650.26	770.00	East Side	3,008.64	720.00
Alsop	15.00	.00	Lakeshore Drive	50.00	396.33	Midway	.00	.00	Fassville	805.73	582.25
Bay	2,453.43	750.74	Life Line	23,974.23	5,987.48	Palestine	96.00	35.00	Garrison	196.93	81.00
Bethabara	797.18	.00	Little Rock 1st	15,081.63	23,459.19	Parkin	5,053.38	1,508.16	Henderson	31.06	18.96
Black Oak	1,183.03	130.60	Little Rock 2nd	18,333.33	13,944.36	Pine Tree	88.00	110.71	Hopewell	411.17	89.01
Bono	494.59	177.00	Markham Street	7,490.28	5,285.10	Shell Lake	404.44	91.70	Lone Rock	50.57	12.29
Bowman	982.63	224.09	Martindale	2,115.77	285.28	Tilton	15.90	60.00	Midway	1,536.13	579.75
Brookland	676.51	371.30	Nalls Memorial	1,580.67	121.53	Togo	971.67	582.93	Mountain Home	9,065.90	6,574.67
Buffalo Chapel	37.34	.00	Natural Steps	2,195.90	864.11	Turrell	445.37	57.35	New Hope	458.56	69.20
Caraway	328.81	134.07	North Point	167.18	25.00	Union Avenue	2,312.74	784.88	Norfolk 1st	999	

A new heart and spirit

By Roy V. Cook
Lonoke Baptist Church

International

Feb. 4, 1973

Ezekiel 11:14-21; 36:22-32



Cook

"I can do nothing for you, Tom, you have a very bad heart condition and my knowledge and ability lead me to say I can give you no hope of recovery from your illness." For a third time and from as many surgeons, Tom with his wife Betty felt the

heaviness and experienced the darkness of utility as these weighted words fell on their anxious ears. No hope. Just then, however, the man in the white coat continued, "but I know someone who can help you if you are willing to submit to his care and direction. There is a doctor in a distant city who can give you a new heart and with it a new life." The dazzling light of hope now replaced their darkness. For all the Toms and Bettys the medical miracle of heart transplanting holds forth the beautiful glowing possibility of recovery and happiness.

Just so the passages before us today give a clearer picture of God as the great physician than any other in the Old Testament. Ezekiel previously had to deliver messages of judgement and now he is the bearer of good tidings. Israel could be healed. The promised restoration of Israel has its corollary in the spiritual restoration of man from the bondage of sin and thus becomes quite relevant for our day.

God's message through Ezekiel becomes for us the key that unlocks the door of salvation through Christ.

The problem (11:15-16; 36:17-22)

Israel is sick and in the bondage of slavery in Babylon. They are not only ill because of their personal situation but also because of the ridicule of those who are left behind in the promised land and the jeers of the Babylonians. One group was saying since you have been carried away God doesn't care for you. The other group was saying since this has happened to you your God is not really a God at all. Like Job, Israel knew both personal pain and the jaunting of others. The captivity was the result of Israel's profaning the name of God.

The source of restoration (11:18-20; 36:22-32)

Then comes the passage that anticipates the heart of today's lesson: "I will give them." (11:19a). The scriptures are quite adamant in declaring the

source of restoration as God alone and entirely apart from any merit within the people themselves. No less than 27 times does God use the personal pronoun "I" in 14 of the verses we study in the 11th and 36th chapters of this prophecy. The phrases, "I have scattered, I will be, I will take, I poured out, I exiled, I punished, I am concerned, I will give," bring us face to face with the true source of all help — The Great "I Am."

It is God who says, "I am concerned with the honor of my name and that is the only reason I will help you." Restoration and salvation are of the Lord.

Restoration by reestablishment (36:22-24)

"I will bring you back home again to the land of Israel" is a paraphrase of verse 24 and highlights the element of reestablishment in the restoration process. God assures the captives that he cares enough for them to return them to their former state of place. Although these verses probably have their complete fulfillment yet to be seen, it is a fact that the captives returned to the promised land and the temple was rebuilt. The prophet made it quite clear that God was acting in the exiles' interest and the place that had been lost would be reclaimed. The voice of God declares to both Old and New Testament prodigals: you can come home again.

