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Arkansas Baptist State Convention

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Baptist Men's Meeting

March 15-16

Calvary Church, Little Rock



MISSION - WHEREVER MAN MEETS MAN. The earth is flat. That's what man said until someone dared to differ. A new perspective was investigated and the world was recognized as round. Maps were drawn and globes were made. As man progressed the face of the globes changed from ancient to modern as knowledge grew. Then the changing stopped! Man had reached the limits of his knowledge.

One day man walked on the moon and looked back at the earth and saw it in a new light. A new concept was born—a moon's eye view of the earth.

Just as man has continued to see the earth in changing perspective so must man's concept of his mission be examined. Whether man meets man on the moon or in the ghetto our concept of man and his mission must be seen in a new and aggressive perspective.

February 7, 1974

Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

Mom Chu's good news from China



Dr. Grant

Loneliness and separation from one's family can be a greater hardship or sacrifice for Christian missionaries than such things as poor climate, sickness, or even physical danger. I was reminded recently of a longer and even more dramatic separation than our missionaries experience. Mrs. Rosemary Chu, better known as "Mom Chu," a dormitory mother for Frances Crawford Hall at Ouachita Baptist University,

has been separated from her parents, a brother, and three sisters in Tsingtao Shantung, China, for more than 23 years. In mid-January Mrs. Chu received her first mail from home since the summer of 1950, when she left her native land and came to the United States by way of Hong Kong and Taiwan. She later married Finley Chu, who became Chairman of the Division of Business at Ouachita. Dr. Chu died of cancer in 1967.

After 23 years of silence she heard from her sister that her family is doing well, including her eighty-three-year-old father. He was the first oriental Lutheran pastor in China, ordained almost 50 years ago. The letter revealed that her brother is a doctor and has his own hospital now.

The girls in Mom Chu's dorm are almost as excited as she is about the good news. They have organized a crash program, under the leadership of Becky Ward, President of the Association of Women Students, to raise enough money to buy round trip plane tickets for Mrs. Chu and her sixteen-year-old daughter Jane, to visit her family. It is strictly a faith venture because there is no assurance yet that they will be granted permission to travel in China. If enthusiasm and excitement are any indication, they will get both the money and the visa.

In her years at Ouachita few people have had a brighter smile than Mom Chu, in spite of the long separation from family and homeland. Today her smile is even brighter. — Daniel R. Grant, President, Ouachita Baptist University.

A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

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After 26 years as executive secretary of the SBC WMU, Miss Alma Hunt will step down. Many SBC leaders paid tribute to her for length of service not equaled by any other chief executive of an SBC-related agency.

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The SBC Committee on Order of Business, headed by a Little Rock pastor, is making plans for a much increased attendance for this year's meeting in Dallas.

Arkansas Baptist

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

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ARKANSAS BAPTIST NEWSMAGAZINE

Attending conventions and conferences



Editor Sneed

Some of our most influential Baptist laymen believe sending pastors and church staff members to conventions, evangelism conferences and training meetings to be a waste of the Lord's money. They simply do not see their church benefiting from such meetings.

Certainly, every congregation has the responsibility of sending tithes and offerings in a way that is pleasing to our Master. The critical question is, then: "Are such meetings worthwhile? Do they actually strengthen the local church?"

All of the best teaching or training meetings — conferences, clinics, workshops, and house parties, have two objectives in common: (1) to suggest methods of emphasizing and improving a certain area of the Lord's work, and (2) to inspire Christians to greater effectiveness in their own church. In most training or teaching sessions, speakers are included on the program who have experienced extraordinary success in the area of particular concern.

Conventions, on the other hand, have as their main purpose the conducting of the Lord's business. Often a single convention determines the major em-

phasis of Baptists in Arkansas or even throughout the entire denomination. Provided, also, are inspiration and words of challenge from some of the best preachers, Bible teachers, and musicians that Southern Baptists have to offer.

This year's SBC will convene in Dallas. Nearly every church can and should send their pastor. Many should consider sponsoring some lay person as well. To find the direction God would have us advance we need representation from all areas of Baptist life. This is an ideal year to begin. The convention is close to us and the program will be of the highest quality.

A congregation interested in growth and development will require trained leadership. A church interested in the business of the Convention will encourage some of its own people to attend. Each church that desires the best in Christian service must engage in these essential aspects of the work.

While needs and available finances vary greatly, we believe that every church can and should do something in these areas. Many churches should immediately re-examine their budget to make these additional provisions for their pastor and staff members. The Lord will bless in relation to our efforts, commitment and faith.

The importance of Christian training

While most of our people would readily agree that they enjoy a good Sunday School lesson, many fail to realize the importance of a well-rounded church educational program. Such a program should be designed to equip the members to cope with every problem which arises in life.

A strong emphasis on teaching is found in the New Testament. Jesus himself was often addressed as Rabbi, meaning teacher. Many believe that of the three names used for Jesus (Physician, Prophet, and Teacher), "teacher" best describes his ministry.

Every aspect of our church life should be designed to teach or evangelize people. Even in "making of disciples" certain knowledge is required. Hence, some teaching must take place. It is well for all preachers, teachers, and directors, to carefully study the methods of Jesus.

First, Jesus' teaching was always **positive**. The ancient teachers of Israel had often used "Thou shalt not"; but this phrase is rarely recorded by Jesus. The tendency of too many leaders is to accentuate the negative, even complaining publicly of those who are absent from the service, creating a sense of failure in the mind of those who are attending.

Jesus was master in use of **object illustrations**. He recognized that truth could usually be best conveyed by appealing to the ear and the eye. Many of his miracles were used as opportunities for teaching. When

he wished to portray the necessity and duty of simple trust, he placed a child in the midst of his hearers.

Another striking characteristic of Jesus' teaching methods was that of **clearness, directness, and simplicity**. This is set forth in some of Jesus' earliest advice to his disciples, as he said "But let your communication be, Yea, yea; Nay, nay . . ." (Matt. 5:37.) Later translations have occasionally obscured certain passages, but originally they were clear.

Jesus always spoke with a note of **authority**. He would often say "Ye have heard it said . . . but I say unto you." Thus, our Master was effective not only because of his personality, but because his authoritative method of presentation met the universal needs of the heart.

Jesus, also, taught to achieve a **goal or objective**. His aim was not so much that men would be able to recite what he had told them, as that they would know how to act and live. His supreme criterion was to change people's actions. Thus, he said "By their fruits ye shall know them." (Matt. 7:20.)

Above all, Jesus was the embodiment of his teaching. He set an **example**. His continual implication was "Follow me." Jesus was the complete and supreme demonstration of what all mankind should be.

A review of the emphasis Jesus placed on teaching should challenge each of us to follow the method of our Master.

I must say it! Kings and priests — all of us

Second in a series



Dr. Ashcraft

One of the most amazing truths of the Bible is the priesthood of the believer. It was here long before the protestant reformation. It may have been discovered or re-discovered by many in the reformation, but it has been held by Baptists as long as there have been Baptists. Baptists do not think of themselves as protestants, nor that their origin dated from the reformation. They have, however been one of the prime proponents of the priesthood of believing Christians. Baptists as leaders among evangelicals in America have incorporated more of the concept of priesthood in their organizational structure than any group of God's people.

This doctrine may have expressed the genius of the Reformation, but it was and is a direct result of the atonement of Jesus Christ which made us kings and priests unto God our Father. (Rev. 1:5-6) Whatever may have been the overall historical achievements of the Reformation, the making of priests of us all was the direct redemptive work of our Lord on Calvary, quite earlier than Luthers reformation. (1 Peter 2:9)

With all of the years behind us the doctrine of

the priesthood of all believers continues to yield revolutionary and controversial insights. Many concepts stem from this amazing truth. Among them are democracy, freedom of religion, freedom of speech, academic freedom, editorial freedom, autonomy, and the practice of direct access to God for every Christian without a human intermediary.

Southern Baptists did not come to first place among evangelicals in America by poor preaching. They earned the number one spot by forceful preaching of all the truth. This includes the doctrine the priesthood of believers and its attendant doctrine of autonomy. In preaching the whole truth nothing is considered above the mind of any believer. Nothing is withheld from any for all are priests, and none are considered above the other. Authoritarian groups will say that this is the most dangerous doctrine ever promulgated among the sons of men, but Baptists will accept it, live with it, work with it, and sustain it as an integral part of God's redemptive work to be preached and proclaimed as fervently as salvation by grace.

"Writing the truth is a sober business, an awesome undertaking. It's an undertaking that calls for wisdom no less than courage, for idealism as well as pragmatism. It begins with the affirmation that life and the world are to be held dear. Yet at the same time it requires us to face a hard historical reality — the reality that unrestrained utterance is the certain route to the loss of freedom." Ralph T. Eubanks

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

The president speaks The 'small church'



Moore

The Arkansas Baptist State Convention consists of some 1200 churches. Most of these are, by traditional standards, "small." "Small" usually refers to membership, attendance or size of building. Such measurements say nothing of the spirit, love and proportionate contribution of these churches to the cause of Christ.

It is unfortunate that another word has not been found to refer to these churches. None of us, elected or employed, in our denomination feel comfortable using the words "small church." Some may feel the designation "small church" means insignificant. Such is not the case.

Most of us have grown up in what we call a small church. God has not come to the point of despising the day of "small things." He is still calling the majority of men for the ministry from the small church. Summer missionaries and career missionaries come in large numbers from the small church. God moves through Bible Schools, revival meetings and Bible studies sponsored by small churches to reach hundreds of people for Christ each year. Prayer warriors continue to move the heart of God to bless our convention in its efforts

of evangelism, missions and education with their chief point of contact being their small church.

The small church often has its problems. Limited leadership or facilities is sometimes a problem. Limited faith and vision is sometimes a problem. Broken fellowship from longstanding grievances often pose a problem. A part of the purpose for the existence of our convention is to help with these problems. It is so often true that the small church will not take advantage of opportunities and activities sponsored by the association or convention that will enlarge its faith, vision and capability. Any church can be a narrow, selfish, fussing, suspicious, defeated group repeatedly waging its wars within while ignoring the lost without; or it can determine that God's church will indeed be "a glorious church without spot or wrinkle."

I cannot feel that God's children on Route 4 are supposed to have poorer preaching, teaching, training or missionary education than those who belong to First Church, Dallas. My experience is that there are a beautiful group of people in every small church who are eager to have a "first class" fellowship and program.

It is no disgrace to be a small church unless you could be a large one. Many large churches are "small" in attitude, spirit and ministry. Many small churches are great. If you are a member of a small church you might help it become large. You can certainly help it become great. — Don Moore, President, Arkansas Baptist State Convention

A recommendation

Since my friend, Rev. Allen McCurry, is retiring soon from the active pastorate I was moved to contact you about him. Brother McCurry was doing the preaching in his first revival when I rededicated my life and surrendered to preach. I had been in a back slidden condition for four years and was refusing the call of God. However, I was leading the singing in a revival at my home community at Aly, Arkansas, in Southwest Yell County. Only one C. C. C. boy was saved, but, since I rededicated my life and surrendered to preach in that revival it was a great revival to me. Since that time Brother Allen and I have been in several other fine revivals.

After I started to Ouachita Baptist College I helped Brother McCurry to get enrolled. He sold his team, all his farming equipment, his crop and everything he could rake and scrape together to pay his farming debts in order to enter Ouachita Baptist College.

God has blessed this man's ministry. He has been a warmhearted, evangelistic pastor and an excellent soul winner. He has done a fine job as pastor of many of our best churches. Churches can be blessed by using this dear man as an interim pastor, or to supply, or to conduct revivals. He is one of our best revival evangelists.

His dear companion, Lillian, has been faithful with him in the work of our Lord through the years. Recently he said, "Brother Jesse, Lillian has always been ready to move when the Lord led me to a church." They have two fine daughters and a son, Truett, who is also an ordained Baptist preacher.

Blessings on you as you continue to do a superb job as editor of our great paper. Jesse S. Reed

Deaths

Vernon Hill, 64, Booneville, died Jan. 9. He was a member of the Glendale.

Ronnie Bennett, 19, Carlisle, died Jan. 19 after a year's illness. He was a member of First Church, Carlisle.

Through the years

Four associates

By Ralph W. Davis

Fourth in a series



Davis

We can thank God for four good associates He has sent to the Church Training Department "through the years." I count these four — Bob Dowdy, R. V. Haygood, James Griffin, and Robert Holley — as very close friends.

Bob Dowdy began as my first associate on Jan. 15, 1954. Just before he finished Southwestern Seminary, I went to Ft. Worth and had an interview with him, and soon after that he moved to Little Rock. During his first week of work he landed in jail because of a car wreck which was due to an illegal turn on his part. I loaned him enough money to pay his fine and get his car fixed. Then during the last week he was with me in August, 1957, when returning from a night engagement in my car, I was stopped for some "minor" infringement of the law and was brought to the police station in the little town and was fined about \$25. I didn't have over \$2.00 with me and Bob Dowdy paid my fine and got me out of jail! During his first week I got him out of jail and during his last week he got me out of jail! He resigned in August, 1957, to become the first man secretary of the Primary work of the Sunday School Board.

R. V. Haygood began as my associate Oct. 1, 1957, and resigned on July 1, 1963, to become superintendent of missions in Pulaski County Association. He later went to the state convention in Indiana where he is now Associate Executive Secretary and Director of Missions in the State Convention of Indiana. R. V. came to me from the pastorate.

During his five and one-half years in our department we had a "TEL" class.

R. V. was Timothy and some of the Eunice's and Lois' were Mrs. Faber Tyler, Mrs. F. F. Hicks, Mrs. Ruth Tolleson, Mrs. Theo James, and Mrs. Charles Davis.

One night R. V. was with me as we drove from Stamps to Texarkana. All at once we were in the midst of at least a dozen mules. How I got through those mules without hitting at least one of them was a miracle. Just as I got through, I came to a stop and R. V. says he heard me saying, "Thank you, Lord. Thank you, Lord."

