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4-26-1973

### April 26, 1973

Arkansas Baptist State Convention

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1973

1973

*just Beautiful!*

# SILOAM SPRINGS BAPTIST ASSEMBLY

## ARKANSAS BAPTIST STATE CONVENTION

### SUGGESTED DATES AND DISTRICTS FOR ATTENDANCE

FIRST WEEK June 18 - 23	SECOND WEEK June 25 - 30
Missionary - Gilbert Nichols Speaker - Keith Wiginton	Missionary - Glendon Grober Speaker - D. L. Lowrie
NORTHWEST - EAST CENTRAL DISTRICTS	NORTHEAST, WEST CENTRAL SOUTHWEST DISTRICTS
THIRD WEEK July 2 - 7	FOURTH WEEK July 9 - 14
Missionary - James Hampton Speaker - Dickson Rial	Missionary - Glendon Grober Speaker - Tom Elliff
SOUTHEAST, NORTH CENTRAL DISTRICTS	CENTRAL DISTRICT

**RATES:** Send name, address, age (if under 17), sex, church, accommodation desired, a \$2.00 reservation fee, and the week you plan to attend to: 825 West Capitol Avenue, Little Rock 72201. This fee will apply on the total cost of the assembly.

**ACCOMMODATIONS**

Assembly-Owned Dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	\$16.50
Children 5 - 8	13.50
Church-owned Dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	16.00
Children 5 - 8	13.00
Deluxe Buildings (For family groups only) - Room, all meals, registration, and medical and accident insurance	19.00
Children 5 - 8	16.00
Faculty Building - Room, all meals, registration, and medical and accident insurance	18.00
Trailer-Camper space (Eight spaces available)	17.00
rate is per adult including meals in dining hall	14.00
Children /in camper space) age 5 - 8	
Children under 5 years who eat in dining hall	8.50
Children under 1 year	1.00
Individual Meals: Breakfast - \$ .75	Dinner - \$ 1.00
	Supper - \$ 1.00

NOTE: Registration and medical and accident insurance for part-time campers - \$6.00, plus meals and accommodations.

Arkansas Baptist  
NEWSMAGAZINE  
April 26, 1973



## One layman's opinion

# Concerts, noise abatement, and individual rights



Dr. Grant

It has never been easy to decide when the rights of an individual should win out over the wishes of the majority. This is an old, old, question that Plato and Aristotle grappled with, not to mention such great thinkers as Rousseau, Locke, Jefferson, and Calhoun. Although most of us like to believe in certain absolute individual rights, we usually end up supporting majority rule, especially when we are in the majority.

Recently individual rights bumped into majority rights during the performance of the Arkansas Symphony Orchestra in Mitchell Hall on the campus of Ouachita Baptist University. An audience of close to 1,000 had been thrilled by the first half of the program and had just settled down to enjoying Tchaikovsky's Fifth symphony, under the able direction of Ouachita's Francis McBeth, when a conflict seemed to arise in the general vicinity of the bass violins. I have long since learned never to look alarmed when the music doesn't sound right to my untrained ear, because I am told that some composers just plan it that way. So I continued to smile just as if Tchaikovsky and McBeth knew what they were doing.

However, as a deep dull roar continued to compete with the string bass, I began to suspect this was definitely not what either Tchaikovsky or McBeth had in mind. In fact, it occurred to me that what I was hearing was not string bass at all, but the diesel engine of a chartered bus parked at the curb just outside the auditorium. Because it was cold outside, the driver had undoubtedly started the engine to warm up the bus while he sat awaiting the completion of the concert. He varied his foot pressure on the accelerator from time to time, just enough to give an occasional high-pitch roar along with the low-pitch roar but, unfortunately, the pitches did not harmonize too well with Tchaikovsky's Fifth symphony.

I slipped outside after the first movement and explained the predicament to the bus driver. He very graciously turned the engine off, ending the competition with the bass fiddles.

I enjoyed the rest of the concert, reflecting pleasantly on the hope that I had worked for the "greatest good for the greatest number." Yet there remained the nagging concern for the individual rights of the bus driver. What if he had caught cold after turning the heater off, possibly leading to pneumonia and all sorts of other complications? Is the musical enjoyment of 1,000 people of greater value than the health of one person?

Hopefully, this was not one of those times when we had to achieve happiness for the majority at the expense of the health or even life of the minority. It would be good to live in a world where the minority

never really loses, and where everyone always wins. But it is also good to find a minority that loses as good naturedly as the bus driver. — Daniel R. Grant, President, Ouachita Baptist University.

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# Arkansas Baptist

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NO. 17

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## Democracy in Baptist life



Editor Sneed

Someone has expressed amazement that, with a democratic government, we, as Baptists, are able to accomplish so much. "How," we are asked, "can you ever settle on anything?"

As one looks at the history of Baptists we discover that, in spite of occasional disagreements our greatest strength is our democracy.

The roots of our congregational government are founded in the New Testament. In Acts 6:3 we read "Wherefore, brethren, (the whole congregation) look ye out among you seven men of honest report. . ."

Again, the process of democratic selection is evident: "And when they had ordained (elected) them elders in every church. . ." (Acts 14:23) The Greek word "cheirotonesantes" has as its basic meaning "to vote by stretching out the hand," (Thayers Greek-English Lexicon of the New Testament, page 668.)

A basic tenet of a Baptist church or any of its organizations, institutions or conventions, must be that

of the democratic process.

It would appear that the Master has used his method well with our Southern Baptists as we are the largest evangelical group in America. Dissension, however, can take its toll. Inevitably, when a church, an association, or a convention, experiences conflict, baptisms and mission finances will suffer.

The question then arises as to whether one should ever object to an event which is occurring in a church or a convention. The answer is yes, provided the issue is of enough importance to warrant the inevitable disturbance which will follow. One should be certain that he is right and that it is definitely a matter of principle.

The Bible has a great deal to say about seeking peace. Jesus declared "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

We must then seek the peace which comes from God in our lives, in our relationships, and in our church work. God can and will give us peace even in a world filled with tension.

## The importance of worship

"I can worship as well fishing as I can at church." This false statement is very revealing.

First, it recognizes man's need for worship. As one explores the history of man it becomes obvious that a basic desire of every heart is worship.

Even the most primitive man has reached up for something above himself. The ancient heathen bowed down to the fetish. The fetish may have contained the feather of an eagle, the claw of a lion, or any one of a hundred other things which mystified his child-like mind — but this was his object of worship. The American Indian looked to the great white spirit. All of history is filled with this desire for the presence of God.

Worship may simply be defined as experiencing an awareness of God or, perhaps more basically, to carry out his purposes in our daily lives. No one can attain true happiness without this experience.

Worship is at the very heart of a New Testament church. Further, we are admonished to not forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching." (Heb. 10:25.)

In the church the congregation keeps in touch with God who is the giver of both physical and spiritual life. In such a time one experiences human fellowship, more important, he communes with God. Love, praise, response, and commitment are elements of the encounter which one has with God through Jesus Christ.

One of the greatest worship experiences recorded

in the Bible is that in the sixth chapter of Isaiah. It is noteworthy that Isaiah had gone to the temple. He had made himself available to God.

As God spoke to the prophet he saw the holiness of God — majesty which filled the entire earth. Isaiah then saw himself in comparison with God. His outcry was "Woe is me! for I am undone; because I am a man of unclean lips. . ." (Isa. 6:5.)

Finally, he experienced commitment as he declared "Here am I; send me." (Isa. 6:8.) Commitment and service are the normal result of a true worship experience.

The worshipping congregation should have an experience similar to Isaiah. The Master taught of such an encounter when he said "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:23-24.)

Worship should be both private and corporate. Each element is indispensable. The end result is service.

An old story tells of a visitor in a Quaker meeting sitting for a long time in silence. At length, he turned to his Quaker friend. "When is the service going to start?"

The reply came "The meeting is just about over. The service will start as we leave the church house."

Every Christian, then, should respond to the worship experience by moving out into a life of service.

I must say it!

## Rotating boards — who is afraid?



Dr. Ashcraft

has proven its worth and will continue to be one of the ways Baptists do it. From the success enjoyed by Baptists few would wish to debate the issue or change the pattern.

Any self-perpetuating board arouses the suspicion of the brethren and rightly so. Why? If an institution is a Baptist institution and is accepting, soliciting, or catering to Baptist money or sympathy, it should be run by Baptists and not by self-perpetuating Baptists. Rotation of directors will always keep the institution in the hands of alert, current, contemporary, annually elected people who are accountable annually to the people who elect them.

The rotation of directors carries with it the supreme democratic notion that wisdom is not vested in only a few people. It presupposes that there are many who are capable of handling the important matters of the kingdom of God.

Having served on boards or for boards all the years of my ministry I feel we should provide our administrators with the very best board members our fellowship has produced. I feel that real consideration should be given for those who have rotated off to serve again after a lapse of time. This gives us exper-

Baptists do many things right. One of them is the insistence on rotation of all trustees, board members or directors after a reasonable number of years. Those rotated off can serve again on the same board after a lapse of time.

This allows more people to serve their denomination but also carries the safeguard against inbreeding, staleness, self admiration societies, and dynasty building. It

ience board members and also is of great help as institutions work out their accreditation and incorporation procedures.

However, no institution should be placed in the hands of self-picked, self-indoctrinated, self-installed, self-appraised, self-accredited, self-anointed, self-endorsed or self-perpetuating people. Insecurity and distrust surely must be considerations of those who seek to make it otherwise.

Everything Baptists do meets sooner or later with the scrutiny of the greater whole and must weather the stress and strain of public opinion and testing on the gridiron of experience. Any bill of goods which cannot pass the grade with a small cross section of Baptists could hardly pass the grade with another equally enlightened larger cross section of our Baptist people.

If an institution is operating in broad open daylight among brethren of love and trust, why should there be fear, distrust and hesitance to accept the wider, larger surveillance of God's good people. Independence has been the hallmark of Baptist matters ever since a Baptist preacher baptized Jesus.

We are an independent breed but hardly so independent that we would prohibit or prevent the rest of the independent Baptists to vote their endorsement upon us. As long as there is Baptist money in any institution, ministry, agency, or commission which bears the name of Baptists, there should be open the opportunity for participation, guidance, and supervisions which only a rotating board can assure.

A rotating board gives continuous endorsement and offers independent Baptists their best assurance that the will of the larger, greater supporting fellowship of independent Baptists has not been abridged.

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



CHRISTIAN LIFE COMMISSION, SBC

- In New York City it costs more to haul away a ton of junk than to buy a ton of coal. Every ton of castoff tires contains about 140 gallons of oil and can produce 1,500 cubic feet of combustible gas. A sophisticated compactor garbage truck costs about \$35,000. The newest development in garbage trucks is the articulated mechanical arm, which reaches over the hood of a parked car and plucks garbage containers from the

curb. Nashville, Tenn., is planning to use its daily solid-waste output of 1,300 tons to produce not only steam for heating but chilled water for air conditioning. About 300 housing projects and hospitals around the world — and the Walt Disney World near Orlando, Florida — collect garbage through vacuum pipelines connected directly to incinerators, salvage facilities, and transfer points. (From "Garbage Miscellanea," World Environment Newsletter in *World*, March 27, 1973)

- Sen. Walter F. Mondale (D-Minn.) said recently that data

supplied to him by the Treasury Department shows 276 Americans with incomes of more than \$100,000 in 1971 paid no federal income tax. Mondale said the information, which he requested, showed 72 of the 276 earned more than \$200,000 and two had incomes of more than \$1 million. Calling it an "absolutely outrageous and intolerable situation," he contended "thousands more" with large incomes "pay only a pittance in taxes" because of tax loopholes and a weak "minimum tax." (*The Washington Post*, April 2, 1973)

## Letters to the editor

### Is Easter Christian?

Two questions please. Is Easter Christian? My answer is an absolute NO. It is not even Scriptural. The only place where Easter is found in the King James version, and not found in any later translation, is Acts 12:4. The Greek word in this verse for Easter is "pascha" meaning passover. It directly refers to the Jew's Passover, and in no sense at all does it resemble the modern concept of present day Easter. Easter is pure Paganism. It comes from the worship of the goddess of spring, Oester, under whose care it was believed that vegetation came forth in the spring. In ancient Egypt, eggs were used in connection with it in religious worship. Baptists, along with others, have adopted this paganistic practice, thus making it, as some have said: "baptized pananism." The resurrection of Christ is correctly observed 52 times a year, not only one time on Easter.

Was Christ crucified on Firday, "Good Friday," as many say? My answer is an emphatic NO. How could He have been crucified on Friday and His body placed in the tomb the same day, and then raised or came forth of the First Day Sabbath, and his body be in the tomb three days and three nights as He said in Matt. 12:40? We are told to take part for a whole. Do that and you will find three days but only two nights. Christ was crucified on Thursday, the preparation for the observance of the "High" or "Passover Sabbath." See John 19:14, 31.

The Jews day begins at evening, not morning as we say. Hence, Thursday evening and Friday morning, first day. Friday evening and Saturday morning, second day. And, Saturday evening, and First Day Sabbath, third day. That is as Matt. 12:40 says. I believe it. —L. E. Holt, 4009 County Avenue, Texarkana, Ark.