Restoration by cleansing (36:25)

Another element in restoration is cleansing. Israel not only needed to be forgiven or reestablished she needed washing. Sin not only displaces it defaces. God declares, "I will sprinkle clean water upon you and you shall be clean from all your filthiness."

Holiness means cleanness. Since God is holy His people must be cleansed. Any teaching that minimizes this aspect of a restored life is not true to the Bible and is not, therefore, Christian.

Restoration by renovation (36:26-27)

God would also restore Israel by giving her the vital inward part of life. A corpse may occupy space and be washed but a corpse is not a restored person. For all those willing to submit to the great physician He will give new life. Jesus said to Nicodemus, "Ye must be born again." This is the picture given

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here. Without a new heart, new desires, new affections, new life is impossible. The heart in the scripture is the center or core of all a man is. It includes his mind, will and motivation. Again God comes to say, "I will," and with this "give you a new heart and a new spirit." This change is given in a fourfold way.

1. Negatively, as a removal of the old, stony, hard heart that would not and could not be sensible to higher calls and desires.

2. Positively, as a new heart of flesh. One that is sensitive, sympathetic and open to the voice of the Lord.

3. Causally, its existence being traced to the indwelling of God's Spirit who directs the functions of the heart toward obedience to God's will.

4. Practically, by the evidence of a walk in the paths of righteousness. How God gives us a new heart is a spiritual mystery. But he does it by a miracle of divine grace and that is the glory of Christian salvation.

Restoration of identification (36:28)

God will not only give the exiles new worth by a return, cleansing and revitalization but by once more being known as their God and their being known as His people. The complete process of restoration rested not on Israel's return from Babylon to Palestine but on their return to God himself. Spiritual renewal culminates in the presence of God and real worth is given to man only as he is properly related to God. To be sure there can never be a promised land without the personal presence of God though its streets be of gold and its gates be of pearl. And just as surely there can never be anything but a land of promise when and wherever God is with men.

Results of restoration (36:29-32)

When men are made new by the power and presence of God a whole new existence looms before them.

1. They will be kept from future uncleanness.

2. They will be permanent residents in the land.

3. The land will supply their every need.

4. There will be no more reproach from other people.

5. They will have insight enough to know the evil within themselves.

6. Being ashamed of themselves they will stay close to and keep their eyes on Him who alone is their salvation.

New Life is realized in the gifts of a new heart and a new spirit.

The sin of an easy conscience

By Jim E. Tillman

Higher Education Development



Tillman

Living the Christian Faith in an immoral society is not an easy task. If we are looking for the easy way of life we must first of all dilute the Biblical meaning of "Living the Christian Faith." A starting point for this, too common, practice is to adopt

the "easy conscience" approach to life. This is seen in the attitudes of, "live and let live, mind your own business, nobody is perfect and see nothing, hear nothing and say nothing."

Our friend, the Apostle Paul, was confronted with this "easy conscience bit" from the church at Corinth. The immoral act of the member of the church did not disturb him as much as the "tolerance" of the sin. I feel the very heart of God, is being expressed, in this matter of discipline. Paul reveals a genuine concern for the guilty person, and a far reaching concern for the church guilty of the sin of an easy conscience.

We are prone to ignore the right thing to do out of fear; we are fearful for ourselves and our "pet sins"; we fear to disturb a situation that appears to be peaceful.

Ignores the problem (v. 1-2)

The case of incest that Paul refers to in this section of his letter is not hidden, but a well known fact. The congregation knew of it, the community, and throughout the area, yet it was being ignored. This was a problem within itself. The people outside the Christian family interpret this as a stamp of approval.

In order to ignore "sin in the camp" we put up a smoke screen or camouflage the sin. It seems the Corinthians were well versed in this strategy. The people were "puffed up" in relation to the sin. They knew the man was wrong, but they were proud of their tolerance in the matter. Instead of being sorrowful for the whole thing, they simply prided themselves in the fact that they did nothing.