James Griffin began his work with us in October, 1963, and resigned in July, 1968, to become superintendent of missions in the Concord Baptist Association where he has done an outstanding work. He had previously been educational director in one of the churches of Shreveport. He was a good educational man and worked well with approved workers such as Mrs. Harry Wigger, Mrs. James Dean, Mrs. F. F. Hicks, Mrs. Ralph W. Davis, Mrs. James Griffin, Mrs. Faber Tyler, and Mrs. D. C. McAttee.

One day while James was with me, I locked the keys in my car which was parked on 6th Street. He and my wife took my wife's key and moved the car to another street. When James took me in his car to look for my car, I was ready to call the police. Then I discovered that my own wife and my own associate had pulled such a dirty trick on me!

Bob Holley began with us August 15, 1968. He had been one of our district representatives while he was minister of education at First Church, West Memphis. When I selected him as associate, he was with the Ridgecrest Church, Montgomery, Ala. Bob has done an outstanding work and has been well received all over the state. He was my choice to follow me as secretary of the Church Training Department and was unanimously elected by the Executive Board to become secretary of the department beginning Jan. 1, 1974. We predict great things in the future under his leadership.

For twelve years Mrs. Ruth Tolleson served well as records secretary and field worker. I never knew a more conscientious, loyal, devoted worker than Mrs. Tolleson. She served with us until her retirement.

New subscribers:

Church

Pastor

Association

New budget:

Ruddell Hill, Batesville

Fred Westmoreland Independence

New budget after free trial:

Summit

None

White River

Next week: Keep your shoes shined

When a man raises a garden, he looks out one day and sees the green shoots coming up through the ground and he says "Ah! God has worked His wonders again. There is the life of a plant growing out of the ground." Of course we all know that the gardener prepared the ground, enriched the soil, planted the seed, watered and weeded it waiting for "God to work His wonder."

Whenever a young man surrenders to the call of the ministry, we also are likely to say "Ah! God is at work again." However we cannot help but wonder if, as in the case of the gardener, there is not some preparation that went on before the dramatic moment of the call to preach just as there was preparation before the wonder God wrought when the green shoot came through the ground. At least this has been something that I have wondered about for a long time. Only recently have I gotten some first hand insight into the subject. A candidate for the doctor of ministry degree at Midwestern Seminary is required to write a life history which includes his understanding and philosophy of ministry. Several very strong impressions have come to me during the two years that I have been reading the life histories of the doctor of ministry candidates. I think there are some things very worthwhile, interesting and edifying to be found in these life histories from which all of us could profit.

Certainly there are many differences among the men who are called to the ministry. However there are also many common areas which have appeared so often among the ministers' life histories that they must be looked upon as being significant. Without a doubt there are many conscious influences upon the young minister especially after he reached the college level of training. The influences of a denominational college or religious groups on the college campus, without a doubt, are important at that level. However, the influences which have caught my attention are those influences which happened at a level prior to college experience. These experiences came during the tender years of childhood through adolescence.

Adolescent Christian experiences

The initial Christian commitment is most common during the early adolescent years. Surprisingly enough there is hardly a man whose life history I have read of the doctor of ministry candidates who was converted during his adult years. The most common age for the Christian conversion of these men was nine years of age. There were a few who pointed their initial Christian experience at 10 or 11 years of age but very seldom did one claim an initial

The making of a minister

*By D. C. McCarty
Professor, Midwestern Seminary*

Christian experience prior to nine years of age. They often described that conversion experience as a quite traumatic experience in which they found a load lifted and a peace within themselves.

While it was not universal, it was the common experience that there was a period of lapse or indifference or insensitivity to Christian commitment in the early high school years. This was more intense with some than with others. While with some it was simply a cooling off of religious and spiritual order, with others it also carried with it behavioral problems.

Most of these ministers underwent a kind of spiritual renewal during their high school career. With some it was rather quiet but many of them had quite a shaking experience with this spiritual renewal.

It was described by them in various ways such as rededication, becoming interested in Christian service, developing a devoutness of prayer and devotion for climbing the ladder of holiness. It is interesting how many of these men did find a kind of spiritual renewal during their middle adolescence or late adolescence.

The pastoral image

Most of the doctor of ministry candidates had a strong pastoral image sometime during their grade school or high school years. Some of these men who served as pastoral images were pulpit giants or denominational leaders.

However, there are several who confessed that the man who served as their pastoral image couldn't "preach a lick in the road." However, usually the man who served as the pastoral image took a personal interest in the growing youngster and often even suggested that the Lord might be calling him to the ministry.

Parenthetically, it has been my observation that men who have had a strong pastoral image in their background have had a much stronger sense of being a minister and of a identification as a minister than those who have been without the image. There are even some statistics which show that a significant number of those who drop out of the ministry never had a strong pastoral image while they were growing up. This is probably a responsibility that we as ministers have the influence of which we have not been conscious.

Religious music

The ministers often recall that early childhood was enriched by the singing of religious songs or hymns. Usually they were able to identify a particular religious song or hymn which played a great part in their religious history. These seem to be very important religious and devotional experiences with them. They were often more conscious of the impact of these hymns upon them emotionally than they were even the Scriptures. Even at a very young age it was often the adult hymns which left a great and lasting impression.

Church Influence

Almost universally there was a strong influence of the church in the ministers' early years. They recalled the strong impact of Sunday School, music, worship and social events. One of the tragic things was that often church splits, troubles and bitterness within the church were very cruel problems with which the young boys had to deal.

Also, interestingly enough, most of the ministers were influenced in their childhood and adolescence by more than one denomination. Sometimes it was that their mother and father were members of different denominations. At other times they attended the church most convenient in their community or the church in their community which offered them warmth. When they would move to another community, they sought the church which had warmth rather than the church of a particular denomination.

Interest in church camps

Nearly all of the men had religious experiences connected with church camps, retreats or assemblies. Some of these were local but often the experiences were connected with national assemblies such as Ridgecrest

and Glorieta. Sometimes they answered a call to the ministry at an assembly although this would most often be in a local camp. However, in national assemblies they would find a new sense of direction either in terms of rededication or in terms of a specific ministry vocation calling such as missions.

The making of a minister

It is not a part of our human business to issue a divine call to men and women to enter ministry. However it is not our call to create the spark of life within the vegetables which grow in our garden even though we feel a responsibility and a stewardship to prepare ground and enrich the soil in any way possible. Even God's gift of life within the plants is thwarted and does not bear fruit where He works His wonder in depleted soil or thorn infested ground. Just as we have our human task in gardening, we probably have a human task in enriching the experiences of our children and young people so that the soil has been properly cultivated for God to work His wonder in their lives.

Doran Chester McCarty, an author and former pastor in Missouri, Indiana, and Kentucky, is Director of Supervised Pastoral Ministry and Professor of Theology and Christian Philosophy at Midwestern Seminary, Kansas City, Mo., since 1967. He holds the Th.D. degree from Southern Seminary.



Heads Arizona Baptists

Henry W. Wooten, a former Arkansas pastor, was elected President of the Arizona Southern Baptist Convention at their 45th annual session in Tucson. He has served churches at Lake City, Blytheville, and Batesville. Wooten has studied at Southern Baptist College, Arkansas College, and Arkansas State University.

Southern accent

Christian intellectualism attacks paganism



Dr. Williams

Paul, in his letter to the church at Colossae, as well as the churches at Laodicea and Hierapolis, brings the Christian intellect into sharp conflict with the pagan world. The Hellenistic Greek influence, mixed with the legalism of the Hebrew world, had colored the thinking of the Christians at Colossae, leading to a dangerous mixture of the errors of paganism with the Christian philosophy. Paul sought to refine their thinking to prevent adulteration, which would inevitably lead to nullification of the Christian influence.

This teaching of Paul's should convince modern Christians that the basic errors of modern philosophy, materialism, humanism, and existentialism cannot be amalgamated into the Christian concept of life, nor become compatible with its objectives for human development. Many modern Christians seem to feel that the role of the church is to provide indulgences for modern pagans to escape a Godless destiny. What a tragedy! A relationship to Christ, while the mind is still philosophically pagan, is utterly impossible. Modern pagans, who claim an ecclesiastical hope without becoming Christian in their thinking, are still pagans. Martin Luther would turn in his grave, should he be told of some of the teachings and practices of many Protestant churches today.

Errors of the Roman Christianity, consist of a mixture of Greco-Roman paganism and Judeo-Christian teachings. In addition to this historic mixture, the Roman church has also admitted many errors of other pagan cults from all over the world, until it has become a "crazy quilt" of many colors and designs, showing little similarity to the basic Christian doctrines set forth by Christ and his early followers.

It is quite ironic that Baptists who have long been committed to the task of missionary activity where the Roman influence predominated and although we felt such mixture of pagan and Christian doctrines obviated the possibility of redemption, we now seem to ask so little, or no significant change in the thinking of those we invite to membership in our churches. The average "convert" is asked only if "he be-

lieves in Jesus?" — and little effort is made to determine what he believes about him. Jesus would not approve of such a shallow approach for he said — "even the devils believe and tremble." He also said, "Not all that say unto me Lord, Lord shall enter the Kingdom, but they that do the will of my Father." When an individual presents himself for identification with the Christian fellowship, he must become Christian in basic understanding and commit himself unreservedly to continued growth in Christian knowledge. There is no place in the Kingdom of our Lord for a person who wishes to avail himself of the redemptive blessings of Christ, while he remains pagan in philosophy.

Paul in his letter to the Colossae Christians, advanced Christian intellectualism as being superior to that of the pagan's intellectualism. His approach was quite different from that taken by some today who fight all intellectualism as a means of advancing Christianity. Paul did not ask the Colossians to return to a simplistic position, but instead urged them to advance to a more intelligent position — that of a sound and intelligent Christian maturity. When I hear an appeal toward anti-intellectualism, I cringe with regret. Ignorance will never win the world; nor will the world redeem itself from pagan error. The Christian message is an intelligent message, and appeals to man's intelligence when properly presented. Experience in regeneration comes only when the mind is stirred by the Holy Spirit to an understanding of the redemptive message of God and the hearer in turn commits his entire being to this new concept of God, revealed in his son Jesus Christ, according to the Holy Scriptures. Any experience in conflict that such truth is not Christian and provides no redeeming grace. — H. E. Williams, President-emeritus of Southern Baptist College and Special Officer for Development

News about missionaries

John F. Anthony, missionary to Israel, has received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky. He (address: Box 535, Pine Mountain, Ga. 31822) is a native of Hope, Ark. His wife, the former Connie Goble, was born in Winamac, Ind., and grew up in Mount Ida, Ark. Before they were appointed by the Foreign Mission Board in 1973, he was assistant pastor, First Church, Montgomery, Ala.

Southern Baptists at work in race relations

By Charles V. Petty

The news about Southern Baptists at work in race relations is both good and bad.

First, the good news

There are seven positive contributions which Southern Baptists have made toward encouraging brotherhood, love, and justice.

1. Desegregation. More and more members of minority groups are becoming part of our structures, particularly within our institutions concerned with health-care and higher education. More and more local churches are adopting "open door" policies. Desegregation is the present trend among Baptists at all levels.

2. Ministry to minority groups. The Foreign Mission Board has made us aware that our actions here affected their ministry and credibility in other nations. In like manner the Home Mission Board has been very aggressive in attempting to meet the needs of all Americans; it has conceived and implemented many creative and innovative programs relative to minority groups. The Sunday School Board has printed books and curriculum materials regarding race relations. The Christian Life Commission's voice has been heard on this issue through many media; it has been a consistent reminder that, under God, men are to take their neighbor responsibilities seriously. Most state conventions attempt in specific ways to understand, minister to, and cooperate with minority groups. Across our Convention, church after church has made some attempt to proclaim reconciliation between brothers.

3. Dialogue groups. It is true that talking can be a cop-out. However, it is generally true that talking precedes action. Baptists have provided platforms and forums whereby racial issues can be discussed and evaluated. In some instances Baptists have been the leaders in trying to respond to explosive situations within communities.

4. Materials relative to race. Baptists have published materials which have reminded us of God's requirements in race relations. There have been books, Sunday School and Church Training curricula, mission action guides, music, articles in periodicals, special study materials, tracts, pamphlets, resolutions, recommendations, and policy statements.

5. Confrontation. A fifth positive influence Baptists have made relates to confrontations of the power structures, particularly the political structures. Baptists have been politically involved in a number of racial issues.

6. Prophets. A sixth virtue is that Baptists have their prophets. We have had, and still do have, those who are willing to pay the price to preach the whole gospel.

7. Personal accountability to God. One last virtue: Baptists have strongly supported the presuppositions that each man is personally responsible to his own conscience and to God. If Baptists ever sell out to either the state or to culture, they will have committed idolatry and will have lost the privilege and capacity to be the children of God.

Now for the bad news

Just as there are seven virtues, so there are seven sins.

1. Our first sin is that of apathy. The truth is that many of us don't really care about race relations. We don't care enough to discover the facts; and if we do, our commitment is often not strong enough to override the inevitable resistance to good.

2. Our second sin is timidity. "The Bold Ones" is certainly not a title that can be applied to many Baptists, Baptist churches, or Baptist agencies. Some of our agencies are intimidated by a few racists. It is annoying and depressing that a few can so easily control the larger entity.

3. This timidity surfaces in a related but third and distinct sin: the sin of talk without deeds. Some dialogue is needed; but if we consistently fail to convert talk and concern about race relations into positive actions, then we have failed to be salt and light and leaven.

4. A fourth sin is paternalism. It is a mistake to think that the average Baptist structure relates to minority groups as equals. The truth is that most of us still believe that the white way is the superior way. Our paternalism is also reflected in our gifts to minority groups. Just as we give them unwanted and dated clothing, we have made black churches dumping grounds for unwanted, irrelevant, dated, and unmarketable materials.

5. A related sin is a spin-off of several of the above: by and large, we have hired white people to work with blacks. Greater efforts will have to be made to recruit, employ, and support minority leaders for programs to minorities.

6. A sixth sin is that many Baptists initiate and support programs which promote segregation and racism. One of our most recent sins may be the most serious as far as the welfare of our country is concerned. Across the land racially segregated academies have been created. Tragically, many of these are housed in Baptist churches or created by associations of Baptists. There are still cries of prejudice on some of our educational institutions' campuses. We tolerate and give tacit approval to unbelievable judicial abuses. Our sinful actions are legion.