### Church requests aid

Our church, Bethany Church, Hopedale, Mass., is in great need of having donated a tent for Vacation Bible School, a bus, and folding chairs. Our church hopes to conduct 15 to 20 Vacation Bible Schools this summer.

Our church is located in an area 60 by 20 miles which has over one-half million people. Bethany is the only Southern Baptist church in the entire area. Our church is purchasing four acres of land through a loan obtained through the Home Mission Board, but has no church building.

Our church has been primarily supported through Home Mission Board gifts during its five-year history. Seven New England men and five men from the South make up the Brotherhood of our church.

Two of the three pastors which our church has had in its history are native Arkansans — Tom Hathcote of Scott, and its present pastor, Gerald Rowe of Trumann.

Our church is currently in the process of opening two missions — one in Milford, Mass., a town of 25,000 population. The other mission to be in the Weymouth-Brockton-Bridgewater area with a population of more than 100,000.

Thank you for your consideration and prayers. —Gerald Rowe, pastor, 365 S. Main, Hopedale, Mass. 01747, phone (617) 473-6433

### Likes editorial

I have just read your editorial "The Importance of Freedom" in your March 22 magazine. You express in a very beautiful fashion the wonderful freedom that is ours under God. That is the way He created us! The leaders of the Reformation put that idea into practice and laid the ground work for the forming of many denominations, including Baptists.

Americans United is attempting to express that idea in our present society. We believe that the church is stronger when it has responsibility to maintain its own institutions and to call other persons to voluntary support of those institutions. When the church depends upon taxes and the power of government to support its institutions something precious is lost. —E. Mallary Binns, Director of Public Relations, Americans United for Separation of Church and State

## Open forum — equal space

### 'If God had intended . . .'

Two-thirds of the Apollo 15 crew made foot-prints on the moon while I sat watching their exploration in living color from the comfort of my living room and meditated upon the progress-stoppers who attempt to marshal the forces of eternity on the side of the *status quo* with, "If God had intended . . . He would have . . ."

If you accept their premise you have to conclude that man has accomplished a lot of things which God never intended! Of course, one alternative is that God intended a lot of things to be accomplished as a result of the intellect with which He endowed man.

Maybe J. B. Phillips hit the nail where it counts in the title of his book, *Your God Is Too Small*. Maybe those who start from the premise of, "If God had intended . . ." need a larger conception of God's intention, or even an enlarged concept of God.

My wife, Elinor, a college English professor and some-times poet, caught up the idea and expressed it this way:

#### Intentions

*"If God had intended man to fly,  
He would have given him wings."*

*If God had intended man to cry,  
sign, buy, lie, die;*

*If God had intended man to mix,  
fix;*

*To drink, think,  
To smoke, choke;*

*Salute, pollute; copulate, populate;*

*If God had intended man to multiply,  
prophecy, crucify;*

*If God had intended,  
Or if God had not intended:*

*Who's God?*

*Whose God?*

— Robert L. Hartsell, Magnolia

## Book reviews

By E. A. Pipkins

### Jerusalem

Author: Owen, G. Frederick

Publisher: Baker, 1972

Price: \$4.95 (174 pgs.)

A concise presentation of the holy city in all its splendor. From Melchizedek to the six-day war, the first chapter sorts out historical events that have shaped Jerusalem. Following are chapters on hills, walls and gates and streets, of Jerusalem. Two concluding chapters are on historical sites and a modern day look at the city.

Written more for pilgrims than scholars, the book makes interesting reading. It seems to be pro-Israel and anti-Gordon's Calvary, holding to acceptable archaeological conclusions and completely devoid of the exotic ideas of Jerusalem's future.

Some readers will be delighted, others disappointed. All will be better informed.

## Arkansas all over

### OBU will help place students in churches

ARKADELPHIA — Ouachita University now offers a Student Church Work Placement Program aimed at providing aid to churches needing student help.

According to its director, Bill Elliff, the program provides a systematic approach to informing churches of Ouachita Students available for such positions as youth director, music director, pastor, interim pastor, and recreation director.

In working through the program, churches are given questionnaires to supply information on their individual needs. These are then matched with questionnaires filled out by students, and on the basis of this, the churches are informed of available help.

Elliff said that since the program's inception earlier this year, approximately 30 churches have contacted him.

Interested churches are asked to write Elliff at OBU Box 548, Arkadelphia, Ark. 71923 or call the Ouachita Admissions Office at 246-4531, Ext. 262.

### Revivals

**Liberty, Dutch Mills**, April 2-8; Jack Bettis, evangelist, Homer Rich, pastor and music leader; 10 for baptism, one for special service.

**First, Hughes**, April 8-13; Ray Crews, evangelist; two by baptism, two by letter. Carrol Evans is pastor.

**Nodena Memorial, Wilson**, April 9-15; Don Smith, evangelist, John Dresbach, music; 11 professions of faith, 35 rededications. Roy C. Johnson is pastor.

**Mt. Carmel Cabot**, March 25-April 1; J. T. Harris, evangelist, James Harris, music; 33 professions of faith. William Duvall is pastor.

**First, Hector**, April 30-May 6; W. H. Heard will be evangelist, Harold Elder will lead music. Joe Yates is pastor.

**First, Strong**, April 8-15; J. T. Elliff, evangelist, Ralph Parks, music; six professions of faith, two by letter. Sardis Bever is pastor.

### Ordinations

**Gene Dixon**, pastor of Ravenden Springs Church, was ordained to the ministry recently at the church. Pastors and deacons of churches in Current River Association participated in the service.

J. Russell Duffer, associational missionary, served as moderator. Rudolph Noel, a former pastor to Dixon, brought the message and charges.

Dixon is a student at Southern Baptist College.

## Cooper to speak in Little Rock church



Cooper

The president of the Southern Baptist Convention, Owen Cooper, of Yazoo City, Miss., will speak at Calvary Church, Little Rock, Thursday, May 3.

Cooper, 66, is president of the Mississippi and Coastal Chemical Corporation. He built a farmer's cooperative into a multi-million dollar fertilizer manufacturing complex.

Cooper is an active member and deacon of First Church, Yazoo City, and the first layman in 13 years to serve as president of the more than 12 million-member Convention, the largest Evangelical-Protestant denomination in the nation.

He has long been active in both religious and civic affairs. Before his election as president of the Southern Baptist Convention last June in Philadelphia, Cooper was chairman of the SBC's Executive Committee, a 60-member group that conducts the business of the denomination between its annual sessions.

Calvary Church, under the leader-

ship of Dr. Padgett Cope, is having Cooper as a part of six spiritual spectacles. Dr. Cope explained "Approximately a year ago I came up with the idea of having six spiritual spectacles in 1973. I was aware that if these were conducted on a Wednesday evening or Sunday that only our people could attend. So we will have three on Tuesday evenings and three on Thursday evenings."

The first of these was conducted in March when Jerry Hopkins, assistant to the president, John Brown University, Siloam Springs, was present with a musical group.

The second spiritual spectacular on May 3 will feature Owen Cooper who is to speak to all Baptist deacons at 6 p.m. Dr. Cope stressed "All Baptist deacons along with their pastors are invited to attend this service. Since Mr. Cooper is an outstanding deacon he will be able to challenge those in attendance concerning Christian living as well as being a servant of Christ."

A second message at 7 p.m. entitled "Southern Baptists facing the Future," by Cooper will conclude the evening. Outstanding special music will also be a part of the occasion.



First Church, Winthrop, dedicated a new auditorium April 15. Cost of the new building was \$17,000 with the majority of the construction being done by volunteer labor. While awaiting completion of the auditorium 37 have made professions of faith and are waiting to be baptized. Pastor of the church is Nolan Rucker who has served the church two and one-half years.



**ARKADELPHIA** — Lee Sanders of Stephens, a junior at Ouachita University, was elected the 1973-74 president of the OBU Student Senate in an April 5 run-off election. Elected in the April 4 general election were Sand McGee, a sophomore from Little Rock, vice-president; Nancy Gaines, a junior from Dexter, Mo., secretary; Tommy Smith, a sophomore from Lonoke, treasurer; and Alvin Johnson, a junior from Malvern, SELF Committee chairman. Sanders, a math major, is the son of Mr. and Mrs. Rayfield Sanders of Stephens. He graduated from G. W. Carver High School, and is presently a member of Beta Beta social club and Sigma Gamma Sigma, a mathematics organization.

## Staff changes

**Marshall Boggs** of Sutter, Calif., has been called as pastor of Piney Grove Church, Hope Association.

**Stanley Coffey** has been called as pastor of Trinity Church, Texarkana. He is from Josephine, Tex.

**James Lindsey** is the new pastor of Highland Hills Church, Texarkana. He has served Immanuel Church, Magnolia, for seven years.

**Clifton Healy** has been called as youth and music director for West View Church, Paragould. He comes to the post from Calvary Church, West Memphis, and will begin his work on May 6.

## President South urges protest



Dr. South

As president of the Arkansas Baptist State Convention I wish to join my fellow Baptist state convention presidents in encouraging our people to take a strong stand against the increasing obscenity being shown on television. The adverse effect of vulgarity, violence and profanity on the children of our nation is widely recognized.

Each major network has been encouraged repeatedly by individuals as well as our denominational leaders to hold their standards high. Assurances have been given on occasion to both the Radio and Television Commission as well as the Christian Life Commission that no "X" or "R" rated movies would be aired, but all anyone needs to do is watch television for an evening to see that almost anything goes. Often, the only decent material being shown are the commercials.

The time for action has come. I would like to encourage every Baptist of Arkansas to join with me in registering a protest to this insidious threat to our society. The goal is to send at least 100,000 letters during the month of May to each network asking for decent programs to be aired.

Arkansas Baptists alone should be able to send 10,000 letters to each network. Remember the mental, moral, and emotional health of our children are at stake as this entertainment enters all of our living rooms. Let me urge you to write during May to: Mr. Robert D. Wood, President, Columbia Broadcasting System, 51 West 52nd Street, New York, N. Y. 10010; Mr. Julian Goodman, President, National Broadcasting Company, 30 Rockefeller Plaza, New York, N. Y. 10020; Mr. Elton H. Rule, President, American Broadcasting Corporation, 1330 Avenue of the Americas, New York, N. Y. 10019.

Also, write to each of your local stations.

## Woman's viewpoint About shaking sticks

By Iris O'Neal Bowen

We have had two days of rare spring sunshine and all that spring fervor is running rampant in the community. At the store I spied the next door neighbor and he looked awfully tired, especially for early morning.

"Well," I asked him, "what have you got cut out to do today?"

"Oh, Mrs. Bowen," he replied, leaning weakly on the counter, "I've got more to do than I can shake a stick at!"

The pert little check-out girl put in her bubble gum's worth. "That's what I'd do," she said, "I'd just shake a stick at it!"

So, like a retriever after a downed duck, I grabbed that remark and started chewing on it. I wondered where such an expression as "more than I can shake a stick at" ever originated. Like a lot of other trite expressions, it always has been around. They seem to stay alive and well because they get so much exercise and happen to be in the right place at an apt time.



Mrs. Bowen

Could it have been possible that Moses was the first to use the aforementioned expression? Perhaps, as he led the Israelites in the wilderness, settling their differences, and keeping them out of trouble, that someone said, "Moses, the people are out of water. Will you speak to the rock again?"

And Moses, tired and under pressure, had said, "Oh, I've got more to do already than I can shake this rod at!"

You know that God used Moses and the rod to do some mighty things. The first we read of it in Exodus 4, God turned the rod to a serpent, then back again to a rod, and he told Moses, "And thou shalt take this rod in thine hand, wherewith thou shalt do signs." — There were many times that Moses and Aaron used the rod. Moses held the rod above the Red Sea, the waters parted and the Children of Israel escaped from the Egyptian Army. Later he smote the rock in Horeb to bring out water for the people.

But only as Moses obeyed God and followed His directions, did he accomplish what he was supposed to do.

Do you think we could get more done with our little sticks, if we listened to God to tell us what He wanted us to do?





**KEY LEADERS** in the formation of the New Bella Vista Mission include, from the mission itself (left to right): Charles Humphrey, treasurer; Ray McCandless, music director; Paul Parrish, Sunday School director; E. L. Keith, Building Committee chairman; Mrs. Myrle Carter, WMS group leader; and Harry Wigger, pastor. From the First Church, Bentonville (continuing left to right): Winfred Bridges, pastor; Dr. Earl Gill, chairman of deacons; Mrs. Josephine Heyland, Finance Committee chairman; Weston Tucker, Cooper Development Company; and attorney Clayton Little, Building committee.

## Bella Vista begins building

More than 75 people crowded into the temporary chapel at Bella Vista on April 8 to mark the beginning of construction of the new building for the Bella Vista Mission. What was planned as a ground-breaking turned out to be a brief stint at "mud-turning" due to very inclement weather, and the rest of the ceremony was held inside.

Sponsor of the mission is First Church, Bentonville, whose pastor, Winfred Bridges, presided over the special service. Numerous people spoke briefly including J. M. Johns, pastor of Immanuel Church, Rogers, and moderator of Benton County Association, and R. H. Dorris, Director of the Department of State Missions.