The description of the emotional response that should come to our hearts in the face of need for disciplinary action is Christ centered. R.C.H. Lenski interprets this response by saying that

we should have "grief over the devil's success, sorry for our congregation because it suffers such disgrace, mourning for the soul of the sinner who has been overwhelmed with sin and guilt."

Yes, the sin of an easy conscience will always try to ignore the problem.

Ignores the person (v. 3-5)

My dad has said to me as a child, "Son, this is going to hurt me more than it does you." After the discipline had been administered, I can hear him say, "this was for your own good."

The Apostle was able to say to this church, "discipline this man for his own good." Allowing people who continue in open rebellion against God to remain in the fellowship of the church is false security for the individual. When we sin, we are tempted to equate man's judgment with God's. In other words, if man will look over our wrongs, surely God will do no less. It is unfair to permit a person to continue "business as usual" regardless of his conduct. The whole thought is to remove him from the fellowship as a last resort that intends to save him. (Matt. 18:15-17).

"The prodigal, separated from his father, came down to the level of swine. That helped eventually to save him. . . We act on a superficial concern for the person when we will not confront our wayward brother.

We need to understand at this point that Paul is desiring the destruction of the flesh, and not the body. G. Campbell Morgan helps us in our understanding of this distinction in saying, "If a man yields himself to the mastery of the evil one on the low level of the flesh, sooner or later that very desire of the flesh withers and perishes and dies, and the man suffers from satiation."

The design of the discipline is to place the person outside of his sense of security within the church. He then will become disgusted with his fleshly conduct. This leads to the ultimate goal, saving the person! ". . . that the spirit may be saved in the day of the Lord Jesus." V. 5b.

Ignores the purpose (v. 6-11)

Practicing the easy conscience sounds broad minded, mature, and sophisti-

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Life and Work

Feb. 4, 1973

I Corinthians 5

cated. Our inspired writer, however, declares that it is the sound of short sightedness. We seem to forget a very simple truth as we continue this "head in the sand" way of living, "a little leaven leaveneth the whole lump."

It should be noted in verse seven that we are to get rid of the "old leaven." Lenski interprets this to refer to the old nature in the lives of the Christians within the fellowship. The reason we do not want to take action is resulting from, "its real source, the old worldly and fleshly disposition that was carried over in our hearts from the former life."

We have a cancerous problem when we ignore the purpose of the Christian life individually and collectively. There is nothing that weakens the power and the testimony of a person or of a church any more than when we do not practice discipline. The sinner is not forgotten in this call for action, on the contrary, it is a call to save them. To shake off the easy conscience, is to strengthen the purpose of Christ for His church within the community.

Conclusion

This is not the first time Paul has written to this church on this subject. (v. 9). The people had taken his former admonition and blown it out of proportion. This was a means to make the principle of no effect and impossible. (v. 10). It is still the same method used today as we say, "you're going to find sin wherever you go, so just ignore it." This letter reaffirms the Christian position and interprets his meaning of the first letter. (v. 11). There is no room for doubt or misunderstanding in the matter as the final statement stands like an eternal flame, "therefore put away from among yourselves that wicked person." (v. 13).

We must not be confused with delicate issues and feel that we are to avoid them simply because they are delicate. Paul states that we are to confront sin "in the name of our Lord Jesus Christ." (v. 4a). We do not have the right to approach a sin problem in any other name. He then goes on to say that we are to deal with these issues in the "power of our Lord Jesus Christ." This gives us a humble, but dynamic base upon which to work.

Each church will have to take this Biblical truth and deal with it within the context of their situation. It is a message that has been neglected.

Before we leave this sin in the context of a church, let us explore one other avenue of thought. We need to be aware of the easy conscience in our personal lives. Let us be careful that we do not ignore the problem, the person, or the purpose within ourselves.