7. One final sin is that Baptists still stone and kill their prophets. Ask anyone who has been involved. The stories are incredible, the abusive letters, the obscene and threatening telephone calls, the shotgun blasts through living room windows, the retaliation upon innocent children, the loss of a job, extreme difficulty in finding other employment, the alienation of friends, the withdrawal of friendship, the ostracization from denominational life, and the character assassination all make one believe in bad dreams.

Conclusion

One of these days my little boys will go to school. They will study history and the dogs of Selma, the four little dead Baptist Sunday School girls — it will all be there. And my sons will turn to me and ask, "Daddy, when men were striving for justice, when men were trying to be free, when men were asking for others to play fair, when men were dying for basic human rights and dignity, Daddy, where were you?"

How will I answer them?

It may be that you do not have to worry about your children asking you that question. But make no mistake about it, one day your Father will ask you. God will ask, "Where were you when people across the earth were seeking to be free — spiritually and physically. Where were you when the fight for justice was raging?" Your life and the lives of others depend upon how well you answer that question.

Charles V. Petty is Director, Council on Christian Life and Public Affairs, Baptist State Convention of North Carolina. These are excerpts from an address given during the Christian Life Commission conference, "Race: New Directions for a New Day," at Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina, June, 1973.

Staff changes

Eugene Webb, admissions counselor at Southern Baptist College, is currently serving as interim pastor at First Church, Rector.

Ellis A. Stephens, pastor of New Harmony Church, Bartlesville, Okla., since July, 1970, has resigned to become pastor of the Kibler Church, near Alma. Stephens is a graduate of Southern College, Walnut Ridge, and Southwestern College, Bolivar, Mo. He is married to the former Lois Bates. They have 2 children; Steven Ray, 13, and Cheryl Kay, 11.



Stephens



McCurry

Allen T. McCurry, pastor of Cedar Heights, North Little Rock, will retire from the pastorate as of Feb. 25. He also has served churches at Gassville, Perryville, Douglasville, Monticello, Searcy, and Little Rock. McCurry has been superintendent of missions for Perry County, Harmony, and Delta Associations. During his 42 years of preaching he has led in the building programs of nine churches. Under his leadership five young men have surrendered to the ministry. In retirement McCurry will supply, preach revivals and serve as interim pastor. He will live at Plainview.

Wallis Stringer has resigned as pastor of First Church, Norman, to become pastor of Ector Church, Ector, Tex. He has served the Norman church for three years and has been vice moderator of the Caddo River Association for the past two years. Stringer is a graduate of Texas Wesleyan College and Southwestern Seminary.

**Share CHRIST**
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COOPERATIVE PROGRAM

February 7, 1974

Woman's viewpoint Keep them busy

By Iris O'Neal Bowen



Mrs. Bowen

Long before the Corps of Engineers fell prey to my favorite cartoonist with their "Keep Busy" policy, I had decided the best way to keep little fellows out of trouble was to keep them busy.

And since we didn't have the unending supply of educational toys available today, we had to get by with whatever we could find around the house. Very little went into the trash without being cycled and re-cycled. Shoe boxes made delightful doll houses, peep boxes, or crayon and scissors containers. Grocer sacks made good headgear for costume shows in the forms of clown or scare-crow faces and dunce caps.

Newspapers became paper hats with proper folding, and paper hats became drinking cups with another fold or two!

And paper planes! My youngsters have logged many an air mile with their planes, incurring only a minimum of upset what-nots and soup-bowl land-

ings to attest to their lack of safety features.

Card-board boxes? I cannot think of our old tree-shaded lawn on Gaines Street in Little Rock, but what I recall the cardboard train assembled and manned by my eldest three and their friends, John and Paul. They spent hours, even days, taking turns being engineers and firemen, their whoops and hollers, whistles and clickety-clacks comforting sounds to my ever attentive ears.

With so many boxes about the lawn, people were always asking, "Are you getting ready to move?"

"No," I would tell them, "we just like boxes."

I suppose this love for boxes has carried over into the grocery business for me. For years, at the store, I have carried on a constant warfare to keep my menfolk from doing away with boxes.

"Why do you love boxes so much?" Danny asks me in disgust.

"For one thing," I answer, "they hold things — quilts and broken toys, hand-me-downs, groceries, and, oh, yes, puppies and little boys and girls!"

News briefs

• First Church, Gentry, ordained Earl F. Jennings as a deacon in a service Jan. 13. Bedford Jackson, Superintendent of Missions for Benton County Association, led the questioning of the candidate.

• The late Austin J. Kindred, who was serving Sunnyside Church, Rogers, when he retired from the ministry in 1969, donated his library and personal papers to an Indian Baptist Association in Oklahoma. The Muskogee-Seminole-Wichitaw Indian Baptist Association will loan the books to Indian leaders and members.

• Emmanuel Church, Batesville, observed Baptist Men's Day Jan. 20 and had Gerald Meachum and Joe Chumley, laymen from First Church, Batesville as speakers.

• Woodland Heights Church, Harrison, where Sunday School attendance averages less than 100, gave \$670 to the Lottie Moon Christmas Offering. Their goal was set at \$175.

• Pearla Church, near Malvern, will observe the first anniversary of their reorganization on Feb. 24. The Church has been closed for two years. Speakers will be Executive Secretary Charles H. Ashcraft and State Evangelism Secretary

Jesse Reed, both of whom served their first pastorate there.

• Rev. and Mrs. A. D. Kent of Lavaca observed their 55th wedding anniversary Jan. 18. They were married Jan. 18, 1919, at Lavaca. Kent has been pastor of churches in Clear Creek, Concord, and Harmony Associations.

• Lawson Church ordained John F. Dollar as a deacon on Jan. 13. Among those participating in the service were Conway Sawyers, Superintendent of Missions for Liberty Association, and Pastor A. Dale Floyd.

Spring Street completes last scheduled taping

NASHVILLE (BP) — The last scheduled taping of the evangelistic television program, Spring Street, USA, was completed here in January.

No new taping is scheduled unless new funds become available, a Southern Baptist Home Mission Board spokesman said.

The eight half-hour shows taped here bring the total in circulation to 34, televised on stations across the nation.



Evangelism Conference **More facts in photos**

Top left: Between sessions — a conversation between George Domerese (center) and Paul Wilhelm (left.)

Top right: Ernest Mosley speaks on Real-Life renewal.

Left: Barry St. Clair's subject was "Jesus the revolutionary."

Right: Kenneth Threet shared his success in prospecting for prospects.

Below Left: Fellowshiping between Missionary Charles Connor (left) and Evangelist Billy Walker (right.)

Below right: Missionary James Dean (left) and Mrs. Dean share break time with retired missions secretary C. W. Caldwell.



Operation One commitments

Operation One is a three year convention-wide emphasis on increasing mission giving by at least one percent through the Cooperative Program and increasing associational gifts according to local recommendations. In an earlier column 35 churches have been recognized for having submitted a written commitment for a Cooperative Program increase of at least one percent, and, in some cases, considerably more than one percent.

Subsequent to that report additional commitments have been received from the following churches:

- Clarendon, First (Arkansas Valley Association)
- Crossett, First (Ashley County Association)
- Mt. Pleasant (Ashley County Association)
- Gum Springs (Benton County Association)
- Temple (Buckner Association)
- Mt. Ida, First (Caddo River Association)
- Southside (Carey Association)
- Des Arc, First (Caroline Association)
- Toltec (Caroline Association)
- Walnut Valley (Central Association)
- Clarksville, First (Clear Creek Association)
- Eudora (Delta Association)

- Temple, Dermott (Delta Association)
- Elmdale (Washington-Madison Association)
- Immanuel, Fayetteville (Washington-Madison Association)

The above named and those reported earlier represent only a partial list. Other churches will participate in the second or third year of the emphasis, and additional lists will be published periodically as commitments are received.

In some cases a church has made a commitment to increase its Cooperative Program giving but has failed to report it to this office. In several cases the pastor voiced some feeling of modesty on the part of the church or for some other reason did not want to ask for recognition. Nevertheless, it is our sincere desire to give recognition to each church which has participated in this way, and we would urge other churches which have increased their mission giving by at least one percent to let us know.

Certificates of recognition suitable for framing and signed by several denominational personnel have been provided to each church that has submitted such a commitment. — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Church Training

Lack of trained leaders



Holley

About three years ago groups of Baptist leaders met in almost every state to plan the Southern Baptist Convention emphases for 1973-79. Over 600 Southern Baptists from every area and every level of Baptist life participated in these meetings. After

much study and prayer they identified 23 critical issues which they felt are confronting our churches today and listed them in the order of their priority. The critical issue which headed the list was lack of trained leaders. The problem is defined as follows: "Many church organizations are unable to fully staff the positions in their program but also many who are serving seriously lack adequate training."

Not everyone would agree that this is the number one priority in the church but most would place it near the top of any list of church needs. Most

churches have the capability of providing at least a minimum level of training for all of their leaders. However, they may lack some understanding of the materials and approaches available to them.

The Leader Training Seminar to be held at the Baptist Building on Thursday and Friday, February 14-15, should be helpful to pastors, church training directors, leader training directors, or any other person who is responsible for planning and coordinating the leader training program in a church. Mr. Jimmy Crowe from the Church Training Department at the Sunday School Board will direct the Seminar. The Seminar will begin at 10 a.m. Feb. 14 and will end at noon on Feb. 15. The total cost is \$10, which includes registration, conference materials, and a banquet on Thursday night. Please mail a \$2 registration fee to the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203. Don't miss this opportunity to discover ways to enlist and train effective leadership for your church. — Robert Holley

Child Care

A sponsor is . . .

Sponsors are people who care. Arkansas Baptist Home has three different types of sponsors. The clothing sponsor sends \$200 a year to take care of the clothing needs for a particular child. We have special friends who remember Christmas, birthdays, etc., and those special times that are so important to youth, and then we have allowance sponsors who send five dollars monthly to take care of the allowance that each child receives weekly. A child is fortunate if they have all three sponsors, because they are usually well provided for. Sponsors provide a nice Christmas for all our children at Arkansas Baptist Home and we, the staff, are grateful for each one who cares enough to share.

How do the children feel about their sponsors? Here are some quotes:

"My sponsor is like parents away from parents."

"Some people come here that don't have anyone, and when the special times of the year come they wonder if they will be left out, but no, the sponsors always come through."

"My sponsor helps to buy me clothes so I can be neat and pretty."

"She got me a bike for Christmas and I can just imagine how much it cost. That proves she really loves me."

"I feel as though they were personal friends."

"They send my allowance and they love me."

"Having a sponsor shows me someone cares."

"I think I want to be one when I grow up."

"Sponsors are Very Important People" —Mrs. Eula Armstrong, Child Care Worker, Arkansas Baptist Home for Children.

SBC choir festivals slated at Glorieta

NASHVILLE — The 1974 SBC youth choir festivals will be held this summer at Glorieta Baptist Conference Center, Glorieta, N.M.

ALPHA festival will be May 31-June 3, and OMEGA festival June 4-7. Celebrative worship, singing with combined Festival choirs, and the parade of choirs will be highlights of the identical events.

Brochures containing application forms are available by writing to the Director, SBC Youth Choir Festivals, 127 Ninth Ave., No., Nashville, Tenn., 37234.



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

'We are known by the people we graduate'

By Jim E. Tillman, Director

If all goes well, Skylab Astronaut William R. Pogue will be back on earth before Southern Baptists observe "Baptist Seminary, College and School Day," Feb. 17.

Pogue, a graduate of Oklahoma Baptist University, Shawnee, probably will be too involved in debriefing by the National Aeronautics and Space Administration to participate in the annual observance.

But Baptists throughout the Southern Baptist Convention will have the opportunity on that day to brief themselves on the accomplishments and needs of the 54 colleges, six seminaries, four Bible schools and seven academies operated by Southern Baptists in 16 states.

Pogue is only one of some 434,000 graduates of Southern Baptist institutions spotlighted on the special

day in 34,500 churches throughout the Convention.

To encourage thoughtful attention to the merits of Christian education through Baptist institutions, the SBC Education Commission has sent specially-designed packets to all pastors in the SBC with information and suggestions about how they can inform church members.

Besides providing information for use on the special day, the packet graphically highlights names of Baptist school graduates, built around the theme, "We Are Known by the People We Graduate."

The names, ranging from well-known figures to little-known members of society, "represent the dividend Baptist pay to society and the kingdom of God through an investment in Christian education," says Ben C. Fisher, Education Commission executive secretary.

"Perhaps no name on the list is well known throughout the world as is the name of Bill Pogue, who has already taken his stand for Christ," Fisher adds. "But fame is not what counts. It's the impact that Christians everywhere can exercise in their own spheres of influence, however large or small, that will permeate society with the qualities it needs to survive.

"That's what Christian-oriented education is all about."

Church engineer retires with a bang

DALLAS (BP) — The retiring chief maintenance engineer of First Church here went out with a bang during what was intended to be a simple awards ceremony honoring his 47 years of work at the church.

Minutes after 70-year-old Clarence Harris received a plaque and a check, an explosion rocked the building, and a fireball shot out of the smokestack on top of the structure.

Most people in the congregation thought the explosion was on the roof but Harris knew better, pinpointing the boiler room.

Sure enough, one of the 50-year-old cast iron boilers in the Southern Baptist Convention's largest church had exploded when a church worker attempted to light a pilot inside it.

Dallas firemen rushed to the 16,000-member church but took no action since there was no fire damage, according to the *Dallas Times-Herald*.

State Stewardship Clinic

Tuesday, Feb. 26

Lakeshore Drive Church

21 Lakeshore Drive
 Little Rock, Ark.

Featuring
"Effective Stewardship"

* * * *

Sponsored by Stewardship-
 Cooperative Program Department

Arkansas Baptist State Convention

Roy F. Lewis, Secretary



Guest Speaker
N. F. GREER
 Director of Stewardship
 Alabama Baptist State Convention

Two Sessions

Morning
 10:30 - 12:00

Afternoon
 1:15 - 3:50

Other Leaders

Robert Capra
 Delton J. Cooper
 Gary Henson
 Everett Sneed
 Jerry Wilson

Away-from-home Baptists have handbook

ATLANTA — The Chaplains Commission of the Southern Baptist Home Mission Board has produced a new handbook of biblical truths and Baptist beliefs for use by Baptists away from home.