Contract for construction of the \$127,500 building has been approved. The main floor and basement will provide 8772 square feet of floor space for use in worship and education.

The Cooper Development Company, developers of Bella Vista, Cherokee and Hot Springs Villages, provided the beautiful hilltop site.

Begun on June 18, 1972, in a portable chapel, the membership has now grown to 58 with a weekly average attendance of 76. Total gifts in the first 10 months

have exceeded \$16,000.

Harry Wigger became pastor of the Bella Vista Mission on April 1, having previously been involved in establishing the new work while superintendent of missions for the Benton County Association.

The mission will soon be organized and incorporated into the Bella Vista Baptist Church and will issue \$100,000 in bonds to help finance construction of the new building.

## Celebrates centennial

First Church, Augusta, is holding a centennial celebration April 23-29. All living former pastors will be back to participate in the endeavor during the week.

Pastor Gene Ray stresses that Sunday, April 29, will be home coming for all former members and friends. The noon meal will be served in the Armory.

Executive Secretary Charles H. Ashcraft and former Executive Secretary S. A. Whitlow, who was ordained by the church, will be among those in attendance.



Mr. and Mrs. Earl Verser Sr.

## Couple wed 65 years

Mr. and Mrs. Earl Verser Sr., Lonoke, recently observed their 65th wedding anniversary with a reception at the home of their daughter, Carolyn Oudin, at Pine Bluff. Eight of their 11 children were present for the observance.

Mr. and Mrs. Verser were married Feb. 11, 1908, at Lonoke. They have lived in that area all their married lives. Verser is still active as a deacon in the Wattensaw Church. He is a semi-retired farmer.

The Versers have 18 grandchildren and 14 great-grandchildren.



These Royal Ambassador crusaders from Sunset Lane Church, Little Rock, recently went on a "Hike for Home Missions." They collected \$150.80 by people paying them for each mile hiked. They are, from left to right: Mitchell Vire; Danny Rogers, Billy Townsend, Wayne Townsend, Dane Dover, Russell Sturch, Steve Huffstutlar and G. A. Dover, counsellor. The pastor is Edward Edmondson.

## Doctrines of the faith

# The significance of resurrection

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

Christ is risen! This note was sounded in most churches throughout the world last Sunday. But what does it all mean? What difference can this proclamation possibly have for us today? Much indeed.

First, it means that Jesus is who he claimed to be. Jesus made some astounding claims for himself. In the synoptic gospels he claims the power to forgive sins (Mark 2:1-13), affirms himself to be the "son of man" (Mark 14:61-64), takes to himself the authority of judging men (Matt. 10:32-33), and even claims the attributes of God (Matt. 28:20.)

John's gospel contains the well-known "I am's" of Jesus in which he made several claims for himself. He said "I am" the Messiah (4:26), the bread of life (6:35), from above (8:23), the pre-existent one (8:58), the light of the world (9:5), the door of salvation (10:7), the son of God (10:36), the resurrection and the life (11:25), Master and Lord (13:13), the way, the truth and the life (14:6), and the true vine (15:1.) In addition, Jesus claimed equality with God (10:30), and to be the only way to God (14:6.)

The most important question facing this generation is, Who is Jesus Christ? Was He a mere man, born of natural human sperm? Was He simply a great religious leader, a superstar, or maybe a political and social reformer? It is obvious from the claims Jesus made for himself that he was much more than these. He was the incarnate Son of God, the Saviour of men. How do we know? He is proven and declared to be by his resurrection (Rom. 1:4.)

Second, the resurrection means that Christ will do what he said he would do. Christ said he would save those who believe in him (Matt. 1:21; Luke 18:11; John 11:25-26.) He promised to give new and abundant life to those who live in him (John 5:24; 7:38; 10:10.) He promised to hear and answer prayer (John 14:12-24.) He promised to be always with his individual followers (John 14:18; Matt. 28:20), and with the gathered church (Matt. 18:20.) And finally He promised to raise those who believe in him from the dead in the last day (John 5:25-30.)

Furthermore, Jesus has promised to judge the unbelieving world (John 5:22, 27, 30.) Only a small minority of people dare to believe this will ever happen. And, of course, it could not happen if Christ were still in the tomb. But God has assured us that he will judge the world "in that He has raised him from the dead" (Acts 17:31.)

In summary, the primary significance of Christ's resurrection is this: It verifies the truthfulness of the Christian faith. It is the decisive proof that the gospel is true (cf. Matt. 12:39-40.) Paul summarizes the issue rather bluntly: "If Christ be not risen then is our preaching vain, and your faith is also vain" (1 Cor. 15:14.) However, the opposite is true. If Christ is risen, then our preaching is true and our faith is vindicated. Christ is risen. Christ is risen indeed!

Thus, the resurrection of Christ answers a very important religious question being asked today: Is Jesus the only way to God, or is he only one of many ways? If the claims of Jesus are true, and the resurrection plainly proves they are, there is only one answer. He is the one and only way!

## From the churches

**Charles Butler**, a member of Park Place Church, Hot Springs, has surrendered for full-time Christian service. He is the son of Mr. and Mrs. James E. Butler. His father is minister of music at Park Place Church.

**First Church, Pocahontas**, achieved a record Sunday School attendance of 416 on April 8. Of these, 255 rode the church buses. Their attendance one year ago was 186. Pastor Wendel Bradford attributed this, in part, to giving a kite to every child present. They also served a picnic lunch to more than 300 children.

**University Church, Fayetteville**,

celebrated its 20th year on March 25. Pastor H. D. McCarty reported to the congregation that the church had passed 1,000 enrolled in Sunday School; had the largest Lottie Moon Offering in its history; adopted the largest budget ever; and had baptisms running ahead of last year.

**Hickory Street Church, Texarkana**, recently purchased a new Allen Digital Computer Organ System 200 at a cost of \$7,311. Dedication services were held April 8 which were led by Raymond Braswell, music director. The organ and bench are American Walnut finish. One



Mr. and Mrs. R. G. Dudley

## Married 50 years

Mr. and Mrs. R. G. Dudley of Tupelo were honored recently with an open house in observance of their 50th wedding anniversary. Hosts were their six sons.

Mr. and Mrs. Dudley were married March 7, 1923, at Tupelo and have lived there most of their lives. They have been members of Tupelo Church more than 50 years. Mr. Dudley is a retired farmer.

The Dudleys also have 10 grandchildren.

## Tour Siloam Springs with our slide show

A 12-minute slide show, along with narration on cassette tape, is available from the Sunday School Department telling the story of Siloam Springs Assembly. The presentation takes you on a guided tour of the facilities and activities during a typical week at Siloam.

This set could be used in youth departments and church services to promote attendance from your church group. It is available free for your use by writing the State Sunday School Department, P.O. Box 550, Little Rock, Ark., 72203. —Freddie Pike, Sunday School Dept.

of the many unique features of this organ is the transposer, which instantaneously changes the pitch of the organ keyboards. Miss Janie Adams is organist for the church and Ross Ward is pastor.

E. R. Armer and his wife have just completed a ten-day overseas tour of five countries, including the Holy Land. While on tour Armer took picture slides of the historical places which will be shown in the evening services at **First Church, Horatio**, where he has pastored for the last 28 years.

## O'Neal baptizes more in streams

W. B. O'Neal recalls preaching in 45 counties in Arkansas. He has pastored and baptized in at least ten counties. And, he is of the opinion that he has baptized more people in open streams than any other living person in Arkansas. He has baptized in dozens of creeks and rivers throughout the state.

O'Neal's ministry began in September, 1907, when he preached his first sermon. At the time he was living at O'Neal, near Batesville.

"During 1907 there was a tremendous awakening in that section of the country," O'Neal recalls, "I was teaching at Bell Grove with 56 enrolled. During the summer school 17 made professions of faith uniting with some church."

One of the things which brought great joy to Preacher O'Neal was the conversion experience of his father, Moses O'Neal, whom he characterizes as "the most remarkable man I ever knew." O'Neal recalls the events which led to his father's conversion as follows:

*Few men have ever been more disappointed than was my father when I entered the ministry. He had no respect for preachers. He boasted, more than once, in my presence as I grew up, saying "Some of the O'Neals may have stooped pretty low sometimes, but none of them ever stooped low enough to be a preacher." He was a constant living*

*critic of the conduct of preachers and especially of professed Christians. He enjoyed telling of seeing a Methodist Elder take a drum of whiskey. He glibly told of seeing a "good" Baptist carrying a plow to a field on the Sabbath day where the plow was to be used the next day. He reveled in telling of seeing a Baptist deacon fishing on Sunday. After his conversion he withheld membership in the church because he knew one of its members could not be relied on to tell the truth.*

*When I yielded to the call to preach I failed to go to him and tell him. I was sure I would get nothing but ridicule and, too, I did not wish to witness his disappointment. On the first Sunday in September, 1907, at a closing afternoon service at Pilgrim's Rest Church near Bethesda, I announced that I had been called to preach and that I would preach next Sunday at the O'Neal school house. At that appointment I announced a revival at that place, which was ¼ mile from our home. At the revival of 15 services, there were 23 professions of faith. I preached five times. My father attended none of the services. A week later I departed to enter Ouachita College. My father left the house, so as to not tell me goodbye. He had shown no interest in the revival or in where I was going.*

*In Ouachita, I was soon janitor of the Athenian Hall in the third story of Old Main. I could go up alone, lock myself in and commune with God. There I prayed for my father. There seemed to come an assurance that my father would one day turn to the Lord. But years passed, four of them, and although I was received at all times on a return home, there was no evidence that Father was interested. However, he grew friendly enough. We worked together at times on the farm. We even fished together once. He may have had some hidden pride in the progress and reputation that came to me.*

*In the summer of 1909, I resigned the churches I was pastoring in South Arkansas, agreed to teach in the Bethesda School, and returned home. By the time the school began West Church called me full time and I did double duty. In the meantime I was corresponding with the lady of my heart and our letters grew until we had to add extra postage.*

*During the Christmas holidays, I visited the young lady, Stella Augusta Meers, and we were engaged. When father learned of our engagement, he took it upon himself to break up the engagement. He called me apart and told me I was making a mistake, saying that for me to marry at this stage of my career, I would never amount to a hill of beans, that I would just be another ten cent preacher. I told him that I would risk the outcome.*

*At the same time, my two sisters were staying with me and going to our school as they were both of age and each a licensed teacher. My father, enraged that I had not heeded his advice,*



W. B. O'Neal and daughter Iris O'Neal Bowen enjoy the rural setting of his home outside North Little Rock.



Relaxing in his living room, Preacher O'Neal recalls the conversion of his father.

decided that he would take the girls out of school if I married and brought the bride there.

This stirred the girls to rebellion and they asked if they could stay with me. I readily agreed, but the idea of a family break up drove me to my knees. On a Monday morning, I chose to ride an early train from Batesville to Earnhearts and to walk the three miles out to Bethesda to my teaching job. There was snow on the ground and the atmosphere was crisp, but like David "My heart was hot within me, while I was musing the fire burned." (Ps. 39:3.) I turned aside, brushed snow from a log and sat down to pray. A message came to me as clearly as any worded or written message. "Go to your father and convince him he is a sinner and lost." In my mind I said "Lord, I cannot talk to my father that way." Then the wonderful truth came strong and forceful. "A man can do anything the Lord calls him to do." I arose committed to my task.

I waited that week for my opportunity. On Saturday father drove his wagon and team to Bethesda to get corn ground and to do some shopping. I waited till he started to leave for home, then I climbed into the wagon and sat beside him on the seat. As soon as we were started I began. I told him he could not take the girls out of school, that he was bringing a family division to his own hurt. Then I told him he was on the wrong road and a sinner. I even pointed out one bad error he had made. I left him weeping and ran to catch the evening train to Batesville.

Another week passed. This time I went by home Friday after school. He saw me coming and left the house, going out into the orchard. When I entered my precious stepmother was weeping. She said, "Oh, Walter, you made a mistake." I said, "How?" She said, "The way you talked to him the other day. He has been raging mad all week. If you hadn't talked to him as you did, we might have won him someday." I said, "My dear woman I did what God sent me to do and just as he sent me to do it. Moreover, God is going to do his part. My father is going to be saved. I don't know when, but I'm waiting in full confidence."

I was called home the following Monday evening after school at his request. He was weeping aloud when I got there. Not more than an hour later, his face as bright as that of an angel, he declared, "My boy, the burden's lifted." That was Monday the last day of February, 1910.

All arrangements had been made, and the wedding was on Thursday, March 3. When my bride and I arrived on the evening train Saturday, March 5, my father was there with wagon and team to

take us out home. Not only so, but he took us and my two sisters out to our place at the school the next afternoon.

In the fall of 1911, I baptized my father and my grandmother at the close of a meeting at the O'Neal school house. The baptism was in White River and there were persons present from Stone County and from Batesville. Father was 50 years of age, Grandma, 70. They were faithful, she for seven years and he for 30. For 30 years I was my father's pride as a preacher.