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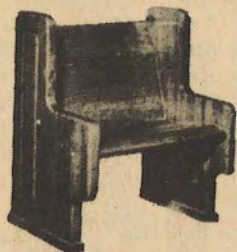
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BOONEVILLE, ARKANSAS

A smile or two

John warned his wife one morning that she should beware of a local speed trap. "A friend of mine," he told her, "got a ticket yesterday for doing 30 in a 25-mph zone."

Later that day, as his wife was checking John's desk for a letter he needed she found a receipt for a traffic ticket. It stated that the driver had paid a fine for disobeying the speed limit in a 25-mph zone. She put the receipt in an envelope and marked it: "For Future Reference." Some weeks later she had reason to remember the receipt. Pouring her husband's coffee she said sweetly, "John, remember that friend of yours who got a ticket for doing 30 on Westlake Ave? Well, guess what? Yesterday his wife got a ticket for the same reason!"

* * *

The job-study man stalked up to two clerks in a government office in Washington. "What do you do here?" he asked one. The clerk, fed up with red tape, buck-passing, forms, and efficiency experts, growled, "I don't do a thing." Silently, the interrogator made a note, then turned to the other clerk. "And what's your job here?" Following his fellow worker's lead, he replied, "I don't do a thing, either." At this, the investigator's face lightened up, "Hmm," he mumbled, "duplication."

* * *

Have you ever watched a disaster in the making? Yesterday the Food Editor of the local newspaper got a phone call. A woman asked "How long should I roast a 22 pound turkey?" The Food Editor said, "Just a minute," and turned to a chart. The woman said, "Thank you," and hung up!

* * *

The grandmother asked the doctor after his long and extensive examination what her chances were of being around to see her youngest grandchild walk down the aisle. "Look, grandma," he said kindly, "let's face it; you're not getting any younger." "Look, doctor," she said, "I don't want to get any younger. Just fix me up so I can get older."

* * *

If they keep on widening our freeways, it may solve our farm surplus problem.

* * *

Today, a wolf at the door means only that there are daughters in residence.

* * *

The "good ole days": When problems could be solved without raising taxes.

Attendance report

January 21, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	59	36	1
Alma, First	266	104	
Alpena	62	34	
Banner, Mt. Zion	25	14	
Bentonville, First	245		3
Bella Vista Mission	24		4
Berryville			
First	157	47	
Freeman Heights	125	63	4
Booneville, First	190	171	1
Camden, First	479	84	4
Cherokee Village Mission	78	40	
Crossett			
First	501	134	1
Magnolia	180	153	5
Mt. Olive	340	197	5
Dermott, Temple	95	61	
Des Arc, First	188	71	
Farmington, First	101	53	4
Forrest City, First	702	206	4
Ft. Smith			
First	1027	353	13
Oak Cliff	158	67	3
Temple	122	56	
Trinity	200	76	
Grandview	80	50	1
Greenwood, First	258	140	
Hampton, First	143	60	
Harrison			
Eagle Heights	246	146	3
Woodland Heights	64	51	1
Helena, First	249	81	
Hope			
Calvary	169	84	
First	496	137	5
Hot Springs			
Leonard Street	68	42	1
Park Place	391	123	
Hughes, First	177	66	
Jacksonville, First	367	73	2
Jonesboro, Central	512	156	3
Lake Village, Parkway	66	40	
Lavaca, First	261	124	
Little Rock			
Crystal Hill	137	78	
Geyer Springs	677	237	2
Lakeshore Drive	106		10
Life Line	577	163	28
Martindale	88	52	
Sunset Lane	193	72	1
Wakefield First	60	44	10
Woodlawn	106	55	
Magnolia, Central	578	247	4
Melbourne, Belview	128	95	
Monticello, Second	193	68	
North Little Rock			
Baring Cross	489	129	1
Calvary	342	143	
Gravel Ridge	203	86	1
Levy	367	117	
Marshall Road	304	113	1
Park Hill	654	168	2
Sylvan Hills	269	120	1
Paragould, East Side	189	92	
Paris, First	314	93	
Pine Bluff			
Centennial	188	74	
East Side	205	124	2
First	647	152	3
Green Meadows	43	36	
Second	123	65	1
South Side	639	151	4
Prairie Grove, First	158	62	
Russellville, Second	177	77	2
Springdale			
Berry Street	101	57	1
Caudle Avenue	107	43	2
Elmdale	325	80	
First	688		5
Van Buren, First	446	181	
Mission	34		
Vandervoort, First	40	31	
Warren			
Immanuel	269	75	
Westside	67	41	
West Helena	225	120	