Written by William L. Clark, associate director of the Division of Chaplaincy, "A Guidebook for Baptists Away From Home" is shirt-pocket sized and, in addition to selected scriptures and bylaws, contains brief articles on the Christian church, confessions of faith, the church covenant, the ordinances, the Bible, how to become a Christian, the Christian life, witnessing and stewardship.

Also covered are such subjects as marriage, alcohol and drugs, gambling, where to inquire about attending English language worship services in other countries and a brief outline of a worship service.

Clark, former Air Force deputy chief of chaplains and retired major general, said he produced the booklet because many Baptists through the years had requested help in getting a better understanding of their faith. Many asked for help in sharing their faith and explaining Baptist beliefs to persons they met in their travels.

The guidebook was designed for distribution by Southern Baptist chaplains in the military, hospital or industrial settings. Sample copies will also be sent to home missionaries, state executive secretaries, mission directors and superintendents of missions and churches and denominational agencies for use by Baptists in away-from-home activities.

It is available free through the Chaplains Commission, Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga. 30309

3 NEW CHURCH BUSES IN STOCK NOW

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

State Vacation Bible School Clinic



Vernon

Believing that training is important in any phase of work, we are offering to the associational Vacation Bible School teams a day of training. This trained team will then lead conferences in their association for the local church workers.

The training date will be Feb. 19 at the Pulaski Heights Church, 2200 Kavanaugh, Little Rock. The pre-session fellowship will begin at 9 a.m. with coffee and donuts and the session beginning at 9:30. Those attending should bring a sack lunch. The meeting will adjourn at 3 p.m.

This team will receive help with the joint worship service, and there will be age group conferences. A special feature will be presented by Art Burcham, Baptist Sunday School Board, Nashville, on evangelism in the Vacation Bible School. Burcham will also lead

the general officers section of the conference.

An exciting part of the training will be two conferences which we have given very little emphasis to before. One is "Adult Vacation Bible School," led by Mrs. Charles Morrow of Ft. Smith. The Bible material for Adults is "The Sermon on the Mount." The other special will be led by Ken LaMar, of North Little Rock. He will present Mission Vacation Bible School and Back Yard Bible Club.

The other conference leaders are older youth, Mrs. Anton Uth; younger youth, Freddie Pike; older children, Mrs. Sam Gilson; middle children, Mrs. S. D. Hacker; younger children, Harold Vernon; older preschool, Mrs. James Brettell and younger preschool, Mrs. David George.

A word to the Superintendent of Missions: Enlist your team! Bring them to the training, set the date for your association training school, and pray that this will be a real rewarding time for boys, girls and all who are involved in Vacation Bible School 1974. — Harold Vernon, VBS Consultant

Annual leadership conference

National and Southern Baptists

'Cooperation — God's Way'

(Pastors and laymen and women)

March 1-2

Camp Paron

Speakers

Owen Cooper
President, Southern Baptist Convention

Mrs. Carliss Howard

Sandy Ray
Pastor, Cornerstone Church,
Brooklyn, N.Y.

Mrs. J. A. Hogan
Mrs. Charles Ashcraft

Loren Belt
Director, Work with National
and Southern Baptists in Missouri

Mrs. Pearl Anthony

Make reservations now

Robert Ferguson, Box 550, Little Rock, Ark. 72203

Arkansas Baptist State Convention

CONTRIBUTIONS

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

Notify Charles H. Ashcraft, 525 West Capitol, Little Rock, Arkansas, if any errors are found in this report. Total Contributions Received From Churches By Baptist Family and Child Care Services (Children's Home) During 1973 is reflected in the third column. Notify Johnny G. Biggs, Executive Director, 525 W. Capitol, Little Rock, Arkansas, if errors are found in this report.

| Churches | Cooperative Program | Designated | Child Care | Churches | Cooperative Program | Designated | Child Care | Churches | Cooperative Program | Designated | Child Care | | | | |
|------------------------------------|---------------------|------------|------------|---------------------------------|---------------------|------------|------------|--------------------------------|---------------------|------------|------------|--|--|--|--|
| ARKANSAS VALLEY ASSOCIATION | | | | | | | | | | | | | | | |
| Barton | 3,787.80 | 196.74 | 90.14 | Rogers 1st | 21,288.83 | 8,528.05 | 85.97 | Fellowship | 519.68 | 338.79 | 157.52 | | | | |
| Brickley | 26.40 | 0.00 | 0.00 | Siloam Springs 1st | 18,137.24 | 7,569.01 | 762.30 | Friendship | 43.93 | 14.13 | 14.03 | | | | |
| Brinkley 1st | 10,854.96 | 7,581.72 | 566.96 | Sugar Creek | 353.48 | 23.66 | 0.00 | Hartford 1st | 3,705.00 | 564.00 | 25.00 | | | | |
| Broadmoor | 716.12 | 76.40 | 0.00 | Sulphur Springs | 166.90 | 176.62 | 118.32 | Haw Creek | 888.45 | 0.00 | 208.00 | | | | |
| Chatfield | 0.00 | 0.00 | 10.00 | Sunny Side | 3,464.45 | 333.37 | 117.29 | Hon | 203.57 | 0.00 | 10.02 | | | | |
| Clarendon | 3,871.87 | 1,152.89 | 100.00 | Trinity, Rogers | 361.56 | 62.05 | 36.58 | Huntington | 225.31 | 58.70 | 42.22 | | | | |
| Elaine | 16,575.31 | 1,506.95 | 500.00 | Twelve Corners | 286.30 | 423.00 | 50.00 | Ione | 755.50 | 42.10 | 23.66 | | | | |
| Friendship | 424.07 | 60.00 | 0.00 | Total | 96,484.92 | 35,356.20 | 3,011.62 | James Fork | 417.10 | 482.02 | 75.43 | | | | |
| Helena 1st | 18,450.86 | 4,831.93 | 538.56 | BIG CREEK ASSOCIATION | | | | | | | | | | | |
| Hughes | 5,550.00 | 4,473.88 | 600.00 | Cherokee Village | 1,209.92 | 1,247.10 | 0.00 | Long Ridge | 60.00 | 68.00 | 25.00 | | | | |
| Lakeshore | 0.00 | 0.00 | 0.00 | County Line | 0.00 | 15.00 | 15.00 | Mansfield | 3,191.52 | 1,261.33 | 236.66 | | | | |
| Lambrook | 1,161.37 | 144.36 | 20.83 | Elizabeth | 24.00 | 0.00 | 4.65 | Midland | 1,234.03 | 52.77 | 90.80 | | | | |
| Lesla | 3,620.76 | 483.90 | 241.64 | Enterprise | 139.11 | 40.00 | 40.00 | New Home | 0.00 | 507.00 | 0.00 | | | | |
| Marianna 1st | 12,150.00 | 4,839.57 | 292.00 | Flora | 118.30 | 0.00 | 41.50 | New Providence | 143.81 | 0.00 | 0.00 | | | | |
| Marvell | 3,676.86 | 886.81 | 0.00 | Gum Springs | 36.00 | 48.00 | 5.00 | Parks | 445.55 | 221.79 | 55.79 | | | | |
| Monroe | 416.15 | 5.39 | 0.00 | Mammoth Spring | 609.12 | 0.00 | 50.00 | Pleasant Grove No. 2 | 95.00 | 20.00 | 75.00 | | | | |
| Moro | 1,000.20 | 1,006.00 | 300.00 | Mt. Zion | 61.05 | 37.20 | 0.00 | Pleasant Grove No. 3 | 48.25 | 0.00 | 0.00 | | | | |
| North Side, Helena | 275.00 | 0.00 | 0.00 | Saddle | 39.47 | 0.00 | 0.00 | Shiloh | 351.14 | 18.00 | 58.23 | | | | |
| Pettys Chapel | 388.66 | 40.80 | 50.00 | Salem | 604.95 | 93.40 | 50.00 | Temple, Waldron | 10.00 | 10.00 | 35.00 | | | | |
| Rehobeth | 90.00 | 45.30 | 45.30 | Spring River | 492.26 | 0.00 | 44.89 | Union Hope | 737.78 | 145.01 | 50.00 | | | | |
| Snow Lake | 0.00 | 0.00 | 0.00 | Viola | 330.88 | 236.99 | 40.00 | Unity | 189.90 | 45.10 | 50.00 | | | | |
| Turner | 1,021.83 | 415.92 | 84.67 | Total | 3,665.06 | 1,717.69 | 291.04 | Waldron 1st | 147.37 | 20.00 | 190.85 | | | | |
| West Helena | 20,011.57 | 6,758.31 | 52.25 | BLACK RIVER ASSOCIATION | | | | | | | | | | | |
| West Helena 2nd | 4,762.10 | 2,216.02 | 150.50 | Alicia | 694.31 | 548.05 | 100.00 | West Hartford | 10,624.09 | 1,591.65 | 391.80 | | | | |
| Broadmoor Mission | 0.00 | 0.00 | 21.40 | Amagon | 100.00 | 0.00 | 0.00 | Winfield | 229.49 | 920.02 | 331.13 | | | | |
| Total | 108,831.89 | 36,222.89 | 3,724.31 | Banks | 0.00 | 0.00 | 0.00 | Crumpton Mission | 171.60 | 0.00 | 88.99 | | | | |
| ASHLEY ASSOCIATION | | | | | | | | | | | | | | | |
| Calvary, Crossett | 380.00 | 0.00 | 0.00 | Black Rock | 2,110.04 | 736.75 | 201.45 | Misc. | 349.76 | 0.00 | 0.00 | | | | |
| Corinth A | 582.74 | 272.51 | 200.00 | Campbell Station | 0.00 | 0.00 | 0.00 | Total | 26,147.26 | 6,905.12 | 2,816.37 | | | | |
| Crossett 1st | 37,338.50 | 11,131.02 | 576.88 | Clear Springs | 0.00 | 135.00 | 0.00 | BUCKVILLE ASSOCIATION | | | | | | | |
| Crossett 2nd | 140.93 | 313.84 | 25.00 | College City | 872.18 | 637.00 | 0.00 | Cedar Glades | 416.67 | 0.00 | 0.00 | | | | |
| Eden | 516.46 | 260.00 | 26.50 | Diaz | 120.00 | 0.00 | 7.00 | Concord, Aly | 35.00 | 0.00 | 0.00 | | | | |
| Fellowship | 485.00 | 123.50 | 50.00 | Grubbs | 539.46 | 2.50 | 75.11 | Concord, Aly | 245.92 | 75.00 | 20.00 | | | | |
| Fountain Hill | 1,511.77 | 1,251.29 | 299.51 | Horseshoe | 41.49 | 0.00 | 25.00 | Rock Springs | 341.51 | 28.93 | 28.93 | | | | |
| Gardner | 1,167.85 | 0.00 | 57.00 | Hosie | 1,320.00 | 782.91 | 137.85 | Total | 1,039.10 | 103.93 | 48.93 | | | | |
| Hamburg 1st | 14,711.12 | 1,540.13 | 0.00 | Imboden | 691.98 | 2,795.25 | 156.08 | CADDO RIVER ASSOCIATION | | | | | | | |
| Jarvis Chapel | 231.98 | 356.98 | 0.00 | Immanuel, Newport | 2,245.00 | 816.04 | 175.00 | Amity | 471.00 | 150.00 | 100.87 | | | | |
| Magnolia | 4,907.80 | 1,332.25 | 61.00 | Jacksonport | 406.00 | 0.00 | 25.00 | Black Springs | 60.00 | 0.00 | 25.00 | | | | |
| Martinsville | 232.02 | 127.62 | 8.00 | Murphys Corner | 0.00 | 0.00 | 0.00 | Caddo Gap | 55.00 | 161.87 | 73.39 | | | | |
| Meridian | 427.86 | 115.20 | 50.00 | New Hope No. 1 | 269.35 | 150.00 | 25.00 | Glenwood | 4,336.01 | 1,843.21 | 351.21 | | | | |
| Mt. Olive | 11,310.00 | 2,309.48 | 187.60 | New Hope No. 2 | 158.94 | 73.75 | 17.88 | Hill Side | 0.00 | 0.00 | 0.00 | | | | |
| Mt. Pleasant | 1,021.91 | 411.41 | 30.00 | Newport 1st | 14,931.09 | 4,521.71 | 493.80 | Little Hope | 0.00 | 0.00 | 0.00 | | | | |
| North Crossett | 2,179.62 | 1,233.32 | 0.00 | Old Walnut Ridge | 204.36 | 207.50 | 26.50 | Mt. Gilead | 192.90 | 27.42 | 0.00 | | | | |
| Sardis | 35.00 | 0.00 | 35.00 | Pitts | 59.78 | 30.48 | 17.92 | Mt. Olive | 4,584.59 | 2,296.21 | 0.00 | | | | |
| Shiloh | 393.55 | 109.40 | 100.00 | Ravenden | 316.16 | 29.25 | 42.78 | Mt. Olive | 108.29 | 101.26 | 0.00 | | | | |
| Temple | 9,346.02 | 3,373.27 | 300.00 | Redwick | 218.50 | 41.00 | 73.00 | Murphy | 0.00 | 0.00 | 0.00 | | | | |
| Unity | 0.00 | 0.00 | 0.00 | Smithville | 1,418.73 | 672.82 | 79.99 | Norman | 1,192.25 | 504.18 | 199.81 | | | | |
| Total | 86,640.13 | 24,261.22 | 2,006.49 | Spring Lake | 1,003.86 | 411.52 | 0.00 | Oak Grove | 0.00 | 0.00 | 0.00 | | | | |
| BARTHOLOMEW ASSOCIATION | | | | | | | | | | | | | | | |
| Antioch | 80.00 | 78.30 | 0.00 | Swifton | 644.57 | 557.88 | 65.07 | Oden | 770.00 | 285.00 | 50.00 | | | | |
| Cominto | 0.00 | 0.00 | 0.00 | Tuckerman | 840.00 | 181.00 | 163.50 | Pencil Bluff | 706.25 | 333.00 | 48.55 | | | | |
| Corinth B | 264.08 | 20.85 | 41.00 | Walnut Ridge 1st | 12,344.94 | 6,204.17 | 382.52 | Pine Ridge | 20.00 | 0.00 | 10.00 | | | | |
| Eagle Lake | 14.86 | 0.00 | 0.00 | White Oak | 352.48 | 221.00 | 135.00 | Refuge | 77.00 | 0.00 | 0.00 | | | | |
| Ebenezer | 839.99 | 429.50 | 52.04 | Baptist Chapel | 345.44 | 0.00 | 0.00 | Sulphur Springs | 213.82 | 109.97 | 16.00 | | | | |
| Enon | 828.52 | 110.80 | 41.65 | Total | 42,228.66 | 19,755.58 | 2,424.45 | Total | 12,787.11 | 5,812.12 | 874.83 | | | | |
| Evance | 77.00 | 35.00 | 54.89 | BOONE-NEWTON ASSOCIATION | | | | | | | | | | | |
| Hermitage | 689.02 | 1,391.25 | 102.27 | Alpena | 880.10 | 247.61 | 100.00 | Antioch | 250.00 | 150.00 | 150.00 | | | | |
| Immanuel, Warren | 8,913.86 | 2,523.58 | 179.91 | Batavia | 614.39 | 364.62 | 53.01 | Augusta 1st | 12,771.74 | 5,604.60 | 600.00 | | | | |
| Ladelle | 187.77 | 0.00 | 0.00 | Bear Creek Springs | 1,042.33 | 441.89 | 168.43 | Beebe 1st | 6,949.42 | 3,373.05 | 340.00 | | | | |
| Macedonia | 148.72 | 0.00 | 200.00 | Bellefonte | 75.00 | 70.00 | 0.00 | Bethany | 130.00 | 0.00 | 25.00 | | | | |
| Marsden | 0.00 | 0.00 | 0.00 | Boxley | 689.57 | 470.50 | 0.00 | Central, Bald Knob | 5,539.50 | 2,928.89 | 530.45 | | | | |
| Monticello 1st | 11,539.09 | 5,381.91 | 660.20 | Burlington | 271.94 | 100.00 | 43.93 | Cotton Plant 1st | 845.65 | 257.50 | 0.00 | | | | |
| Monticello 2nd | 4,846.92 | 860.70 | 84.27 | Cassville | 117.80 | 0.00 | 50.00 | Crosby | 200.00 | 160.00 | 79.00 | | | | |
| North Side, Monticello | 1,197.58 | 460.47 | 204.89 | Deer | 384.17 | 208.97 | 55.00 | El Paso | 300.00 | 20.00 | 74.12 | | | | |
| Old Union | 42.00 | 0.00 | 6.00 | Eagle Heights | 7,076.00 | 1,685.27 | 104.97 | Geod Hope | 209.72 | 157.00 | 44.31 | | | | |
| Pleasant Grove | 70.00 | 0.00 | 25.00 | Elmwood | 72.00 | 166.54 | 38.00 | Grace | 699.45 | 528.45 | 111.65 | | | | |
| Prairie Grove | 74.60 | 67.08 | 18.57 | Emmanuel, Harrison | 143.69 | 388.04 | 57.00 | Gregory | 385.00 | 500.00 | 40.00 | | | | |
| Saline | 37.10 | 0.00 | 0.00 | Everton | 335.00 | 0.00 | 32.00 | Griffithville | 150.00 | 0.00 | 0.00 | | | | |
| Selma | 63.61 | 0.00 | 2.00 | Gaither | 62.84 | 16.18 | 21.00 | Higginson | 953.31 | 871.64 | 157.50 | | | | |
| Union Hill | 60.00 | 0.00 | 73.01 | Green Forest | 4,894.22 | 782.33 | 0.00 | Hunter | 937.65 | 313.75 | 31.46 | | | | |
| Warren 1st | 22,445.82 | 7,818.93 | 236.10 | Grubb Springs | 505.56 | 268.27 | 24.73 | Judsonia | 1,645.98 | 2,596.65 | 0.00 | | | | |
| West Side, Warren | 720.08 | 52.85 | 48.47 | Harrison 1st | 24,550.46 | 12,885.95 | 482.00 | Kensett | 1,468.94 | 1,223.09 | 257.65 | | | | |
| Wilmar | 755.56 | 601.38 | 32.00 | Hopewell | 234.96 | 341.00 | 75.00 | Liberty | 0.00 | 0.00 | 0.00 | | | | |
| South Side Mission | 26.19 | 0.00 | 0.00 | Jasper | 1,885.05 | 359.42 | 180.00 | McCroy | 1,919.37 | 1,675.50 | 97.49 | | | | |
| Total | 53,922.37 | 19,832.60 | 2,062.27 | Lead Hill | 606.05 | 697.87 | 75.00 | McRae | 120.00 | 617.83 | 116.00 | | | | |
| BENTON ASSOCIATION | | | | | | | | | | | | | | | |
| Bella Vista | 966.28 | 127.50 | 0.00 | Marshall | 1,616.04 | 327.00 | 29.67 | Midway | 60.00 | 16.25 | 40.00 | | | | |
| Bentonville 1st | 7,200.00 | 3,146.14 | 397.14 | New Hope | 380.00 | 175.00 | 50.00 | Morrow | 120.00 | 467.00 | 236.20 | | | | |
| Centerton 1st | 1,367.28 | 816.00 | 39.26 | Northvale | 4,213.30 | 1,213.57 | 0.00 | Morton | 168.52 | 161.55 | 26.55 | | | | |
| Central Ave., Bentonville | 1,031.72 | 692.29 | 26.96 | Omaha | 383.58 | 435.00 | 0.00 | Mt. Hebron | 416.17 | 0.00 | 0.00 | | | | |
| Decatur | 2,700.22 | 716.65 | 20.00 | Oregon Flat | 1,205.52 | 385.20 | 75.00 | Pangburn | 1,342.05 | 337.87 | 38.40 | | | | |
| Garfield | 442.87 | 390.69 | 60.00 | Osage | 218.18 | 0.00 | 100.00 | Patterson | 277.14 | 115.52 | 66.66 | | | | |
| Gentry | 11,077.80 | 4,194.71 | 653.05 | Parthenon | 1,665.75 | 409.02 | 0.00 | Pleasant Grove | 293.67 | 110.00 | 53.92 | | | | |
| Gravette | 623.64 | 350.00 | 23.00 | Rock Springs | 209.68 | 160.35 | 5.00 | Pleasant Valley | 174.61 | 0.00 | 0.00 | | | | |
| Harvard Avenue | 4,151.38 | 1,162.42 | 45.00 | South Side, Harrison | 313.42 | 107.80 | 22.50 | Raynor Grove | 0.00 | 10.00 | 0.00 | | | | |
| Higfield | 1,588.65 | 1,734.93 | 20.39 | Union | 343.76 | 700.00 | 49.60 | Rocky Point | 433.94 | 178.00 | 120.86 | | | | |
| Immanuel, Rogers | 6,819.65 | 2,306.36 | 153.31 | Valley Springs | 105.00 | 176.45 | 25.00 | Searcy 1st | 23,533.46 | 7,639.92 | 334.41 | | | | |
| Lakeview | 1,207.27 | 27.00 | 25.02 | Woodland Heights | 1,118.87 | 146.55 | 0.00 | Searcy 2nd | 492.10 | 470.52 | 105.34 | | | | |
| Lowell | 1,506.55 | 147.27 | 125.00 | Total | 56,645.12 | 23,754.58 | 1,916.84 | Temple, Searcy | 4,297.06 | 550.88 | 275.00 | | | | |
| Mason Valley | 707.57 | 301.75 | 97.54 | BUCKNER ASSOCIATION | | | | | | | | | | | |