During O'Neal's ministry he has had many unusual experiences serving as pastor, associational missionary, and evangelist. In 1914 he was called to conduct a revival at Aplin which is on the Fourche LaFave River near Nimrod. When he arrived he discovered that emotionalism had torn the community apart. The Baptist church had gone down from 65 to 28.

At the outset of the revival O'Neal preached on repentance and faith. Numbers of people began to trust the Lord every evening. People were coming for miles around to attend the brush arbor revival.

O'Neal remembers that he felt impressed to preach on backsliding. "This seemed strange," O'Neal said, "since so many were making professions of faith."

As a result of this message 34 people rededicated their lives. He then gave an invitation to the lost with four people making professions of faith.

Experiences like this were repeated over and over during the ministry of W. B. O'Neal. Many churches were founded as a result of his ministry as well as hundreds of people coming to know Christ as their Saviour.

O'Neal's ministry included pastoring, serving as an associational superintendent of missions, teaching at Mountain Home Bible College, working with the Indians in Oklahoma, and writing books of poetry as well as a history of Independence and North Pulaski Associations. He feels now as he felt when God called him — that his work was basically to be with the rural churches.

A fitting summary to this great man's more than 60 years in the ministry is found in the lives of those that have been changed because he dared to go where God would have him go. It well may be that he has baptized more people in open streams than any other living Baptist in Arkansas. Be that as it may, it is beyond dispute that because of his service a large host now know Christ as their Master.

## Between parson and pew The power within us

By Vélma Merritt



Mrs. Merritt

In a typical church a handful of members will come out each week for the night of activities we call visitation. Many are enthusiastic and do a tremendous job of sharing Christ.

The time we spend in organized visitation is a benefit to our church; however, organized visitation programs would not be necessary if we would live the Christ who fills each of us who have put our trust in him. Because Christ lives in us we are to always be showing others Christ.

Men become enveloped in their work and forget Who is in them. How simple it would be just to recognize and release the Power within them as they work.

Housewives have the opportunity to live Christ in front of their husbands, children, and neighbors. The occasions they have to say a good word about the Lord are astounding.

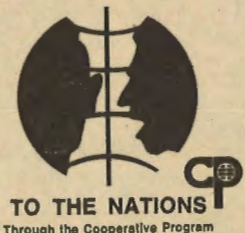
The possibilities of Christian witness are immeasurable. Everywhere we are, Christ is with his power within us. Our daily associates only need to see and hear about that power.

They can know about the Christ if you tell them what he's doing for you now. In conversation mention the encouragement he gave you yesterday or the joy of today. The folks who never think of coming to church are our mission field. Look around you. See the people you could share Christ with daily.

In our yard the rose bushes are heavy with buds. Soon the buds will open. In place of the tightly covered green ball will burst a beautiful flower. The bud covering will be pushed aside to make room for the flower.

Our neighbors and those we work with can look at us and see either the bud of ourselves or the Rose of Sharon. Who will they see today?

WE'VE A STORY TO TELL



### Bus Outreach Clinic informs churches in latest methods

Another Bus Outreach Clinic is history, as far as the clinic itself goes. But the inspiration will be felt for a long time to come, and the knowledge and information gained will be helpful for years to come.

Men and women came from all sections of the state, from rural churches and from downtown city churches, all wanting to know about this method of outreach. Over 100 people registered, and 26 different churches indicated they have a bus ministry. These churches are represented in 17 different associations. We know we have more than 26 churches with a bus ministry and in more than 17 associations, but this number registered.

The spirit of the clinic was one of triumph and victory. There were the stories of changed lives, not only for the bus riders but for the workers who participate. Many people have been won to the Lord, and many vows to the Lord renewed, because of churches becoming involved in this outreach ministry.

The success of a bus ministry is not instant. It takes a lot of hard work, and too few people are willing to give the time required, and put forth this

much effort. The results are the rewards. When a bus worker shows a rider the way to Jesus and a life is transformed, then he knows his work is not in vain.

The successful bus ministry may cause some good problems. But many of these can be solved before the church becomes deeply involved. Some of these are not enough trained Sunday School workers, and space not used to the maximum. There of course is the additional cost involved with the bus upkeep, snack breakfast served on the bus, additional literature, and additional supplies and equipment.

When the program was planned, it was with the intent and purpose of helping the churches who did not have a bus ministry as well as those who did. The program was in three sections: the first offered help in securing buses and the workers; the second was designed to show any size church could have a bus ministry; and the third dealt with the teaching, preaching and follow up ministry of the riders.

Let's keep the buses rolling and keep bringing in the riders so they can hear the wonderful news, that Jesus Christ is Lord: —Harold Vernon, Sunday School Department.

### Not too late for library clinic



Hack

It is not too late for you to make your reservation for the Church Library Clinic to be held at Immanuel Church, Little Rock, on May 4-5. John Hack, consultant in the Church Library Department, along with Miss Jacquelyn Anderson and James

Rose, consultants in the Church Library Department, will conduct this clinic.

The registration fee is \$4 which should be sent to the Church Library Department of the Baptist Sunday School Board in Nashville, Tenn. The clinic will begin with a banquet at 6 on Friday evening and close at noon on Saturday. The registration fee may be paid when you attend the banquet but the reservation must be made for the banquet not later than Tuesday, May 1. Any reservations made after April 27 should be sent to the Arkansas Church Training Department. The registration fee will pay for the banquet and a notebook of materials.

Beginning library workers and experienced library workers will both find the program very appealing. Four conferences will be offered: (1) Beginning library workers; (2) Classifying books for the church library; (3) Audio-visual education; and (4) Introducing: *The Educational Media Workshop Guide* and *The Church Library Record and Plan Book, 1973-74*. — Ralph W. Davis

### Workshop on total communication

Plans are being developed for what may be the most significant thing Southern Baptists have done in 50 years of ministry to the deaf. Every deaf and hearing person in a place of leadership in a church's deaf ministry should consider participating in a Workshop on Total Communication, to be held at First Church, Little Rock, April 30-May 2, 1973.

The theme, "Bread or Stones," was suggested by a parent of a four-year-old deaf boy from the scripture which says "... if his son ask bread will he give him a stone?" The implication is that deaf children have been given a diet of stones long enough. Total communication may well be that bread.

In August, 1972, Dr. David Denton spoke to the joint Southern Baptist Conference of the Deaf and the Workshop of Interpreters at the Ridgecrest Baptist Assembly in North Carolina. The result of his message concerning the church's responsibility for total communication led to plans for Total Communication Workshops throughout the nation.

The purpose of the workshop in Little Rock is to prepare guidelines to help churches, state Baptist conventions, state Baptist conferences of the deaf and other groups to understand what the needs are in the area of total communication and how to meet those needs. The workshop will be designed to help churches get involved in reaching deaf children for Christ through total communication.

Total communication is a right of every deaf child to learn to use all forms of communications so that he may have the full opportunity to develop language competence at the earliest possible age. Total communication includes the full spectrum of language modes: child devised gestures, formal sign language, speech-reading, fingerspelling, reading and writing. Every deaf child has the opportunity to develop any remnant of residual hearing for the enhancement of speech and speech-reading skills through the use of individual and/or group amplification systems. —C. F. Landon.

### National Clinic on Bus Outreach

First Church

Wichita Falls, Tex.

May 3-6, 1973

**Program:** Begins Thursday night, concludes Sunday noon

**Content:** How to begin and operate a bus outreach program; conference for bus team members, Sunday School workers, children's worship leaders, etc.

**To Enroll:** Send \$4 registration fee (includes materials and meal) per person to National Clinic on Bus Outreach, Sunday School Department, 127 Ninth Ave. N., Nashville, Tenn. 37234



Mrs. Merryman recounts her Siloam Springs experiences for Harold Vernon.

## Fifty years of camping at Siloam

Fifty years ago this summer more than 500 delegates came from all over the state to attend the first state-wide assembly at Siloam Springs. Special trains picked up passengers along the way and for those coming from the Texarkana area a lunch stop was taken at Heavener, Okla.

One of the persons who attended that first state-wide assembly was Mildred Merryman nee Aaron. She was the only delegate from Texarkana, where she was a member of the College Hill Baptist Church.

Those attending the assembly 50 years ago were required to attend classes on methods, Bible study, and of course the morning and evening preaching service. Instead of having a Monday-Saturday assembly as we know it today, they had a 10 day assembly. Mrs. Merryman attended the class "Senior B.Y.P.U. Manuel" taught by H. V. Hamilton who was the state Sunday School secretary. This class met under the tabernacle.

A popular "happening" at the 1923 assembly, and it continued for several years, was the election of the Siloam Springs King and Queen. The campaign was as vigorous as any heated political campaign with contestants vying for the votes of the delegates. Mrs. Merryman remembers the queen of that year as being Mrs. Amy Compere Hickson.

The "Baptist Breeze" was the popular campus paper, carrying newsy articles about the camp and the campers. This was published each day during the assembly.

From that first assembly until now the living style has not changed too much, dormitory living and all campers eating

in the dining hall, which in 1923 was supervised by Mrs. A. M. Rogers who was the pastor's wife of Pulaski Heights Church in Little Rock.

E. E. "Hotdog" Lee was the featured speaker along with preachers from over the state who spoke at various times.

Siloam Springs assembly has made great advances in the past fifty years. Modern dormitories with hot and cold water and showers in each cabin replaced the old building with paths to the showers. Many of the roads and trails have been paved and many water fountains have been installed.

The message of fifty years ago is the same today — "Jesus died and rose again" — and some of the same songs will be sung; the spirit of the assembly will be as spiritual as campers make it. Attend this 50th anniversary and let's have a great time together. —Harold Vernon, Sunday School Department

## Complaints anonymous

The Arkansas Baptist State Convention under the direction of Dillard Miller, Executive Board President, is undergoing a complete re-study from basement to the spire in the interest of economy, effectiveness and the maximum degree of cooperative energy. There is no facet of the work which is not assigned to a capable committee. The present administration is determined to operate the best convention in the family of 33 state conventions.

While the convention does not encourage anonymous communications

## Paraguay missionary will be RA speaker



Nichols

Gilbert A. Nichols is a Southern Baptist Missionary stationed in Asuncion, Paraguay. He is Executive Secretary of the Paraguay Baptist Convention and is director of the Paraguayan Baptist Theological Institute.

The curriculum of the institute includes a practical work program in addition to the regular classroom assignments and instructions. This enables the students to participate in church work and assist in the establishment and development of missions. Mr. Nichols has directed the work of the institute since 1969.

Following his appointment to the mission field in 1958, Mr. Nichols has taught in the institute, and served as promotional director of Christian education for the convention.

A native of Mountain View, Nichols was graduated from Ouachita University and from Southern Seminary. He has pastored churches in Arkansas and was serving as pastor at the time of his appointment.

During 1973, Nichols is serving with the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention. He is working under the joint sponsorship of the Foreign Mission Board and the Arkansas Baptist State Convention.

Plan now to hear Nichols at the State Royal Ambassador Congress on May 4-5. The Congress will be meeting at Olivet Church in Little Rock. Plan now to attend every session. — C. H. Seaton

we are so concerned to get every view point of suggestion which will guide us to new levels of efficiency and effectiveness we are inviting even anonymous letters if it will help to get the viewpoint of our 370,000 plus Baptist citizens. The executive secretary or Executive Board president Dillard Miller will be glad to have your letter and we pledge to see that the proper committee gets it before the final report is submitted.

Those who wish to see their convention to be the best should communicate with us. Complaints, yes. We are asking for them.

# Agency represents all Baptist causes

Occasionally the Arkansas Baptist Foundation, or its Executive Director, is asked, "What Baptist causes does the Foundation recommend?"

The answer is very simple. The Foundation recommends all Southern Baptist causes and ministries and agencies. The Foundation has no pet projects of its own; it exists to serve all Southern Baptist agencies and institutions.

In the preparation of a will or trust, many persons have some particular cause or agency in which they are especially interested, and it is only natural that they will want to leave their estate for the benefit of those things near and dear to their heart. Probably the two most popular causes are missions and Christian education.

Gifts to missions can take many forms. Some mention the Home Mission Board, or Foreign Mission Board, or the

Missions Department of the state convention in their will; others prefer to mention the Lottie Moon, Annie Armstrong, and Dixie Jackson special offerings.

Some individuals leave a specified amount to each cause, while others may designate a percentage of their estate. Some leave cash, with the provision that it is to be delivered in full to the institution or agency, but most persons leave the funds in trust with the foundation, specifying that the principal is to be invested and the earnings are to be paid to the designated cause annually or semiannually.

The same flexibility is available for Christian education. There are a number of beneficiaries that can be named and a variety of ways in which the beneficiary can be served.

In each case, the Foundation attempts to ascertain exactly how the donor wants

his funds used and then recommends ways in which the donor's wishes can best be effected.

Occasionally, an individual is undecided as to how he wants his charitable bequests to be used. The Foundation's representative is careful not to treat any Baptist cause or agency preferentially, but instead, he explains all of the various options available to the donor.

Some donors do not wish to single out one or even several Baptist causes, but instead prefer to leave their funds for the benefit of all. In those cases, the Cooperative Program may be the most appropriate beneficiary, for most denominational causes are included in the Cooperative Program, either at the state level or at the Southern Baptist Convention level.