Southern Baptist datelines

Home Mission Board names missionaries, new town consultant

ATLANTA (BP) — A national consultant in "new town" planning, James Hamblen of Columbia, Md., was among 26 missionaries and missionary associates appointed by the Southern Baptist Home Mission Board during a board of directors meeting here.

Since 1968, Hamblen has been pastor in Columbia, Md., one of 127 "new towns" throughout the nation. A "new town" is a city, planned from its very beginning to be self-supportive—providing the full range of resources and services including social, spiritual, industrial and educational.

As "new town" consultant, Hamblen will represent the board as a member of the inter-religious New Communities Coalition of the Joint Strategy and Action Committee (JASC). He will also be working to provide data concerning relationships with the developers of new towns with other religious groups, alternatives for congregational development and potential forms of ministry in new towns.

Hamblen, a native of Fort Worth, is a graduate of the University of Texas, Austin, and Southwestern Baptist Theological Seminary, Fort Worth. He is a former pastor of several Texas

churches. He and his wife, Beverly, are missionary associates jointly supported by the board and the Baptist Convention of Maryland.

Ten other full missionary appointments were made in addition to two promotions and 12 other missionary associate appointments. They join a missionary force of more than 2,200 working throughout the nation, Puerto Rico and Panama.

Hollis and Eunice Bryant of Calhoun County, Miss., were appointed as missionaries under the joint support of both the Division of Associational Services and the department of church extension of the board and the Alaska Baptist Convention.

Bryant will serve half-time as superintendent of missions and half-time as director of church extension in the Chugach Baptist Association. A graduate of Mississippi College, Clinton, Miss., he received a masters from New Orleans Seminary, and did additional study at Southern Seminary, Louisville, and Southwestern Seminary.

Jimmie and Mary Burton, appointed by the department of church extension and the Colorado Baptist General Convention are serving in Mancos,

Colo., where he is pastor of First Church. A Streetman; Tex., native he is a graduate of East Texas Baptist College, Marshall, Tex., and Southwestern Seminary with additional studies at East Texas State University, Commerce, and University of Colorado, Boulder. Mrs. Burton also attended East Texas Baptist College.

Supported by the SBC Home Mission Board department of church extension and the Baptist Convention of New Mexico, Floyd and Jean Kendall will serve in Capitan, N.M., where he is pastor of First Church. Kendall, a Wagoner, Okla., native, graduated from Oklahoma Baptist University, Shawnee, and Southwestern Seminary. A Missouri native, Mrs. Kendall is a nursing graduate of Arizona State University, Tempe, and attended Southwestern Seminary.

Mrs. Helen Leftwich, whose husband Leonard is superintendent of missions in Effingham, Ill., was appointed by the Division of Associational Services and the Illinois Baptist State Association. Mrs. Leftwich, a San Angelo, Tex., native, is a graduate of Hardin-Simmons University, Abilene, Tex.

Linda Dale Ogburn, appointed by the board's department of Christian social ministries and the Baptist General Association of Virginia, is director of the Baptist Center in Alexandria, Va. A native of Charleston S.C., she completed a nursing degree at Medical University of South Carolina, Charleston and received a masters degree in social work from Southwestern Seminary.



NEW TOWN SPECIALIST — James Hamblen, second from right, was among 26 missionaries and missionary associates appointed by the Home Mission Board recently. Appointed with his wife as missionary associates, Hamblen, pastor in Columbia, Md., will serve as a national consultant in new town planning. Here Hamblen talks with Roy Frisham, far left, executive secretary of the Maryland Baptist Convention, John Saunders, Brotherhood consultant for Maryland, and Warren Rust, far right, HMB metropolitan missions director (Home Mission Board Photo by Everett Hullum)

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