| Churches | Cooperative Program | Designated | Child Care | Churches | Cooperative Program | Designated | Child Care | Churches | Cooperative Program | Designated | Child Care |
|----------------------------|---------------------|------------|------------|---------------------------------|---------------------|------------|------------|--------------------------------|---------------------|------------|------------|
| St. Francis | 1,002.00 | 1,038.87 | 167.84 | Pisgah | 228.12 | 47.51 | 28.06 | Ashdown | 9,886.17 | 4,635.72 | 122.50 |
| Tipperary | 283.68 | 120.00 | 00.00 | Red River | 150.00 | 00.00 | 18.59 | Ben Lomond | 94.93 | 79.19 | 17.30 |
| Total | 17,058.31 | 10,272.90 | 914.45 | Rocky Mound | 108.00 | 00.00 | 50.00 | Birgen | 300.00 | 230.00 | 100.00 |
| GREENE ASSOCIATION | | | | Shiloh Memorial | 1,770.61 | 387.13 | 00.00 | Brownstown | 100.00 | 00.00 | 50.00 |
| Alexander | 683.19 | 86.51 | 55.22 | South Texarkana | 733.21 | 50.07 | 00.00 | Central, Mineral Springs | 2,814.51 | 2,186.85 | 31.35 |
| Beech Grove | 173.85 | 323.00 | 30.00 | Spring Hill | 487.27 | 00.00 | 13.50 | Chapel Hill | 50.00 | 00.00 | 15.00 |
| Bethel Station | 48.00 | 00.00 | 25.00 | Stamps 1st | 6,082.39 | 4,192.18 | 822.61 | Columbus | 575.73 | 190.25 | 59.82 |
| Big Creek | 18.00 | 00.00 | 60.00 | Silverino | 240.00 | 56.55 | 80.50 | Diarks | 609.88 | 38.54 | 00.00 |
| Brighton | 112.00 | 121.00 | 75.00 | Tennessee | 665.32 | 281.47 | 114.80 | Foreman | 1,155.04 | 582.25 | 31.63 |
| Broms Chapel | 1,402.36 | 332.41 | 96.09 | Trinity | 6,089.47 | 2,537.41 | 57.86 | Hicks | 684.08 | 175.00 | 00.00 |
| Calvary, Paragould | 2,160.90 | 346.14 | 90.30 | W. Side, Magnolia | 782.28 | 276.69 | 15.04 | Horton | 799.92 | 2,389.23 | 1,080.89 |
| Central Hill | 1,758.90 | 525.71 | 60.00 | North East Chapel | 1,852.82 | 1,067.95 | 00.00 | Kern Heights | 1,242.51 | 389.33 | 79.10 |
| Clarks Chapel | 275.00 | 294.36 | 50.00 | Total | 151,818.53 | 83,533.83 | 6,326.61 | Liberty | 1,859.15 | 00.00 | 00.00 |
| Delaplaine | 138.36 | 00.00 | 118.26 | INDEPENDENCE ASSOCIATION | | | | Lockesburg | 1,859.15 | 1,388.46 | 301.00 |
| E. Side, Paragould | 3,737.90 | 1,539.54 | 00.00 | Batesville 1st | 8,970.00 | 6,004.50 | 368.60 | Lone Oak | 67.50 | 15.00 | 00.00 |
| Fairview | 141.22 | 00.00 | 00.00 | Calvary, Batesville | 12,341.69 | 5,978.66 | 50.44 | Mt. Moriah | 128.29 | 253.34 | 00.00 |
| Finch | 508.09 | 471.82 | 186.71 | Calvary, Timbo | 397.48 | 77.50 | 00.00 | Murfreesboro | 2,734.10 | 3,886.25 | 128.00 |
| Fontaine | 35.00 | 00.00 | 30.00 | Cord | 912.00 | 582.34 | 00.00 | Nashville | 9,929.38 | 5,542.42 | 181.00 |
| Immanuel, Paragould | 3,171.24 | 1,020.63 | 125.00 | Cushman | 84.00 | 48.22 | 10.00 | New Home | 10.00 | 15.00 | 00.00 |
| Lafe | 51.00 | 00.00 | 68.00 | Desha | 861.62 | 514.43 | 00.00 | Oak Grove | 446.08 | 89.50 | 41.00 |
| Lake Street | 120.00 | 52.85 | 32.00 | E. Side, Cave City | 561.71 | 305.00 | 24.80 | Ogden | 412.95 | 206.16 | 203.89 |
| Light | 305.33 | 59.97 | 59.97 | Emmanuel, Batesville | 1,689.76 | 525.53 | 00.00 | Ozan | 00.00 | 00.00 | 00.00 |
| Marmaduke | 825.10 | 220.50 | 47.66 | Floral | 1,539.65 | 1,027.16 | 167.35 | Ridgeway | 2,256.81 | 952.09 | 00.00 |
| Mounds | 377.85 | 52.00 | 60.15 | Marcella | 224.60 | 259.57 | 29.57 | State Line | 469.24 | 00.00 | 125.71 |
| Mt. Hebron | 69.99 | 00.00 | 53.55 | Mountain View | 4,907.88 | 2,387.95 | 160.00 | Washington | 330.00 | 35.00 | 00.00 |
| New Friendship | 526.55 | 262.90 | 50.00 | Mt. Zion | 463.00 | 228.00 | 84.00 | Wilton | 505.66 | 150.53 | 79.71 |
| New Liberty | 96.00 | 00.00 | 00.00 | Pilgrims Rest | 700.77 | 429.00 | 23.00 | Winthrop | 685.15 | 00.00 | 00.00 |
| Nutts Chapel | 520.46 | 224.00 | 100.00 | Pleasant Plains | 339.93 | 131.17 | 00.00 | Total | 38,067.08 | 23,430.10 | 2,647.90 |
| Oak Grove | 766.67 | 274.25 | 37.49 | Rehoboth | 713.67 | 355.57 | 87.27 | MISSISSIPPI ASSOCIATION | | | |
| Paragould 1st | 34,881.04 | 11,608.97 | 845.25 | Rosie | 2,116.15 | 424.57 | 320.68 | Armored | 1,603.93 | 220.53 | 85.00 |
| Pleasant Valley | 15.00 | 24.00 | 00.00 | Salado | 2,144.78 | 471.39 | 60.50 | Bethany | 261.17 | 00.00 | 19.25 |
| Robbs Chapel | 370.00 | 265.00 | 100.00 | Sulphur Rock | 362.77 | 200.50 | 150.00 | Black Water | 459.76 | 00.00 | 00.00 |
| Rock Hill | 00.00 | 00.00 | 00.00 | West Batesville | 151.43 | 28.00 | 00.00 | Blytheville 1st | 49,878.85 | 4,786.65 | 760.58 |
| Stanford | 360.00 | 00.00 | 57.40 | White River | 175.65 | 115.63 | 85.00 | Brinkley Chapel | 120.00 | 70.00 | 00.00 |
| Stonewall | 00.00 | 00.00 | 37.75 | North Side Mission | 489.62 | 00.00 | 14.20 | Brown Chapel | 279.55 | 57.15 | 75.52 |
| Third Avenue | 75.00 | 14.00 | 37.75 | Total | 49,500.09 | 27,800.22 | 2,112.33 | Calvary, Blytheville | 3,186.42 | 606.33 | 13.16 |
| Unity | 240.00 | 198.52 | 144.00 | LIBERTY ASSOCIATION | | | | Calvary, Osceola | 2,400.35 | 242.89 | 00.00 |
| Vines Chapel | 15.00 | 00.00 | 88.88 | Buena Vista | 726.05 | 83.04 | 53.00 | Central, Dyess | 1,235.00 | 1,503.53 | 64.74 |
| Walcott | 2,115.39 | 260.86 | 101.05 | Caledonia | 270.00 | 193.50 | 75.00 | Clear Lake | 930.00 | 1,117.68 | 00.00 |
| Walls Chapel | 00.00 | 8.80 | 203.55 | Calion | 1,858.70 | 1,102.15 | 83.35 | Cole Ridge | 1,319.64 | 14.00 | 60.10 |
| West View | 2,069.21 | 471.75 | 39.00 | Camden 1st | 39,288.88 | 12,323.63 | 631.41 | Cross Roads | 710.00 | 00.00 | 23.80 |
| Total | 58,210.40 | 19,254.32 | 2,923.93 | Camden 2nd | 2,566.95 | 469.50 | 00.00 | Dell | 1,345.05 | 370.90 | 47.40 |
| HARMONY ASSOCIATION | | | | Chidester | 751.71 | 215.00 | 90.00 | East Side, Osceola | 892.17 | 193.00 | 30.00 |
| Alzheimer | 1,627.24 | 282.00 | 00.00 | Cross Roads | 1,560.87 | 00.00 | 100.00 | Emmanuel, Blytheville | 615.27 | 86.72 | 00.00 |
| Anderson Chapel | 144.00 | 00.00 | 36.50 | Cullendale 1st | 76,796.74 | 5,583.13 | 624.00 | Etowah | 00.00 | 00.00 | 00.00 |
| Bethel | 41.57 | 00.00 | 00.00 | East Main | 9,500.51 | 1,959.83 | 63.00 | Gosnell | 1,845.69 | 307.36 | 00.00 |
| Centennial | 5,144.07 | 1,922.69 | 87.27 | Ebenezer | 4,177.47 | 1,751.46 | 109.15 | Joiner | 903.78 | 154.54 | 34.00 |
| Central | 3,580.86 | 62.50 | 27.00 | El Dorado 1st | 19,426.74 | 26,505.54 | 4,660.55 | Keiser | 1,383.88 | 00.00 | 28.50 |
| Dollarway | 1,899.21 | 1,022.87 | 72.11 | El Dorado 2nd | 15,701.58 | 9,496.95 | 232.00 | Leachville | 8,315.00 | 2,645.25 | 438.75 |
| Douglas | 800.26 | 445.28 | 63.50 | Elliott | 3,677.38 | 565.82 | 124.57 | Leachville 2nd | 425.52 | 66.14 | 43.69 |
| Dumas 1st | 15,539.67 | 8,431.98 | 132.11 | Felsenthal | 370.16 | 00.00 | 100.00 | Luxna | 1,811.23 | 354.00 | 39.93 |
| E. Side, Pine Bluff | 5,536.61 | 1,616.03 | 00.00 | Galilee | 421.49 | 197.74 | 31.81 | Marion 1st | 5,060.84 | 1,073.46 | 107.36 |
| Evergreen | 373.19 | 00.00 | 00.00 | Grace | 2,320.87 | 1,279.87 | 208.00 | Marys Chapel | 241.51 | 111.28 | 34.11 |
| Forest Park | 5,089.94 | 3,345.13 | 132.00 | Harmony | 1,282.02 | 464.16 | 87.75 | Memorial | 551.36 | 256.18 | 51.83 |
| Gould | 1,660.27 | 1,329.75 | 312.07 | Hillside | 1,518.00 | 215.00 | 50.00 | New Harmony | 105.33 | 00.00 | 00.00 |
| Grady | 77.00 | 75.00 | 67.25 | Huttig | 3,802.17 | 1,194.49 | 80.00 | New Liberty | 1,113.39 | 317.14 | 00.00 |
| Greenlee Memorial | 4,541.16 | 1,383.70 | 54.32 | Immanuel, El Dorado | 12,329.31 | 9,252.39 | 270.00 | New Providence | 1,960.54 | 606.61 | 57.83 |
| Hardin | 2,641.70 | 745.76 | 78.00 | Joyce City | 2,765.04 | 380.33 | 00.00 | Nodena | 60.00 | 00.00 | 00.00 |
| Hickory Grove | 96.00 | 253.32 | 100.00 | Junction City | 3,770.46 | 1,341.05 | 180.00 | Number Nine | 240.00 | 41.90 | 41.90 |
| Humphrey | 1,395.79 | 757.08 | 111.33 | Knowles | 401.68 | 00.00 | 25.00 | Osceola 1st | 18,820.77 | 2,510.51 | 368.55 |
| Immanuel, Pine Bluff | 12,203.02 | 6,910.28 | 546.96 | Lapile | 00.00 | 699.29 | 90.00 | Ridgecrest | 325.00 | 184.17 | 89.24 |
| Kingsland | 958.07 | 756.66 | 74.45 | Lawson | 409.19 | 115.50 | 28.26 | Rosa | 00.00 | 00.00 | 00.00 |
| Lee Memorial | 7,545.65 | 2,032.29 | 116.63 | Liberty | 743.83 | 217.00 | 56.35 | Tomato | 68.60 | 00.00 | 30.00 |
| Linwood | 945.66 | 712.66 | 114.00 | Louann | 93.50 | 00.00 | 16.53 | Trinity | 5,695.53 | 1,313.51 | 59.89 |
| Matthews Memorial | 2,477.09 | 1,071.84 | 244.03 | Maple Avenue | 7,548.97 | 2,489.25 | 140.25 | Wardell | 267.50 | 00.00 | 60.00 |
| N. Side, Star City | 75.48 | 00.00 | 54.00 | Marable Hill | 2,445.02 | 143.00 | 69.35 | Wells Chapel | 00.00 | 00.00 | 00.00 |
| Oak Grove | 872.07 | 396.40 | 00.00 | Midway | 657.00 | 00.00 | 100.00 | West Side, Manila | 1,275.56 | 227.50 | 22.00 |
| Oakland | 773.60 | 157.00 | 70.70 | New London | 677.37 | 00.00 | 44.00 | Whitton | 361.88 | 448.82 | 123.62 |
| Pine Bluff 1st | 44,712.08 | 10,779.74 | 1,844.50 | Norphlet | 6,589.02 | 2,024.85 | 00.00 | Wilson | 9,595.00 | 2,561.14 | 163.00 |
| Pine Bluff 2nd | 6,548.68 | 4,670.05 | 00.00 | Park View | 5,008.25 | 1,578.68 | 111.13 | Woodland Corner | 101.27 | 25.00 | 21.23 |
| Plum Bayou | 100.66 | 140.00 | 50.00 | Philadelphia | 542.00 | 125.00 | 50.00 | Yarbrough | 1,763.54 | 526.68 | 144.18 |
| Rankin Chapel | 138.48 | 00.00 | 46.50 | Salem | 1,124.00 | 00.00 | 00.00 | Total | 127,529.88 | 21,647.59 | 3,127.16 |
| Rison | 5,150.39 | 897.05 | 520.00 | Smackover | 13,400.84 | 1,640.01 | 200.00 | MT. ZION ASSOCIATION | | | |
| Shannon Road | 71.14 | 94.00 | 14.00 | South Side | 383.87 | 377.00 | 20.00 | Alsup | 00.00 | 00.00 | 00.00 |
| S. Side, Pine Bluff | 24,090.83 | 2,857.44 | 00.00 | Stephens | 9,121.16 | 3,015.81 | 217.10 | Bay | 2,750.17 | 656.00 | 67.10 |
| Star City | 12,293.41 | 3,002.00 | 100.00 | Strong | 6,449.33 | 1,816.00 | 240.00 | Bethabara | 864.76 | 276.32 | 132.00 |
| Wabbaseka | 00.00 | 00.00 | 00.00 | Sylvan Hills | 100.00 | 25.00 | 00.00 | Black Oak | 609.31 | 644.22 | 200.00 |
| Watson Chapel | 10,079.24 | 3,340.50 | 93.00 | Temple, Camden | 783.87 | 81.10 | 00.00 | Bowman | 527.75 | 179.65 | 47.00 |
| White Sulphur Springs | 2,562.75 | 1,087.13 | 00.00 | Temple, El Dorado | 806.36 | 147.27 | 60.27 | Brookland | 1,380.87 | 00.00 | 69.21 |
| Yorktown | 400.00 | 184.30 | 50.00 | Three Creeks | 1,402.65 | 648.19 | 123.33 | Buffalo Chapel | 859.11 | 510.71 | 00.00 |
| Green Meadows Mission | 417.79 | 154.20 | 00.00 | Union | 4,014.67 | 275.00 | 252.00 | Caraway | 319.14 | 65.50 | 38.25 |
| Tucker Chapel | 00.00 | 50.00 | 00.00 | Urbana | 402.91 | 701.50 | 00.00 | Cash | 450.00 | 33.00 | 00.00 |
| Misc. | 00.00 | 75.00 | 00.00 | Victory | 510.58 | 332.82 | 79.00 | Central, Jonesboro | 29,275.87 | 3,194.24 | 00.00 |
| Total | 182,605.43 | 61,051.43 | 5,212.23 | Village | 958.37 | 178.75 | 00.00 | Childress | 1,305.48 | 719.52 | 85.48 |
| HOPE ASSOCIATION | | | | Wesson | 547.32 | 00.00 | 00.00 | Dixie | 120.00 | 00.00 | 25.00 |
| Anderson | 728.69 | 251.16 | 00.00 | W. Side, El Dorado | 15,283.35 | 4,151.32 | 214.16 | Egypt | 233.75 | 169.00 | 35.58 |
| Arabella Heights | 1,816.20 | 246.84 | 9.00 | White City | 25.00 | 00.00 | 00.00 | Fisher Street | 4,347.68 | 966.48 | 128.25 |
| Beech Street First | 21,068.30 | 5,541.72 | | | | | | | | | |