In a few cases, funds are left directly to the Foundation without any beneficiary being named. In that case the by-laws of the Foundation require that the Arkansas Baptist State Convention designate the use of the funds. The Foundation's directors usually make recommendations in their annual report to the convention, but the convention messengers make that decision.

A state Baptist Foundation is probably the most completely non-partisan agency in Southern Baptist life. It serves no special interest other than Christian stewardship. In doing so, it represents all Baptist causes. Its service and its counsel are available to every interested individual. —Roy F. Lewis, Acting Executive Director

## The cover

1973 1973

*just Beautiful!*

# SILOAM SPRINGS BAPTIST ASSEMBLY

ARKANSAS BAPTIST STATE CONVENTION	
SUGGESTED DATES AND DISTRICTS FOR ATTENDANCE	
<p><b>FIRST WEEK</b> June 18 - 23</p> <p>Missionary - Gilbert Nichols Speaker - Keith Wiginton</p> <p>NORTHWEST - EAST CENTRAL DISTRICTS</p>	<p><b>SECOND WEEK</b> June 25 - 30</p> <p>Missionary - Glendon Grober Speaker - D. L. Lowrie</p> <p>NORTHEAST, WEST CENTRAL SOUTHWEST DISTRICTS</p>
<p><b>THIRD WEEK</b> July 2 - 7</p> <p>Missionary - James Hampton Speaker - Dickson Rial</p> <p>SOUTHEAST, NORTH CENTRAL DISTRICTS</p>	<p><b>FOURTH WEEK</b> July 9 - 14</p> <p>Missionary - Glendon Grober Speaker - Tom Elliff</p> <p>CENTRAL DISTRICT</p>

**RATES:** Send name, address, age (if under 17), sex, church, accommodation desired, a \$3.00 reservation fee, and the week you plan to attend to: 525 West Capitol Avenue, Little Rock 72201. This fee will apply on the local unit of ACCOMMODATIONS

Assembly-Owned Dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	\$18.00
Children 5 - 8	13.00
Church-owned Dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	18.00
Children 5 - 8	13.00
Deluxe Buildings (For family groups only) - Room, all meals, registration, and medical and accident insurance	19.00
Children 5 - 8	14.00
Faculty Buildings - Room, all meals, registration, and medical and accident insurance	16.00
Traffic-Campers (Eight spaces available) - Rate for one adult including meals in dining hall	17.00
Children (in camper space) age 5 - 8	14.00
Children under 5 years who eat in dining hall	8.00
Children under 1 year	1.00
Individual Meals: Breakfast - \$1.75    Dinner - \$1.00    Supper - \$1.00	

NOTE: Registration and medical and accident insurance for part-time campers - \$6.00, plus meals and accommodations.

## Arkansas Baptist

NEWSMAGAZINE  
April 28, 1973

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# State Convention to begin office of information services

On Jan. 1, 1974 the Arkansas Baptist State Convention will begin an Information Service office. This office will serve the churches and pastors of Arkansas in a special ministry. The following are some of the questions which have been asked the Baptist Building staff concerning this new position.

## Q. What is it all about?

It is an office which will seek to help pastorless churches and churchless pastors to get together. There is approximately a 20% turnover in pastoral leadership annually in Arkansas. This means there are over 200 churches seeking a pastor in any given year. Some of these churches may need assistance in getting information about prospective pastors. The Information Services office has been set up to render this service.

Every spring there are graduates from six major seminaries who wish to find a place of service. There are chaplains released from military service who wish to return to a pastorate. There are many resident pastors who would welcome an invitation to another place of service feeling that their ministry has reached its peak in their current pastorate. These are good men serving in fine churches. Some will need help in making the necessary contacts with honor for a change of station.

## Q. Will the Director of Information Services make direct recommendations of specific pastors for specific churches?

No. The director of this office will furnish information (not recommendations). Churches contacting his office may wish biographical information on a number of men who may be available and of certain qualifications for their consideration. Unless specifically requested to give information on one

man in whom they are interested he will furnish information on three or more men who may be available. The director will give no recommendation of any particular man under consideration by a church without their request.

## Q. Does the director assume the initiative in bringing pastorless churches and prospective pastors together?

No. He serves upon request and remains available with such information as he is able to secure for them. He would be available for conferences, if requested, on the most acceptable procedures in calling a pastor.

## Q. How will he build a file of biographical information of such sufficiency as to render this helpful ministry?

He will take all existing biographical information on file in the office of the executive secretary and respectfully request such information on any man about whom he has received an inquiry. Many pastors may be willing to submit biographical information if assured of its proper use. Every Superintendent of Missions has every biographical sketch held in the executive secretary's office and will be continually furnished with such information by the Director of Information Services.

## Q. Could this office develop into a "Pastor's Placement Bureau" with some hierarchical dangers?

It could never become this as long as the job description and task assignments are properly written and enforced through executive board procedures. All other directives of the executive board are handled in this manner.

## Q. Why doesn't the Executive Secretary perform this ministry?

The enormity to which this problem

has grown is prohibitive from the standpoint of time. Daily requests for help, some of which are very crucial in nature, demand more attention than can be given. The office should be attached to the executive secretary's office but the executive secretary is needed in supervisory ministries already assigned to him. The present executive secretary has no desire to be a bishop. Under this system the next executive secretary could not be a bishop.

## Q. How do the Superintendents of Missions fit into this structure?

All superintendents will always have all the biographical information that the director has. The director will work closely with all superintendents of missions on a high ethical and diplomatic basis to help pastors and churches get together. All Superintendents of Missions have been invited to make suggestions as to the job description, task assignment, and safeguards needed. Churches seek help from any source they wish. Superintendents of Missions have for years been helping churches find preachers and preachers find pastorates. Churches may call on a moderator, a pastor in another association, another convention or the Baptist Building. The Director of Information Services will answer the requests which come to his office and will help those who request help in the same manner as the Superintendent of Missions who answer requests for help. There will be no interference with associational procedures by this new office.

## Q. Has this office worked out well in other state conventions?

Georgia, North Carolina, South Carolina, Illinois and Kentucky report very favorable response and acceptance. Georgia reports 1,500 inquiries were answered within the first year with no complaints.

The relationships of pastor and people are most important. Many pastors become discouraged and need assurance. Some leave the ministry as they feel alone and forgotten. Since pastors do not belong to labor unions or enjoy the security of tenure they often feel very insecure when difficulties arise. The right man in this office could render a valuable ministry of understanding, fellowship, and brotherly counsel when needed.

His effectiveness would depend on the acceptance he received and the opportunities of serving placed before him. Under this arrangement it would be next to impossible for any man of God to be blackballed by the system. Likewise it would be next to impossible for the Holy Spirit to be contravened in His prerogatives of placing God's men in God's place for them.

## This Year 459 Students From 31 States, 1 Foreign Country, Enrolled At Baptist Bible Institute Graceville, Florida



THE ROBERT G. LEE CHAPEL

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## Baptist Campers plan outing at Petit Jean

The Arkansas Baptist Campers, a group of family campers in Arkansas, was organized about a year ago with a commitment to a stewardship of the land and a stewardship of time.

For obvious reasons, campers are usually very interested in conservation, ecology, and preserving our natural resources. Those who are Christian campers have, in addition, a theological and scriptural reason for being stewards of the land.

Most campers have also learned the value of outdoor recreation, family togetherness, and other fringe benefits that come from camping experiences. Those who are Christian campers have learned that it is a good stewardship of time to engage in these activities and have found that they can combine them with an active Christian witness.

The next meeting of the Arkansas Baptist Campers will be on May 4-5 at Petit Jean State Park. The group will meet at 8:00 p.m. on Friday evening at Pavilion No. 2, which has been reserved for their use. There will be a time of informal fellowship and worship led by Ervin Keathley, state music secretary.

On Saturday morning, the group will meet again at the pavilion at 9:30 a.m. for a Bible study led by North Little Rock pastor Lex Eaker.

During the Saturday morning session there will also be a discussion and business session dealing with some possible future activities for the campers. This discussion will be led by Dr. Tommy Bridges, Director of Special Mission Ministries for the Arkansas Baptist State Convention. It is anticipated that some additional mission opportunities will be explored by the

group during the discussion.

All Christian camping families in Arkansas are welcome to attend. No reservations are necessary; arrive at your convenience, select your own campsite, follow the usual procedure for registering at a state park, and then meet the group at the pavilion at 8:00 p.m. on Friday evening, May 4. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Child Care Representatives asked to aid in ministries

Last week, a letter to each Associational Missionary went out from my office asking the associations to help us revive an old program. During this year, we would like for each association to appoint a layman or laywoman as Associational Child Care Representative. The following year, 1974, each Associational Child Care Representative would obtain a person in each church of his association to serve in that capacity. This person should have a special interest in our child care ministry and have the time to devote to the promotion of our work.

To facilitate an increased understanding and involvement in our child care ministry, we want persons to represent our child care ministry at the home base. Their ministry will be most significant, but their duties are simple and require a minimum of time. Their duties are just what the title suggests — to represent our child care ministry on the local level. The child care ministry is the local church reaching out to lend a helping hand. We have found that many people love and welcome the opportunity to help a child.

This will give us a person interested in

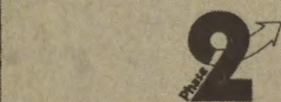
our child care ministry in each of our churches in addition to the pastor with whom we can correspond and involve in our child care program. We plan to keep these persons informed about our program and services, our progress, needs, and develop district meetings with our Child Care Representatives. We want to build into the group a team effort made up of caring individuals who will work with us in strengthening our total outreach ministry to families and children who need our help.

Congratulations to Clear Creek and White River Associations for being the first two associations to appoint Child Care Representatives. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



### MISSION MINISTRIES CATALOG

The Mission Ministries Catalog is prepared by the Brotherhood Commission in cooperation with local, state and Southern Baptist Convention organizations. Write: Lay Ministries Department, 1548 Poplar Avenue, Memphis, Tennessee or your state Brotherhood Department.



### The Ouachita-Southern Advancement Campaign

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

### Leading associations

By Jim E. Tillman, Director

The Associational Leaders in the State of Arkansas continue to offer outstanding leadership in the Ouachita-Southern Advancement Campaign. The Regional Chairmen are contacting their Associational Chairmen and Coordinators regarding Phase 2 of the Campaign. As a result of this activity, churches continue to become involved in the effort for Christian Higher Education in Arkansas.

The major thrust of Phase 2 is the "Fellowship Dinners" being conducted throughout the State. I am meeting with the Chairmen and Coordinators for lunch in their respective towns to plan the dinner for their Association.

Six Associational Phase 2 Fellowship Dinners are on the calendar:

Date	Association	Regional Chairman	Associational Chairman	Coordinator
April 30	Mt. Zion	Edward Maddox	Frank Lady	Carl Bunch
May 1	Carey	Rheubin Setliff III	E. L. Ward	D. W. Stark
May 3	Black River	Edward Maddox	Edward Summers	Cecil Guthrie
May 10	Greene County	Edward Maddox	Norman Kelley	Carroll Gibson
May 21	Bartholomew	Edward Snider	Bill Hargis	Raymond Reed & David Crouch
May 22	Arkansas Valley	Billy Rogers	James McDaniel	Carl Fawcett

# International Retreat attracts 99

Ninety-nine student leaders from 25 countries attended Arkansas' recent International Retreat sponsored by the Baptist Student Department and Woman's Missionary Union at Camp Paron.

Major addresses were brought by Theo Patnaik and Dr. Dan Grant. Patnaik is Secretary of Youth for Baptist World Alliance in Washington D.C. A native of India, he came to America about 10 years ago following his conversion to Christianity.

Mrs. Hugh Cantrell of Arkadelphia joined Patnaik and Dr. Grant in rotating between three discussion groups. Small share groups of three Internationals and one American also met three times, and this experience proved to be one of the most popular features of the retreat.

Half of the International students requested "adoption" into American homes and half also indicated that they would like to know more about the Christian faith.

Saturday afternoon the students journeyed to Little Rock to visit the Territorial Restoration, the Arkansas Art Center, and to see the dress rehearsal of "Joy" at Second Church.

A bookstore was open to the students with Christian books, Bibles, and records. This year's retreat was the best that Arkansas has held, according to Tom Logue and Don Norrington of the Student Department.



Theo Patnaik of India, one of the retreat speakers, was engaged in dialogue every free minute.



Dr. Dan Grant leads one of three discussion groups.



Students enjoyed fellowship at breakfast.



Students from Hong Kong sing at Talent Hour.



Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Shorewood Hills	295.82	122.00	New Home	.00	.00	Big Creek	6.00	.00	Tennessee	210.63	110.42
Trinity, Benton	1,306.85	916.13	Oak Grove	104.50	.00	Brighton	36.00	33.00	Trinity	1,291.63	837.94
Trinity, Malvern	504.52	637.99	Pettit	36.00	42.00	Browns Chapel	263.96	258.81	Trity Bethel	.00	.00
Vista Heights	426.92	.00	Pocahontas	935.87	724.98	Calvary, Paragould	530.75	165.00	West Side, Magnolia	195.20	266.69
Walnut Valley	193.84	105.90	Ravenden Springs	77.00	28.40	Center Hill	585.28	360.79	North East Chapel	391.73	668.00
Hurricane Lake Mssn.	253.70	75.75	Reyno	155.15	152.50	Clarks Chapel	50.00	63.50	Total	34,812.86	45,492.59
Indian Springs Mssn.	357.62	35.92	Shannon	248.71	152.00	Delaplaine	25.02	.00	<b>INDEPENDENCE</b>		
Total	41,514.14	41,094.72	Shiloh, Corning	55.00	113.37	East Side, Paragould	938.30	717.67	Batesville 1st	2,207.00	4,271.48
<b>CLEAR CREEK</b>			Shiloh, Pocahontas	.00	.00	Fairview	.00	.00	Calvary, Batesville	3,166.62	3,821.05
Alma 1st	2,191.40	4,123.84	Success	189.24	111.00	Finch	114.99	202.14	Calvary, Timbo	88.30	.00
Altus 1st	27.00	8.00	Witts Chapel	203.07	246.00	Fontaine	9.00	.00	Cord	306.00	263.72
Batson	92.00	125.00	Total	3,551.60	5,702.03	Immanuel, Paragould	1,070.35	371.03	Cushman	21.00	13.22
Cass	6.00	52.00	<b>DARDANELE-RUSSELLVILLE</b>			Lafe	12.00	.00	Desha	117.18	154.43
Cedarville	162.34	115.96	Atkins	501.13	471.00	Lake Street	30.00	22.70	East Side, Cave City	135.95	159.00
Clarksville 1st	1,590.00	2,570.56	Bakers Creek	95.50	.00	Light	78.00	18.46	West Batesville	329.44	250.45
Clarksville 2nd	114.26	255.50	Bluffton	51.30	.00	Marmaduke	149.00	170.50	Floral	325.49	838.16
Coal Hill	85.63	.00	Centerville	73.57	.00	Mounds	96.56	52.00	Marcella	43.98	150.00
Concord	889.28	674.38	Danville	375.00	1,377.52	Mt. Hebron	40.30	.00	Mountain View	1,183.80	1,290.30
Dyer	65.55	127.95	Dardanelle	1,349.69	2,305.05	New Friendship	124.72	154.33	Mt. Zion	97.53	94.00
E. Mt. Zion, Clarksville	202.00	5.00	Dover	105.17	86.45	New Liberty	24.00	.00	Pilgrims Rest	94.92	315.00
Hagarville	50.99	.00	East Point	279.20	153.85	Nutts Chapel	111.98	100.00	Pleasant Plains	91.00	35.76
Hartman	110.64	40.00	Fair Park	110.00	.00	Oak Grove	172.62	167.76	Rehobeth	132.34	235.35
Kibler	480.12	1,804.00	Grace Memorial	45.00	57.20	Paragould 1st	7,809.59	6,654.00	Rosie	463.78	159.80
Lamar	174.00	226.45	Havana	110.04	129.74	Pleasant Valley	12.00	.00	Ruddell Hill	609.97	167.59
Mountainburg	123.00	132.00	Hector	55.53	103.50	Robbs Chapel	60.00	150.00	Salado	38.18	80.00
Mulberry	1,110.90	1,000.00	Hopewell	.00	.00	Rock Hill	.00	.00	Sulphur Rock	13.08	.00
Oak Grove	1,047.00	275.00	Kelley Heights	118.59	228.69	Stanford	.00	.00	West Batesville	2,004.84	4,185.92
Ozark	1,972.17	1,090.08	Knoxville	240.42	60.00	Stonewall	.00	.00	White River	43.38	115.63
Ozone	119.42	45.55	London	126.55	191.54	Third Avenue	30.00	14.00	North Side Mssn.	109.93	.00
Rudy	19.90	.00	Moreland	12.73	12.55	Unity	60.00	198.52	Total	11,623.71	16,600.86
Shady Grove	35.70	6.74	New Hope	155.13	87.00	Vines Chapel	.00	.00	<b>LIBERTY</b>		
Shibley	72.14	108.82	Ola	582.08	412.50	Walcott	456.95	149.20	Buena Vista	154.25	83.04
Spadra	.00	.00	Pittsburg	10.00	.00	Walls Chapel	8.80	8.30	Caledonia	60.00	122.00
Trinity, Alma	.00	.00	Plainview	30.04	48.00	West View	423.57	356.25	Calion	358.69	249.34
Union Grove	89.50	190.19	Pleasant View	96.45	40.00	Total	13,493.73	10,524.47	Camden 1st	12,876.82	8,594.83
Uniontown	136.83	36.00	Pottsville 1st	120.44	144.49	<b>HARMONY</b>			Camden 2nd	790.97	400.50
Van Buren 1st	5,217.00	3,080.87	Rover	109.06	.00	Alzheimer	434.64	282.00	Chidester	95.89	215.00
Van Buren 2nd	.00	84.60	Russellville 2nd	1,726.85	2,102.40	Anderson Chapel	24.00	.00	Cross Roads	532.87	.00
Webb City	228.93	76.50	Total	6,479.47	8,137.81	Bethel	.00	.00	Cullendale 1st	3,857.14	2,789.56
Woodland	25.00	50.00	<b>DELTA</b>			Centennial	1,135.18	1,411.51	East Main	2,353.46	1,419.63
Total	16,438.70	16,304.99	Arkansas City	330.00	803.00	Central	2,214.23	62.50	Ebenezer	982.38	741.64
<b>CONCORD</b>			Aulds	.00	.00	Dollarway	427.74	950.76	El Dorado 1st	4,401.56	16,299.95
Barling	250.13	210.00	Bayou Mason	157.80	167.00	Douglas	354.99	100.00	El Dorado 2nd	2,476.82	4,454.14
Bethel	155.03	43.00	Bellaire	876.33	595.00	Dumas 1st	5,494.60	5,304.85	Elliott	1,116.92	450.37
Bloomer	20.00	.00	Boydell	6.00	.00	East Side, Pine Bluff	1,547.57	796.84	Felsenthal	109.71	.00
Bluff Avenue	1,040.55	634.14	Chickasaw	100.73	47.05	Evergreen	103.84	.00	Galilee	140.00	157.25
Booneville 1st	1,800.00	3,007.18	Collins	477.00	300.00	Forrest Park	832.63	1,407.66	Grace	562.99	1,070.42
Branch	243.37	303.50	Daniel Chapel	.00	.00	Gould	498.11	654.75	Harmony	288.59	200.00
Burnsville	.00	50.00	Dermott	1,741.55	2,010.91	Grady	35.00	.00	Hillside	370.00	170.00
Calvary, Ft. Smith	1,878.76	2,685.31	Eudora	1,455.50	1,556.85	Greenlee Memorial	1,326.98	676.46	Hutgit	879.24	609.43
Charleston 1st	1,744.86	2,060.30	Gaines	.00	.00	Hardin	660.77	438.50	Immanuel, El Dorado	3,231.60	3,624.48
E. Side, Ft. Smith	1,643.11	1,720.78	Jennie	280.74	200.00	Hickory Grove	24.00	85.17	Joyce City	690.13	225.88
Enterprise	241.66	.00	Jerome	75.00	117.20	Humphrey	243.46	499.00	Junction City	852.97	869.40
Excelsior	128.54	36.75	Kelso	.00	220.00	Immanuel, Pine Bluff	3,011.10	4,303.32	Knowles	85.61	.00
Ft. Smith 1st	10,016.08	.00	Lake Village 1st	750.00	1,014.14	Kingsland	225.79	456.56	Lapile	.00	191.30
Glendale	.00	75.81	McArthur	.00	.00	Lee Memorial	2,132.63	1,051.41	Lawson	95.13	70.50
Grand Ave., Ft. Smith	11,974.28	16,696.32	McGehee 1st	3,882.92	3,299.93	Linwood	195.66	318.77	Liberty	183.52	66.00
Grayson	.00	60.00	Montrose	75.00	271.00	Mathews Memorial	800.00	950.44	Louann	17.00	.00
Greenwood 1st	1,679.70	2,547.00	New Hope	344.40	300.00	North Side, Star City	33.35	.00	Maple Avenue	2,144.68	1,459.25
Hackett	101.63	5.00	Omega	60.97	14.51	Oak Grove	175.52	131.02	Marrable Hill	1,162.78	42.00
Haven Heights	1,439.00	1,588.31	Parkdale	105.00	16.70	Oakland	120.31	32.00	Midway	132.00	.00
Highway 96	.00	.00	Parkway	238.00	128.60	Pine Bluff 1st	9,079.85	7,631.24	New London	142.47	.00
Immanuel, Ft. Smith	3,844.13	2,221.75	Portland	891.01	906.63	Pine Bluff 2nd	1,095.99	200.00	Norphlet	1,733.23	1,458.35
Jenny Lind	397.26	593.20	Richland	32.44	.00	Plum Bayou	35.66	100.00	Park View	1,114.92	711.33
Lavaca 1st	1,909.44	1,738.84	Shiloh	.00	36.80	Rankin Chapel	21.38	.00	Philadelphia	141.00	.00
Magazine	374.53	215.00	South McGehee	.00	104.85	Rison	1,046.72	765.05	Salem	180.00	100.00
Memorial	40.00	48.52	Temple	311.07	21.00	Shannon Road	10.21	24.00	Smackover	3,972.68	1,414.96
Mixon	42.60	269.00	Tillar	396.39	740.41	South Side, Pine Bluff	6,066.78	2,374.84	South Side	95.02	253.00
Mt. Harmony	.00	.00	Watson	.00	129.28	Star City	2,691.00	1,241.45	Stephens	1,558.50	1,884.71
Mt. Zion	.00	.00	Wilmot	425.00	702.88	Wabbaseka	.00	.00	Strong	1,460.67	925.00
North Side, Charleston	244.00	831.62	North Side Mssn.	105.00	181.10	Watson Chapel	2,190.67	2,287.15	Sylvan Hills	25.00	25.00
North Side, Ft. Smith	174.00	181.12	Total	13,117.85	13,884.84	White Sulphur Springs	496.00	474.24	Temple, Camden	197.09	81.10
Oak Cliff	1,428.90	578.00	<b>FAULKNER</b>			Yorktown	100.00	90.00	Temple, El Dorado	158.62	60.00
Palestine	127.27	219.30	Beryl	527.84	522.50	Green Meadows Mssn.	150.00	144.20	Three Creeks	289.00	276.00
Paris 1st	2,908.50	1,687.12	Bono	10.00	.00	Tucker Chapel	.00	50.00	Trinity	1,072.98	1,080.76
Phoenix Village	619.12	697.25	Brumley Chapel	420.80	314.45	Total	44,036.36	35,295.69	Union	1,063.56	150.00
Pine Log	.00	.00	Cadron Ridge	173.32	51.00	<b>HOPE</b>			Urbana	90.37	701.50
Ratcliff	110.11	63.90	Conway 1st	2,499.99	1,540.50	Anderson	165.04	112.29	Victory	117.52	142.54
Roseville	30.00	60.00	Conway 2nd	4,471.06	2,142.18	Arabella Heights	397.69	231.84	Village	215.83	33.25
Rye Hill	120.68	258.31	Emmanuel, Conway	.00	.00	Beech Street	4,500.00	3,716.00	Wesson	140.94	.00
Scranton	126.26	70.40	Enola	16.00	25.00	Bradley	.00	226.00	West Side, El Dorado	3,751.28	1,823.50
South Side, Booneville	206.85	309.84	Friendship	127.65	.00	Brownway Heights	.00	.00	White City	.00	.00
South Side, Ft. Smith	3,451.97	946.32	Happy Hollow	.00	41.50	Calvary, Hope	1,905.17	1,040.85	Wildwood	67.80	.00
Spradling	100.00	504.56	Harlan Park	639.32	726.24	Calvary, Texarkana	1,419.41	564.30	Cook Street Mssn.	59.41	.00
Temple	577.94	439.85	Harmony	51.12	84.00	Canfield	90.00	375.45	Total	58,651.61	55,696.97
Trinity	1,111.44	585.96	Holland	109.22	100.00	Central, Magnolia	8,750.06	21,562.42	<b>LITTLE RED RIVER</b>		
Union Hall	.00	.00	Mayflower 1st	165.00	213.75	Doddridge	.00	.00	Arbanha	.00	65.00
Vesta	.00	.00	Mt. Vernon	58.16	.00	Evergreen	15.00	.00	Brownsville	15.00	5.91
Windsor Park	.00	1,424.14	Naylor	.00	.00	Fouke 1st	400.71	332.00	Center Ridge	40.00	36.00
Total	51,401.70	45,667.40	New Bethel	.00	150.00	Fulton	285.00	15.00	Concord	200.97	33.90
<b>CONWAY-PERRY</b>			Oak Bowery	209.40	86.80	Garland	.00	.00	Harris Chapel	12.00	57.36
Adona	10.00	.00	Pickles Gap	1,230.59	241.61	Genoa	.00	.00	Heber Springs 1st	2,818.84	3,858.05
Bigelow	80.00	168.00	Pleasant Grove								