Leaders pay tribute to Alma Hunt

BIRMINGHAM (BP) — Alma Hunt, who will step down Oct. 5 after 26 years as executive secretary of the Southern Baptist Woman's Missionary Union, was honored here by the WMU's executive board and leaders of Baptist agencies.

Miss Hunt was hailed at a dinner attended by nearly 400 persons as a leader of integrity, courage, love, principle and competence. She has headed the woman's auxiliary to the Southern Baptist Convention longer than the chief executive of any other SBC-related agency.

The WMU executive board's finance and personnel committee is seeking Miss Hunt's successor and will possibly report its nominee at the board's next scheduled meeting, June 8, before the WMU annual meeting at the Southern Baptist Convention in Dallas, according to Mrs. R. L. Mathis, WMU president. The board will elect Miss Hunt's successor.

Among speakers honoring Miss Hunt were Owen Cooper, SBC president; Baker James Cauthen, executive secretary of the SBC Foreign Mission Board; Arthur B. Rutledge, executive director of the SBC Home Mission Board; V. Carney Hargroves, president of the Baptist World Alliance; Porter Routh, executive secretary-treasurer of the SBC Executive Committee; and Mrs. L. S. Casazza, president of the North American Baptist Women's Union.

They cited her leadership as a major factor in SBC growth in home and foreign missions and in giving to the Cooperative Program and special mission offerings and praised her overall contributions to worldwide Baptist efforts.

Since she came to Birmingham in 1948, giving to the Annie Armstrong Easter Offering for home missions has increased from \$684,000 to \$6,884,000 and giving to the Lottie Moon Christmas Offering for foreign missions has increased from \$1.6 million to \$19.6 million. Both offerings are sponsored by WMU.

WMU enrollment increased from 875,000 to 1,125,000 during that period.

Miss Hunt is vice president of the Baptist World Alliance and has served on BWA commissions and committees continuously since 1950. She is a past president of the North American Baptist Women's Union.

Those from Arkansas attending the Appreciation Dinner honoring Miss Hunt were Mrs. J. A. Hogan, Harrison; Misses Nancy Cooper, Betty Jo Lacy, Julia Ketner, Jane Hix and Elma Cobb of Little Rock. Miss Cooper was one who paid tribute

to Miss Hunt's leadership.

The dinner concluded the WMU board's annual meeting with state WMU staff members for promotional planning. Earlier in the week, the WMU executive board adopted the dated WMU program plans for 1975-76 and refined the base design of the WMU program from 1975 on.



GIFTS OF APPRECIATION — Alma Hunt, left, executive secretary of Woman's Missionary Union, and Mrs. R. L. Mathis, WMU president, admire a collection of gold charms representing the state WMUs, one of the gifts presented at the appreciation dinner honoring Miss Hunt upon her retirement.

Foreign mission briefs

Asuncion, Paraguay — 50,000 packets of gospel information were distributed recently by personnel of the Baptist Hospital here, during the month long industrial exposition. Almost one third of the city population received the "good news" and many of the people showed a desire to learn more by asking questions about the hospital and the Baptists. Much interest was also due to a demonstration of an artificial heart-lung machine.

Graduation and capping services were held recently in the Villa Mora Baptist Church here. Five ladies finished the three-year nursing program and 10 students were capped, having successfully completed their first year of studies. Missionary Mrs. Leland J. Harper, serves as director of the school.

Nyeri, Kenya — A recent offering for famine victims of neighboring Ethiopia collected at Nyeri Baptist High School here netted 375 shillings (over \$50). High

school students joined with other Kenyans in contributing to the Ethiopian Famine Relief Fund.

El Paso, Texas — Two Southern Baptist missionaries stationed at the Baptist Spanish Publishing House here have been recognized recently. Daniel M. Carroll Jr. has been elected research and design consultant and Edward W. Nelson, director of the music department of the editorial division, has been listed in *Personalities of the South*.

'Whoever reads this letter please pray for me'

By Catherine Allen

BIRMINGHAM (BP) — Thirteen-year-old Katherine Williamson of Sumter, S. C., got a new box of stationery for Christmas and sat down to write a letter to Nashville, Tenn.

She had decided to become a missionary — perhaps to Hong Kong — and wanted some helpful literature. "I don't know who is going to read my letter," she wrote, "but whoever does, I hope you will please pray for me."

Little did Katherine know that her letter would be heard by almost 400 missions leaders and other guests at a retirement dinner in Birmingham, honoring Alma Hunt, executive secretary of the Southern Baptist Woman's Missionary Union.

Porter Routh, executive secretary-

treasurer of the SBC Executive Committee, received Katherine's letter and used it to pay tribute to Miss Hunt for leading WMU and encouraging mission volunteers in promoting missions and churches.

Katherine wrote the three-page letter on Christmas Day on her brand new girlish stationery, using bright red ink. Now it rests in a gold frame and will be hung in Miss Hunt's home as a symbol of her work.

The letter told how Katherine felt "God's call" on November 14 last year to be a missionary and of her decision announced at her church, Northside Church, Sumter, S.C., on Dec. 2. The decision came on the day Miss Zella Woody, state Baptist Young Women's director for the South

Carolina WMU, spoke in her church.

Katherine credited her church and its Acteens (girls' mission education organization sponsored by WMU) for her decision.

"I've got a great church with a great preacher (Robert F. Craig) and family. My Acteens leader (Mrs. R. F. Prichard) had a lot to do with my calling."

"This is what your work is all about," Routh told Miss Hunt. "It's about preachers and churches and calls to God's work and little girls who get a vision."

Katherine added a P.S. to her letter which seemed appropriate on the eve of Miss Hunt's retirement after 26 years of service: "Have a happy new year and many more to come."

Arsonists destroy historic building

JEFFERSON CITY, Tenn. (BP) — A \$2 million fire, apparently the work of arsonists, completely destroyed Henderson Hall on the Carson-Newman College Campus here in the early morning.

The 55-year-old historic Carson-Newman landmark housed several faculty offices, the school's departments of English, speech, drama, religion and foreign languages and the offices of four campus-based literary societies — the Hypatians, Calliopeans, Columbians and Philomatheans.

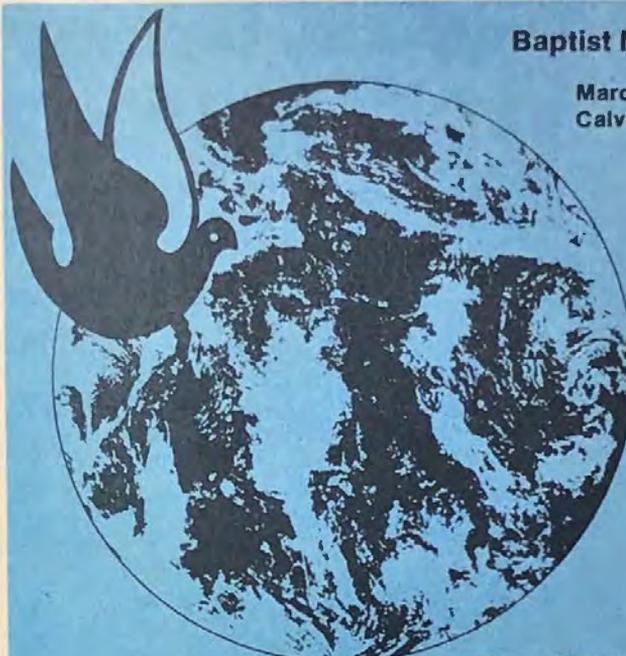
Faculty members involved lost their personal libraries, lectures, sermons, scholarly research and other mementos in the fire, a spokesman said.

Firefighters, who arrived on the scene shortly after the fire began, said blazes broke out on both the east and northwest sides of the Southern Baptist school's former administration building. Fire Chief Robert Kinder suspects arson.

Many Carson-Newman students aided in fighting the blaze, while others made coffee for the firefighters, a school spokesman said.

Architects had recently completed preliminary plans to renovate the 48,000-square foot structure. In 1968, Gentry Auditorium in Henderson Hall was renovated at a cost of about \$220,000. Fire losses will be covered by insurance, a college spokesman said.

The cover



Baptist Men's Meeting
March 15-16
Calvary Church, Little Rock

MISSION - WHEREVER MAN MEETS MAN. The earth is flat. That's what man said until someone dared to differ. A new perspective was investigated and the world was recognized as round. Maps were drawn and globes were made. As man progressed the face of the globes changed from ancient to modern as knowledge grew. Then the changing stopped. Man had reached the limits of his knowledge.

One day man walked on the moon and looked back at the earth and saw it in a new light. A new concept was born—a moon's eye view of the earth.

Just as man has continued to see the earth in changing perspective so must man's concept of his mission be examined. Whether man meets man on the moon or in the ghetto our concept of man and his mission must be seen in a new and a progressive perspective.

'Waltons' creator, producer to be feted

FT. WORTH, Tex. (BP) — Earl Hamner, creator of CBS' Multiple award-winning show, "The Waltons," and Lee Rich, the show's producer, will be honored by Baptists when the two are presented Distinguished Communications Recognition Awards by the Southern Baptist Radio and Television Commission during the agency's Fifth National Abe Lincoln Awards program Feb. 7.

Hamner and Rich will join 11 broadcasters from across the nation on hand for the event at Ft. Worth's Sheraton Hotel. Broadcasters will be honored for "significant contributions to the quality of life in America, both as private citizens and as professional broadcasters," a commission spokesman said.

"We commend him for his skill in writing for radio, television and movies," said Paul Stevens, commission president. "As a creative work artist Mr. Hamner has added luster to all that to which he has laid his hand," Stevens added.

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|--------|-------|---|--------|
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| | | Learning from the Bible, Parent Leaflet | .10 |
| 4-5 | | Learning About God and Jesus, Teacher's Guide | .95 |
| | | Learning About God and Jesus, Pupil's Book | .30 |
| 6-7 | 1-2 | Learning About God and Jesus, Parent Leaflet | .10 |
| | | Learning What Jesus Said and Did, Teacher's Guide | .95 |
| | | Learning What Jesus Said and Did, Pupil's Book | .30 |
| | | Learning What Jesus Said and Did, Parent Leaflet | .05 |
| 8-9 | 3-4 | Learning What Jesus Said and Did, Resource Kit | 3.95 |
| | | Learning What Jesus Said and Did, Picture Set | 2.25 |
| | | Exploring the Life of Jesus, Teacher's Guide | .95 |
| | | Exploring the Life of Jesus, Pupil's Book | .35 |
| 10-11 | 5-6 | Exploring the Life of Jesus, Parent Leaflet | .05 |
| | | Exploring the Life of Jesus, Resource Kit | 3.95 |
| | | Exploring the Life of Jesus, Picture Set | 2.25 |
| | | Understanding Who Jesus Is, Teacher's Guide | .95 |
| | | Understanding Who Jesus Is, Pupil's Book | .35 |
| | | Understanding Who Jesus Is, Parent Leaflet | .05 |
| 12-14 | 7-9 | Understanding Who Jesus Is, Resource Kit | 3.95 |
| | | Understanding Who Jesus Is, Picture Set | 2.25 |
| | | Now Hear This! Teacher's Guide | .95 |
| | | Now Hear This! Pupil's Book | .40 |
| 15-17 | 10-12 | Now Hear This! Resource Kit | 3.95 |
| | | Joy in the Christian Life, Teacher's Guide | .95 |
| | | Joy in the Christian Life, Pupil's Book | .40 |
| 12-17 | 7-12 | Joy in the Christian Life, Resource Kit | 3.95 |
| | | Openness and Freedom (Action/Study Unit) | .60 |
| Adults | | Guidelines for Disciples—Sermon on the Mount | .95 |

General Materials:

| | |
|--|-----|
| Vacation Bible School Plan Book, 1974 | .55 |
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Victorious in defeat

By Roy V. Cook
Lonoke Church

International
February 10, 1974
John 18:12 to
John 19:15



Cook

The suffering of Jesus at the hands of the Jews and of Pilate is the focal point of our lesson today. The question of why he suffered depends upon which side you take in the drama of the passage before us. There are three main points of view

as given us in these verses: the view of the Jews as seen in the actions of the chief priest, the rulers, and elders of Israel; the view of Pilate the gentile Roman governor of Jerusalem; the view of Jesus himself. And it is from these three points of reference we begin our study.

The Jews

The background for the trials before Pilate is of course the actions of the Jews before and during these proceedings. Jesus, before we meet him in the hall of judgement, has been tried three times before the Jews. First, after his arrest in the garden he was taken to Annas, then to Caiphas and finally to the Sanhedrin. The stated purpose was that they might find ground on which to kill him (John 11:47-53.)

For the Jews it was their marked intent to see him killed rather than risk the loss of position and physical well being. Jesus presented to them a threat to their status quo of righteousness through law and forms. It was their contention that God was theirs by right of birth. Through their humanism man could lay claim upon God through his own being and deeds of righteousness. The Messiah would either be a physical warrior leading them to world dominance or they would have none of him. For them, like many today, their God must be one of white magic delivering them from all harm and securing them within the ranks of the prominent, rich, well-cared-for super race.

Their determination is seen in that they are willing to sacrifice all justice if they can but gain their own ends. We say they sacrificed justice because their own laws required that trials were never to be conducted at night; nor could conviction be given except upon identical eye witness reports of wrong doing which they could not find. No sentence could be carried out on the same day as that of the trials.

Their degradation too can be seen in the context of the trials before Pilate. Though in their own court they convicted him of so-called blasphemy the first charge before the governor is simply an implication. "We say he deserves to die, that is reason enough." Luke in his 23rd chapter has them say, secondly, that he is one who perverts our nation. The third accusation is that he made himself to be the son of God and we have a law that says he ought to die.

For these people Jesus was defeated. They gained their contrived ends.

Pilate

As Jesus stands before this man it was agnosticism and relativism that caused him to make Jesus suffer and be defeated by his turning him over to the Jews. It is quite evident that Pilate did not want to condemn Jesus. On three occasions he proclaims to the crowd that he finds no fault in the man. He seems completely convinced that Jesus is no rival to Caesar when Jesus states his kingdom is not of this world. He knows that it is but jealousy that calls forth the accusations of the Jews. He then pleads the precedent of custom to let one go free upon the occasion of the feast. Finally he appeals to their common decency after scourging Jesus to behold the man's pitiful condition. Seeing his suffering they ought to let him go.

But Pilate is a man like so many men who believe in expediency and relativism and through their declared agnosticism — "What is truth" — seek to deliver the self from harm at any cost. The fear of not being called the friend of Caesar. The fear of loss of comfort and enjoyment. The situation he finds himself in and the expediency that truth is relative and any thing man has to do to save his life is in reality all that counts as cause enough to deliver an innocent man to pain and torture.

So Jesus is defeated. He is handed over to walk the road to Calvary.

Jesus

But the trial and the connected sufferings from the standpoint of Jesus is victory. Have you ever noticed that when you enter a fine jewelry store their precious stones are displayed upon a black velvet cloth. The black cloth

absorbs the defrayed light beams so the light is concentrated more forcefully on the gems and every facet becomes a prism refracting and reflecting not white light but light in its rainbows of color. Just so with Jesus. He, the greatest jewel in God's Kingdom, becomes the agent for changing the white hot light of God's holiness and justice into the rainbow of God's love.

It will help us to see this in the memory verse for today when it says "for this end was I born to bear witness to the truth." To Pilate's and every man's question of what is truth Jesus would show them. The truth is that there is a God and he, not and it, is the source and end of all life. The truth is that man, though created in the image of God, fell into sin and thus upon him was the penalty of death passed and witnessed to by God's holiness and justice. The truth is that while every man is not held accountable to God for Adam's sin he is held accountable for his own sin and man, through his kinship with Adam, does without exception become a sinner. The truth is that though man is a sinner God still loves him and desires his restoration, if you please, his atonement. The truth is that man, a sinner himself, can never by himself accomplish this desired end. There must be a sacrifice, a substitute, a redeemer that is perfect in every way willingly taking man's place and paying the price of sin.

It is here we see Jesus in the first of his three offices of prophet, priest and king acting out and fulfilling the atonement for man. He takes the place of the suffering servant of Isaiah 53 and tells the world that this is the way.

The facts of Christ's life and the many references in scripture that he was born to suffer and die are irrefutable proof that it was his mission in the world to become a second Adam. It is interesting to see that almost one third of all the material in the Gospels cover but the last few days of this matchless life. Not his birth, his life nor his miracles but his death and suffering.

During the passover observance with his disciples Jesus gives a new covenant and symbolizes the validity of it through broken bread (his body) and wine (his blood). In Gethesemane his agony is not caused by the fear of death, nor the fright of man's injustice but the

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(Continued on page 23)

Unbelief or faith

By Billy R. Usery, Pastor
1st Church, Clarksville



Usery

The first unit of this quarter's lessons, set forth the truth that Christ is Lord. We do not make him Lord, we simply allow him to be in us what He already is, Lord!

Our new unit has to do with man's response to the Lordship of Jesus. In Christ, man is eternally confronted with the Lord-God. Man must respond but is free to choose one of two responses. There is no neutrality. Man cannot choose not to respond.