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Diecks	148.17	.00	Grace	486.82	467.00	Harmony Hill	75.00	68.05	Pleasant Valley	165.14	.00
Foreman	168.20	243.56	Gravel Ridge	1,068.69	878.78	Hearn	.00	.00	Providence	116.53	.00
Hicks	89.33	75.00	Graves Memorial	704.00	100.00	Hollywood	34.00	.00	Red Oak	.00	.00
Horatio	199.98	784.63	Highway	940.00	1,433.10	Lakeview	.00	.00	Rivervale	8.00	.00
Kern Heights	201.07	207.43	Hilltop	.00	.00	Marlbrook	51.20	.00	Trinity	31.58	.00
Liberty	.00	.00	Indian Hills	947.27	529.07	Mt. Bethel	30.00	.00	Trumann 1st	764.90	1,174.46
Lockesburg	371.01	701.30	Jacksonville 1st	3,131.33	3,453.12	Mt. Olive	.00	.00	Tyronza 2nd	1,256.63	645.78
Lone Oak	15.00	.00	Jacksonville 2nd	1,147.68	1,002.80	Mt. Zion	24.00	19.36	Valley View	77.82	138.50
Mt. Moriah	21.45	60.00	Levy	4,248.01	2,076.80	Okolona	15.00	.00	Westner	180.00	58.00
Murfreesboro	626.34	2,214.25	Marshall Road	1,856.15	1,214.58	Park Hill	661.42	883.54	West Ridge	.00	.00
Nashville	2,896.40	3,768.92	Morrison Chapel	125.35	61.00	Prescott 1st	687.03	974.58	Total	9,641.43	6,462.71
New Home	.00	.00	North Little Rock 1st	1,500.00	3,491.30	Reader	12.78	.00	<b>VAN BUREN</b>		
Oak Grove	103.72	89.50	Oakwood	.00	.00	Richwoods	517.82	320.00	Bee Branch	350.52	100.00
Ogden	99.71	182.64	Park Hill	10,500.00	34,014.89	Shady Grove	.00	.00	Botkinburg	2.50	2.50
Ozan	.00	.00	Pike Avenue	2,401.55	1,307.00	Shiloh	49.77	167.13	Corinth	16.82	.00
Ridgeway	544.69	385.30	Remount	138.79	150.00	South Fork	94.97	.00	Formosa	.00	.00
Rock Hill	135.60	.00	Runyan	260.58	110.76	Sycamore Grove	.00	.00	Friendship	176.42	22.00
State Line	.00	.00	Sherwood	959.30	1,447.81	Third Street	341.75	200.24	Lexington	91.55	.00
Washington	90.00	35.00	Sixteenth Street	.00	10.00	Unity	75.00	100.00	Pee Dee	165.00	.00
Wilton	107.10	50.53	Stanfill	9.00	.00	Whelen Springs	70.42	.00	Plant	40.60	.00
Winthrop	154.88	.00	Sylvan Hills	2,098.66	1,420.54	Total	10,912.74	10,661.10	Pleasant Valley	15.00	.00
Total	9,930.41	13,770.05	Zion Hill	91.20	.00	<b>ROCKY BAYOU</b>			Rupert	136.87	127.70
<b>MISSISSIPPI</b>			Cherokee Village Mssn.	259.37	904.85	Ash Flat 1st	.00	.00	Scotland	75.37	20.00
Armored	460.41	125.00	Indianhead Lake	.00	142.00	Belview	160.00	55.00	Shady Grove	30.28	.00
Bethany	62.02	.00	Total	50,205.50	68,393.65	Boswell	10.00	.00	Shirley	72.79	175.00
Black Water	107.82	.00	<b>OUACHITA</b>			Calico Rock	141.90	71.75	Standley Memorial	9.00	65.00
Blytheville 1st	17,541.17	2,464.36	Acorn	82.15	100.00	Dolph	.00	.00	Zion	40.12	.00
Brinkley Chapel	30.00	50.00	Bethel	.00	.00	Evening Shade	152.00	32.97	Fair Field Bay Mssn.	82.08	45.00
Brown Chapel	68.40	.00	Board Camp	239.88	96.24	Finley Creek	15.00	.00	Total	1,304.92	557.20
Calvary, Blytheville	887.78	316.64	Calvary, Mena	67.48	183.51	Franklin	63.25	79.51	<b>WASHINGTON-MADISON</b>		
Calvary, Osceola	860.07	104.70	Cherry Hill	.00	.00	Gulton	.00	.00	Berry Street	502.65	573.36
Central, Dyess	237.00	69.82	Concord	75.00	.00	Melbourne	375.00	820.00	Black Oak	75.00	300.00
Clear Lake	210.00	500.00	Cove	132.18	44.19	Mt. Pleasant	46.16	.00	Brush Creek	234.62	173.25
Cole Ridge	358.04	.00	Dallas Ave., Mena	1711.74	480.03	Myron	15.00	.00	Calvary, Huntsville	104.17	70.82
Cross Roads	182.93	.00	DeQueen 1st	9,114.00	3,858.10	Oxford	84.13	110.00	Cauldie Avenue	634.65	388.20
Dell	293.50	304.15	Gillham	50.00	59.00	Sage	123.20	168.00	Combs	.00	.00
East Side, Osceola	229.24	68.00	Grannis	128.70	.00	Sidney	55.00	65.00	Elkins 1st	15.00	.00
Emmanuel, Blytheville	153.93	34.65	Hatfield	145.95	163.98	Wiseman	20.00	.00	Elmsdale	2,996.67	3,411.75
Etowah	.00	.00	Hatton	60.00	65.00	Zion Hill	20.00	.00	Farmington	384.85	643.21
Gosnell	496.86	259.51	Lower Big Fork	22.50	.00	Total	1,275.64	1,402.23	Fayetteville 1st	4,526.74	2,875.00
Joiner	268.21	113.54	Mena 1st	4,166.70	4,033.22	<b>SEARCY</b>			Fayetteville 2nd	.00	15.00
Keiser	374.89	.00	New Hope	41.16	6.90	Leslie	278.74	213.03	Friendship	44.72	.00
Leachville	1,950.00	1,192.50	Salem	.00	49.20	Morning Star	34.50	.00	Greenland	132.96	111.49
Leachville 2nd	90.96	31.98	Two Mile	.00	.00	New Hopewell	27.61	52.00	Hindsville	50.00	135.43
Luxora	331.00	178.00	Vandervoort	133.53	150.00	Snowball	16.77	.00	Huntsville	477.42	481.02
Manila 1st	1,249.15	899.62	Wickes	259.58	124.53	Total	357.62	265.03	Immanuel, Fayetteville	1,279.40	876.56
Marys Chapel	23.90	49.40	Yocana	130.83	50.00	<b>TRI-COUNTY</b>			Inson	285.00	229.86
Memorial	111.49	32.18	Total	8,360.83	9,463.90	Antioch	9.05	.00	Kingston	.00	.00
New Harmony	.00	.00	<b>PULASKI</b>			Barton Chapel	79.93	73.00	Liberty	309.73	252.51
New Liberty	477.56	70.00	Alexander	283.31	43.94	Beckspur	129.45	114.00	Lincoln	742.59	772.14
New Providence	389.00	344.00	Arch View	1,062.82	553.49	Burnt Cane	.00	.00	New Hope	.00	.00
Nodena	15.00	.00	Baptist Tabernacle	2,206.00	965.08	Calvary, W. Memphis	2,982.77	828.00	Oak Grove	265.79	47.00
Number Nine	60.00	.00	Barnett Memorial	.00	.00	Cherry Valley	693.89	482.80	Prairie Grove	768.90	644.48
Osceola 1st	3,899.28	1,759.65	Brookwood	.00	125.00	Colt	45.00	102.00	Providence	248.49	205.61
Ridgecrest	75.00	23.00	Calvary, LR	7,176.57	575.00	Forrest City 1st	5,374.27	5,283.18	Ridgeview	.00	75.00
Rosa	.00	.00	Crystal Hill	1,095.00	1,024.73	Forrest City 2nd	428.40	86.72	Rolling Hills	281.38	190.50
Tomato	68.60	.00	Douglasville	120.00	191.40	Fortune	.00	.00	Silent Grove	147.05	70.60
Trinity	1,192.01	543.62	East Side	663.77	819.39	Gladden	.00	.00	Sonora	119.00	450.00
Wardell	52.50	.00	Forest Highlands	2,752.72	4,955.45	Goodwin	140.33	24.85	S. Side, Fayetteville	.00	.00
Wells Chapel	.00	.00	Forest Tower	55.48	131.07	Harris Chapel	60.00	412.90	Springdale 1st	10,905.36	18,770.63
West Side, Manila	358.18	183.00	Garden Homes	152.84	25.00	Hydrick	80.00	.00	Spring Valley	93.87	10.00
Whitton	99.14	200.00	Geyer Springs	6,924.12	8,960.08	Ingram Boulevard	635.05	510.00	Sulphur City	166.00	335.00
Wilson	2,576.00	1,568.43	Green Memorial	1,386.12	869.24	Madison	60.00	22.00	University	2,250.00	4,579.48
Woodland Corner	18.80	25.00	Hebron	1,973.45	1,685.80	Marion	816.13	463.00	West Fork	295.87	391.36
Yarbo	400.54	90.00	Holly Springs	95.66	17.00	Midway	.00	.00	Winslow	313.81	389.65
Total	36,271.66	11,600.75	Immanuel, LR	19,686.91	72,048.50	Palestine	24.00	36.00	Total	28,910.74	37,469.01
<b>MT. ZION</b>			Ironton	444.38	257.51	Parkin	1,170.98	785.85	<b>WHITE RIVER</b>		
Alsop	.00	.00	Lakeshore Drive	65.00	196.05	Pine Tree	24.00	.00	Antioch	16.68	.00
Bay	801.22	442.05	Life Line	5,433.55	3,227.83	Shell Lake	151.84	24.02	Bruno	63.53	26.97
Bethabara	.00	.00	Little Rock 1st	4,410.06	6,031.17	Tilton	415.75	405.00	Cotter 1st	406.00	632.50
Black Oak	69.20	195.22	Little Rock 2nd	4,500.00	10,373.60	Togo	.00	.00	East Oakland	.00	.00
Bono	165.47	147.00	Markham Street	2,378.29	3,578.68	Turrell	.00	.00	East Side	817.05	326.00
Bowman	235.54	.00	Martindale	683.89	263.70	Union Avenue	827.91	316.12	Flippin	186.41	336.56
Brookland	159.21	198.16	Nalls Memorial	345.57	109.20	Vanderbilt Avenue	142.78	609.58	Gassville	30.00	273.30
Buffalo Chapel	18.78	.00	Natural Steps	525.90	517.55	Vann Dale	74.90	232.96	Henderson	72.05	84.07
Caraway	139.02	65.50	North Point	28.58	.00	W. Memphis 1st	12,766.27	4,407.35	Hopewell	105.95	131.47
Cash	45.00	.00	Olivet	3,697.45	4,546.10	W. Memphis 2nd	176.84	112.65	Lone Rock	12.39	.00
Central, Jonesboro	6,447.13	2,450.82	Pine Grove	685.06	260.86	Wheatley	50.00	820.00	Midway	112.57	280.00
Childress	394.81	124.06	Plain View	549.24	212.50	Widener	.00	.00	Mountain Home	2,325.00	2,905.38
Dixie	30.00	.00	Pleasant Grove	78.80	124.35	Wynne	1,650.00	3,449.24	New Hope	106.90	46.00
Egypt	70.10	52.00	Pulaski Heights	16,799.37	5,264.63	East Baptist Mssn.	80.23	.00	Norfolk 1st	168.69	.00
Fisher Street	796.65	604.00	Reynolds Memorial	568.00	210.00	Total	31,665.47	22,087.31	Oak Grove	.00	.00
Friendly Hope	206.91	101.04	Ridgecrest	.00	.00	<b>TRINITY</b>			Peel	88.54	18.50
Jonesboro 1st	7,324.98	8,797.73	Roland	152.00	.00	Anderson-Tulley	23.39	.00	Pilgrims Rest	36.00	.00
Lake City	1,200.00	441.55	Rosedale	1,113.04	1,651.74	Bethel	9.00	175.00	Pyatt	38.04	25.00
Lunsford	182.66	38.00	Shady Grove	108.00	.00	Black Oak	74.68	.00	Rea Valley	48.77	.00
Monette	1,137.19	546.51	Shannon Hills	.00	.00	Calvary, Harrisburg	215.38	206.79	Summit	28.03	7.00
Mt. Pisgah	86.78	83.33	Sheridan 1st	2,671.20	3,005.93	Corners Chapel	272.47	85.10	Tomahawk	42.07	.00
Mt. Zion	720.05	1,245.65	South Highland	3,464.43	4,391.78	E. Side, Trumann	74.38	.00	Whiteville	60.00	31.50
Needham	106.33	.00	Sunset Lane	1,755.61	2,456.20	Yellville	.00	.00	Yellville	577.64	462.16
Nettleton	1,611.49	448.54	Tyler Street	734.58	554.10	Bell Flat Mssn.	.00	.00	Bull Shoals Mssn.	65.09	74.21
New Antioch	300.27	130.84	Vimy Ridge	250.58	487.70	Bull Shoals Mssn.	65.09	74.21	Eros Mssn.	14.31	.00
New Hope, Black Oak	17.56	49.75	Wedgefield 1st	75.00	102.00	Hill Top Mssn.	69.71	57.00	Lakeway Mssn.	29.14	.00
New Hope, Jonesboro	30.18	.00	Welch Street	81.67	63.15	Total	5,530.25	5,717.62	<b>OTHER CHURCHES</b>		
North Main	314.40	100.00	West Side	.00	.00	Anderson-Tulley	23.39	.00	Clinton</		

# Redemption through faith

By Billy G. Kimbrough

Pastor, First Church, Gravel Ridge, N.L.R.