Christ rejected (Mark 6:1-6a)

Jesus experienced the hurt of rejection. He was rejected by the citizens of his home town of Nazareth, by his relatives, and by the members of his immediate family (v. 4.) He was rejected by those who knew him best. Familiarity had bred contempt. His being "without honor" (v. 4) implies more than the passive withholding of honor due or failure to recognize worth, but reflects an active disdain or despise for Jesus. He not only was without honor, he was dishonored.

When Philip introduced Jesus to Nathanael as "Jesus of Nazareth" (John 1:45), the place of his childhood was reason for doubt, "Can any good thing come out of Nazareth?" (John 1:46.) The place of his early years was an obstacle to be overcome throughout his years of public ministry.

Jesus was rejected in Nazareth because of the wisdom with which he spoke and the power he revealed (v. 2.) They did not deny the wisdom of his words or the power of his actions but questioned their source. "Is not this the carpenter, the son of Mary, and brother of James, Joses, and Judas, and Simon?" (v. 3) What they knew about him blinded them in receiving and understanding what they did not know about him. They were unable to receive his self-revelation. He was a carpenter, but he was more than a carpenter; he was a Saviour, not to be remembered as a maker of crosses but the bearer of a cross. He was the son of Mary, but he was more than the son of Mary; he was the Son of God. He was the brother of James, Joses, Judas and Simon, but he was more than a brother; he was the master of men. They were "offended" or hindered (v. 3) because

they could not explain him.

Does what you know about Jesus hinder you in receiving what he is revealing to you about himself? Do your preconceptions and prejudices hinder your receiving him as Saviour and obeying him as Lord?

The relationship of Jesus to his hometown friends and family was one of mutual astonishment. They were astonished by what he said and did (v. 2.) He was amazed at their unbelief (v. 6.) It is his right to expect that we would receive him. He is well within his rights when he is amazed that we reject him.

Christ received (Mark 10:46-52)

The only alternative to rejecting Jesus is to receive him as Saviour and Lord. To blind Bartimaeus Jesus said, "Your faith has made you well" (v. 52.) Bartimaeus was made whole both physically and spiritually through his faith in Jesus.

Bartimaeus, too, heard of "Jesus the Nazarene" but he knew him to be more than the "carpenter of Nazareth." He addresses him as "Jesus, Son of David" and later as "Lord" or better "my master." This is not to suggest that he knew the fullness of God as revealed in the suffering Christ, but it is to say that on the basis of what he did know about him he, "cast aside his cloak, jumped up and came to Jesus." Get the picture — a blind man running! That was an act of faith. Peter Marshall sets faith in proper perspective when he said, "Faith is more than belief. Faith is belief plus what you do with that belief. Belief becomes faith at the point of action." Faith then not only believes, it acts upon that which it believes.

Saving faith has only one object, Jesus! Faith moves us in the direction of Jesus! Faith brings us to Jesus, believing in his power and casting ourselves upon his mercy!

The relationship of faith and action is vividly set forth in Hebrews 11, "By faith Able offered a better sacrifice. . . ; By faith Enoch was taken up. . . ; By faith Noah prepared an ark. . . ; By faith Abraham went out not knowing where he was going. . . ; (Heb. 11:4ff.) Faith in God resulted in some action of God. From the experience of Bartimaeus we may say, "faith runs."

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Life and Work

February 10, 1974

Mark 6:1-6a; 10:46-52

The results of the faith of Bartimaeus were threefold. He received, or better, recovered his sight. In receiving Jesus he received the source and supply of his every need. "And my God shall supply all your needs according to his riches in glory in Christ Jesus" (Phil. 4:19.) When you have Jesus you have all you need.

As well, he became a follower of Jesus. He did not selfishly go his own way but committed himself to the way of Jesus.

Finally, all that saw it, gave praise unto God (Luke 18:43.) Those who rejected him were astonished; those who received him were filled with praise. The faith of one can bring praise to the hearts of many.

Conclusion

There is an irony in these two lessons texts. Those who could physically see him were spiritually blinded by unbelief. One who was physically blinded was by faith, made to see. Unbelief blinds, but faith enlightens.

As Christians, we not only by faith receive him as Saviour, but as well, by faith we yield ourselves to him as Lord. In so doing, we become obedient, joyful Christians.

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International lesson

(From page 21)

knowledge he must become sin and know within himself its deepest degradation and penalty. From this time it is a calm, self-controlled, resolute, dignified man who stands within the so-called judgement halls of man. Like a conqueror he goes forth to fight and win for man the battle of the worlds. In Acts 2:23 Peter says the suffering of Jesus before the Jews and Pilate was a brutal act of murder by wicked men, but at the same time it was encompassed in the eternal redemptive (loving) purpose of God.

For us

If Isaiah could prophesy "he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed," let us know and remember his suffering was for us that we might be forgiven. As witness of the truth and, yea, even as truth itself he suffers not just to show us the awfulness of man and sin, but to prove the depths God would plumb to bring us forth from death to life. When Jesus was tried and convicted before men it was not a time when centuries spoke to years, nor years spoke to hours the terrible message of defeat, but a time when hours thundered their message of Victory upon all history and eternity.

What will you do with Jesus is not the question, rather is it what will Jesus do for you? He will show you God's love if you but dare to look at him now through the eye of faith.

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Attendance report

Jan. 27, 1974

| Church | Sunday School | Church Training | Ch. adns. |
|-----------------------------|---------------|-----------------|-----------|
| Alpena | 75 | 38 | 1 |
| Beirne, First | 58 | 25 | |
| Bentonville, Mason Valley | 106 | 40 | |
| Berryville | | | |
| First | 172 | 60 | 2 |
| Freeman Heights | 124 | 46 | |
| Rock Springs | 83 | 58 | 1 |
| Booneville | | | |
| Glendale | 92 | 57 | |
| First | 251 | 226 | |
| Camden, First | 414 | | 1 |
| Concord, First | 115 | 32 | |
| Conway, Second | 360 | 88 | |
| Crossett | | | |
| First | 502 | 179 | 1 |
| Mt. Olive | 366 | 188 | 3 |
| Ft. Smith | | | |
| First | 1155 | 263 | 8 |
| Grand Avenue | 765 | 328 | 16 |
| Temple | 145 | 72 | |
| Trinity | 171 | 77 | 3 |
| Windsor | 697 | 213 | 4 |
| Garfield, First | 49 | 31 | |
| Gentry, First | 172 | 74 | |
| Grandview | 66 | 46 | |
| Hampton, First | 145 | 78 | 1 |
| Hardy, First | 98 | 47 | 1 |
| Harrison | | | |
| Eagle Heights | 298 | 134 | 7 |
| Woodland Heights | 87 | 34 | |
| Heber Springs, First | 294 | 74 | 2 |
| Helena, First | 244 | 90 | |
| Hot Springs | | | |
| Grand Avenue | 294 | 160 | 5 |
| Lakeside | 224 | 114 | 1 |
| Leonard Street | 87 | 62 | |
| Park Place | 379 | 152 | |
| Hope | | | |
| Calvary | 199 | 89 | |
| First | 463 | 139 | 2 |
| Hughes, First | 204 | 38 | 1 |
| Jacksonville, First | 372 | 70 | 5 |
| Jonesboro | | | |
| Nettleton | 266 | 112 | |
| North Main | 635 | 301 | 10 |
| Lexa | 159 | 76 | |
| Little Rock | | | |
| Crystal Hill | 163 | 64 | |
| Geyer Springs | 767 | 235 | 8 |
| Life Line | 620 | 166 | 23 |
| Martindale | 113 | 51 | |
| Shady Grove | 98 | 50 | |
| Sunset Lane | 290 | 111 | |
| Woodlawn | 105 | 49 | |
| Magnolia, Central | 660 | 219 | 3 |
| Melbourne, Belview | 138 | 84 | 3 |
| Monticello | | | |
| Enon | 87 | 57 | |
| Second | 317 | 95 | |
| First | 292 | 76 | |
| Murfreesboro, First | 108 | 51 | |
| North Little Rock | | | |
| Baring Cross | 575 | 195 | 2 |
| Calvary | 446 | 140 | |
| Gravel Ridge | 222 | 79 | |
| Levy | 444 | 116 | 4 |
| Park Hill | 724 | | |
| Paragould | | | |
| Calvary | 204 | 157 | |
| East Side | 194 | 76 | |
| First | 528 | 133 | 2 |
| Paris, First | 376 | 87 | |
| Pine Bluff | | | |
| First | 626 | 103 | 2 |
| Green Meadows | 58 | | |
| Second | 150 | 55 | |
| South Side | 662 | | 4 |
| Tucker | 19 | | |
| Oppelo | 16 | | |
| Watson Chapel | 310 | 95 | 5 |
| Prairie Grove, First | 196 | 78 | |
| Rogers, First | 551 | 139 | 4 |
| Russellville | | | |
| First | 549 | | 6 |
| Kelley Heights | 39 | 22 | |
| Second | 184 | 60 | |
| Sheridan, First | 249 | 98 | 1 |
| Springdale | | | |
| Elmdale | 335 | 58 | 3 |
| First | 961 | | 6 |
| Oak Grove | 80 | 19 | |
| Vandervoort, First | 58 | 19 | |
| Warren | | | |
| Immanuel | 289 | 141 | 3 |
| Westside | 74 | 54 | 1 |
| West Helena, Second | 210 | 101 | |
| W. Memphis, Vanderbilt Ave. | 114 | 52 | 3 |
| Wooster | 108 | 86 | |

SBC committee plans for 20,000

By W. O. Vaught

Your Committee on Order of Business for the Southern Baptist Convention believes we should plan for a minimum of 20,000 messengers in Dallas for the 117th session of the Southern Baptist Convention June 11-13, 1974. The last two annual meetings of the Southern Baptist Convention were in Philadelphia and Portland, cities somewhat removed from the geographical center of Southern Baptist population. With the return of this Convention to the deep south, we believe thousands of churches will send messengers to Dallas who probably have not been too well represented in recent years. Your Committee, working on the program for the Dallas Convention, believes the following attractions should be considered as we plan for our largest annual meeting:

1. Program theme: The theme for this Convention will be "SHARE HIS LOVE NOW." All phases of this program will seek to magnify the task faced by Southern Baptists as they share Christ's love with the whole earth.

2. Convention presidents to be heard: All the former Presidents of the Southern Baptist Convention will be heard in Scripture reading and prayer and in brief meditation messages giving an interpretation of the Convention theme. These meditations will feature special music by outstanding artists, Scripture and prayer, and short devotional talks.

3. Image magnification equipment: The large Convention Center, where the main convention sessions will be held, seats 20,000. In order for all to be able to see and hear well, large screens will be erected near the platform and the program will be magnified and thrown on large screens so every person in the hall can see and hear well. For the final evening session a third screen will be used in the 10,000 seat oval auditorium adjoining the Convention Center, thereby making it possible for 30,000 to see and hear the last evening session.

4. Great uplifting music: In addition to the special music to be presented with each theme meditation, choirs and music groups will be heard in pre-convention inspiration. On Wednesday night the 500 voice Youth and Adult Choirs and Orchestra of First Church, Dallas, will furnish the musical background for the entire evening session, when the Sunday School Board and the Foreign Mission Board will present their part of the Convention.

Soloists include Russell Newport, Miss June Hunt, The Perry Ellis Family, Miss Joe Ann Shelton, Mrs. Martha Branham, Mrs. Anne Criswell Jackson, Robert Hale and Dean Wilder.

Many choirs will be heard in pre-convention music and during the sessions. All music for the convention is being coordinated with the assistance of Bill Reynolds, Secretary of the Music Department of the Baptist Sunday School Board.

5. Inspiring messages: President Owen Cooper will bring his Presidential Address on Tuesday morning. R. J. Robinson, Pastor of First Church, Augusta, Ga., will bring the annual convention sermon on Wednesday morning. Baker James Cauthen will conclude the Foreign Mission Board report with a missionary challenge. Glenn Archer will bring an address on religious liberty Thursday afternoon and the Convention will close with an evangelistic challenge by Billy Graham.

Heard in devotional talks will be Carl Bates, W. A. Criswell, H. Franklin Paschall, Wayne Dehoney, and K. Owen White.

6. Birthday preparation: During this Dallas Convention, much emphasis will be placed on the Cooperative Program and the fiftieth birthday celebration for the Cooperative Program coming up in 1974-75.

7. Religious liberty session: On Thursday afternoon great emphasis will be placed on "lay participation" in the life of the denomination. A memorial service will be held for J. M. Dawson, great Baptist statesman of Texas and the inspiration behind the formation of POAU (Protestants And Other Americans United). Dr. Glenn Archer, for many years the Executive Director of POAU, will climax this session with an address on religious liberty.

8. Two great mission nights: On Tuesday night the Home Mission Board will present a survey of the Home Mission Field, portraying in message and picture the amazing growth of missions in the homeland. On Wednesday night the Foreign Mission Board will bring the world in review, presenting areas of the world where great spiritual awakenings are being experienced, concluded with a message by Dr. Baker James Cauthen.

9. Election of officers: This is the year when new Convention leadership will be chosen and this is always a most important decision for Southern Baptists. In planning this program your committee has 1 hour and 55 minutes for

miscellaneous business, 1 hour and 30 minutes for the introduction of resolutions and the consideration of resolutions, and 1 hour and 25 minutes for the election of officers.

10. Closing session with Billy Graham: The closing session on Thursday night should be the greatest Southern Baptist Convention session ever held. Thirty thousand will be able to hear and see in the two convention halls. With the unusual visual magnification equipment we can see and hear Mr. Graham quite well. Piano music at its best will be presented by Van Cliburn, Baptist layman from First Baptist Church, Shreveport. Emphasis on "lay involvement" given by the Brotherhood and the W.M.U. with the closing hour given to the Billy Graham team. These are some of the reasons why your committee believes that at least twenty thousand messengers should attend this Dallas Convention next June.

Dr. Vaught, pastor of Immanuel Church, Little Rock, is chairman of the Committee on Order of Business for the annual meeting of the SBC.

Are You Moving?

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

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