Kimbrough

Faith exercised in the death, burial and resurrection of Jesus Christ is the foundation and corner stone of Christianity.

The Cross of Christ is of no value to the person who does not obtain faith in its atoning work. Likewise, the

resurrection provides no peace, hope, or assurance for the individual who fails to exercise faith in the open tomb.

For the individual who does not possess an active faith in these events, the mission of Jesus Christ might just as well not have taken place. There is no redemption without faith. Man finds it impossible to please God when there is an absence of faith. "But without faith it is impossible to please Him . . ." (Heb. 11:6)

## Redemption requires a faith that believes in the finished work of Christ (John 20:26-29)

Thomas, the disciple of our Lord was not a gullible person. Like all of us, he had his faults, but gullibility was not one of them. He did carry the reputation of sometimes being absent from the worship services. (v. 24) What did he miss by not being present? Jesus! Whom do we miss when we are not at our place of worship each Lord's day? Jesus! (Matt. 18:20)

What was the real reason Thomas was absent when the Lord met with His disciples the first time after the resurrection? Speculation is the best anyone can do with the question. No one really knows for sure. Some have suggested that because of deep anguish he was absent. Perhaps he had given up the cause of his former Master as lost beyond recovery. His tomb might be vacant; as some had reported, but this was no solid ground for hope. There had been false reports before, concerning his Master. Whatever the reason, Thomas missed the first gathering of the resurrected Lord and His disciples.

Though Thomas had missed that important meeting, he had not broken fellowship with the other disciples. Shortly after the first Lord's Day, he met them and they conveyed to him "We have seen the Lord." Thomas needed more than their testimony.

Thomas has been much blamed by expositors, but he asked only for proof

that would be satisfactory in his circumstances. The testimony of 10 disciples should have been sufficient, but an opportunity was given to the Saviour to convince the last of them of the truth of his resurrection. This incident shows, what all the conduct of the apostles proves, that they had not conspired together to impose some erroneous statement upon the world. Even they were slow to believe.

Many are like Thomas. They are unwilling to believe because they do not see the Lord Jesus and with just as little reason as Thomas. In fact there is now less reason to doubt than when Thomas doubted.

Thomas' experience should be regarded as ample proof that Christ rose from the dead. However, the witness of the Word, of men, and the Holy Spirit now gives further evidence of the resurrection.

Thomas didn't miss the second Lord's Day gathering of the disciples. He was present. Perhaps he longed for the proof that would restore his confidence in Jesus as the Messiah. Jesus would not disappoint Thomas. He invited Thomas to touch the nail prints and the wound in His side left by the Roman soldier's spear.

Did Thomas touch the Lord? Certainly he had the summons of Christ to do so. Jesus offered to Thomas the very evidence which he had demanded, and the language in which he did this was in itself a proof of his knowledge, supernaturally acquired, of the words which Thomas had used. The form and countenance of Jesus; the sound of His voice, and the evidence of divine knowledge appear to have swept away, as by a flood, the unbelief of Thomas. All that Thomas could do was to confess what the other disciples already knew to be a fact. (v. 28)

There can be no question about the meaning of Thomas. He was ascribing absolute deity to the risen Christ. If Jesus knew within Himself that He did not deserve to be addressed in such manner, He had a solemn obligation to refuse the adoration. He made no effort to correct Thomas. He simply pronounced His beatitude upon those who have not seen and yet believed. (v. 29)

From that time forward, Thomas no longer possessed doubt concerning the

finished work of Christ. We need not despair of the rankest unbeliever, provided he is honest of heart. For these, as for Thomas, doubt may be a stepping-stone to unshakeable faith in the Son of God.

## Redemption requires a faith that confesses the finished work of Christ (Romans 10:6-11)

The apostle Paul makes clear that though his kinsmen were ignorant of God's righteousness, their lack of knowledge was no excuse. The people were guilty of resisting God (10:3.) Furthermore, Israel's unbelief could not be excused by the claim that they were not able to understand the Gospel because of its complicated nature. In fact, Paul clearly points out that the Gospel of Christ presents salvation far more simply than the Law. The Gospel removes the old pressure of the legal code. The believer in Christ is not under the jurisdiction of the Mosaic system.

Paul further explains the simplicity and accessibility of the Gospel by quoting an Old Testament passage (Deut. 30:12-14,) adding his own comments (vv. 6-8.)

Moses spoke these words in their original form to Israel just prior to his death. He assured the people that God's commands were understandable, practical and within their reach. They did not need to ascend to Heaven or go into the uttermost depths in order to find God's Laws, for the Lord had given His commands to them and they (Israel) had written them upon the tablets of their hearts.

Paul sees in these words an emphasis upon faith — even though it is, to some measure, obscure due to the nature of the law. He views faith in Christ as being far clearer. In Jesus Christ, God's salvation is near us. We need not look to Heaven for some miraculous sign, or to the departed dead for the answer to salvation. Through the living Christ, who came from Heaven and conquered death, salvation is here, present and available (vv. 9, 10.)

Redemption demands a profession with heart and mouth of this great truth. It requires a public declaration of our agreement with what God has revealed about man's lost condition and his need of a Saviour. Redemption demands a changed heart which is seen through a changed life. That word of admission

(Continued on page 22)

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## Lord of life

By James B. Johnson

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Johnson

In I Corinthians 15:58, Paul admonishes the Corinthian Christians to stand firm, and fixed in purpose concerning the work of the Lord. He urges that they keep busy (a good remedy for many ills.) His statement "knowing that your labor is not in vain in the Lord" rings with the sound of assured victory in the risen Christ. Jesus Christ is Lord over death and Lord of life! The note of victory is a fitting climax to chapter 15.

### An offering for the needy (I Cor. 16:1-4)

In previous lessons this month, Paul spoke of Christian love as a great and important spiritual characteristic of the follower of our Lord. In the lesson study for today, he is asking the Christians to make practical application of his teachings to those of the Christian community who were in need. The church in Jerusalem needed financial help. Paul had promised aid after having heard the request made by Peter, John, and James. Paul wanted the church at Corinth to respond in a generous way, just as other churches had done.

In verses 2-4, the apostle urges the people to use a businesslike system in their stewardship of giving. He calls for regular disciplined giving so that the church could meet the responsibilities — including the responsibility of giving to the poor and needy.

Paul mentions some principles to guide Christians in their stewardship. He mentions the first day of the week, the Lord's Day, as a time to give. There is to be no exception as to persons who should give. Each individual in the church, rich and poor, is to participate in giving. The giving is to be proportionate, based upon each person's financial standing or ability.

In verse 3, Paul says "and when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Perhaps it is well to note that the word "approve" means "to accept or think much of." Paul instructed the church at Corinth to decide on or "approve" someone to take their gift to Jerusalem. Paul would have no questions about the person they selected. The word "liberality" in this verse signifies the

money gift which the Corinthian Christians gave to the poor. The word also suggests that the people had given freely.

### Paul looks ahead (I Cor. 16:5-9)

Paul now goes on to speak about his proposed trip to Corinth. He would come by way of Macedonia, and might spend the winter. He indicates that there were many problems which needed his attention. The apostle sounds the note of challenge as he writes of the adversaries about him seeking to close the great and promising door of opportunity that had opened to him. This meant that he had discovered an unusual opportunity to preach God's word.

Are we aware of the doors which open to us for service? If one door closes, we can be sure that God will open other doors, and provide other ways so that we may do his work.

Paul mentions that he planned to stay at Ephesus until Pentecost (v. 8.) The adversaries mentioned in v. 9 could be defined as "enemies" or as those who would oppose the gospel message which Paul sought to preach. Surely Paul knew that the risen Lord would be the Lord of life. He was unafraid to tackle the problems which confronted him. Even in times of suffering and peril, the apostle Paul stands tall as an example of one who shows the spirit of successful conquest for the Lord.

### Commands for the Christians to heed (I Cor. 16:13-14)

The Corinthian Christians had failed to heed some of the points of Christian action. The failure to heed caused problems to develop within the church. Paul urges them to "watch." Doubtless, he wanted them to be more careful in giving their attention to matters important for the development of the entire Christian community. They were to watch and to be ready for any event or problem that might damage the cause of the gospel of Christ. Then, Paul commands, "stand fast in the faith." Believers are not to listen to philosophies that tend to place the wrong emphasis on Christian doctrine and behavior. If Christ is to be Lord of our lives, we must know the real meaning of Christian stability.

"Conduct yourself like men." How often we see immaturity and childish-

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## Life and Work

April 29, 1973

I Cor. 15:38 to 16:24

ness evidenced in the actions of grown men and women. Are we able to detect this trait in our own lives? Paul speaks against immature actions which allow deep problems to arise.

In verse 14, we are reminded of the main theme of I Cor. 13. Paul warns, "let all your things be done with charity." Love is to be the enveloping power that surrounds, motivates, and guides the actions of the people.

The Christians at Corinth could be very sure that Paul's words came directly from him (v. 21.) It was his custom to add a greeting in his own handwriting. When this was done, the readers could be certain that the apostle had dictated the words in the letter.

### A last word (I Cor. 16:22-23)

A final stern word is spoken by Paul. He warns against inconsistency in professing Christians. If anyone has no love for the Lord, let him be accursed. (The Greek word translated "accursed" is anathema.)

Paul's prayer at the close of the letter is, "Our Lord, Come!" He also expresses his love for the Corinthians. It was necessary for him to correct them, and to deal rather harshly with them. At times, he is like a father, correcting his erring children. Still, he assures the Christians of his love.

Let us ask God to show us ways in which we may better serve him this week. Let us also consider ways and actions to more fully crown Christ as Lord of our lives.

## Uniform lesson

(From page 21)

is in every mouth and heart. (vv. 11-13.)

### Concluding thoughts

Everyone can believe. Everyone can speak the word of confession. Everyone can call upon the Lord. God understands all languages and He is totally color blind.

Daniel Webster, in the delirium of his last moments, to those who stood around his bedside and wiped the sweat from his brow, slowly but distinctly uttered the words, 'I . . . still . . . live.' The Christian, though not in death's struggle, but in his right mind, is able to repeat those words, 'I live,' because through faith he has believed and confessed the resurrected Christ as Saviour and Lord.

## A smile or two

An old farm laborer, retired, was hired by a wealthy but extremely parsimonious old lady to tend her garden and pull up the weeds.

When dinner time came around he noted with disgust that the only fare on the table, in addition to stale bread, a smidgen of butter and tea, was a tiny spot of honey in the middle of a large plate.

After eating in silence for some moments, he looked hard at the honey and remarked politely to her: "I see ma'am, you keep a bee."

\* \* \*

With the present price of beef, cows are no longer being branded: they are being engraved.

\* \* \*

When an announcer on the Armed Forces radio network finished the newscast, he closed with the correct time.

"For you Navy men," he said, "it's now eight bells. For you men in the Army, it's now 0800. And for all you officers," he concluded, "the little hand is on eight, and the big hand is on twelve."

\* \* \*

When in charge, ponder; when in trouble, delegate; when in doubt, mumble.

\* \* \*

A stubborn and frugal minister refused to see a doctor and insisted on treating himself with the use of an old, outdated medical encyclopedia. Early one morning the clergyman died during his self-treatment of a minor ailment. The coroner's inquest showed that the death was related to the use of the old medical manual. Coroner's report stated as to the cause of death: "He died of a typographical error."

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## Attendance report

April 15, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	74	38	
Alicia	44	32	
Alpena	73	31	
Banner, Mt. Zion	33	10	
Beirne, First	62	32	1
Bentonville			
First	272		
Mason Valley	126	59	
Berryville			
First	167	67	
Freeman Heights	160	42	
Rock Springs	90		1
Booneville, First	262	236	2
Blytheville, Gosnell	254	88	8
Cabot, Mt. Carmel	174	53	1
Camden, First	463	70	5
Cherokee Village Mission	119	96	
Conway, Second	341	104	
Crossett			
First	547	142	6
Magnolia	226	168	6
Mt. Olive	362	200	2
Des Arc, First	210	75	
Forrest City			
First	779	179	5
Second	172	86	1
Ft. Smith			
First	1110	298	7
Haven Heights	274	136	1
Oak Cliff	190	88	
Temple	133	49	
Trinity	192	74	
Grandview	75	58	
Greenwood, First	318	74	
Greers Ferry, Westside	78	39	
Hampton, First	125	36	
Harrison			
Eagle Heights	300	112	
Woodland Heights	83	51	
Helena	309	56	
Hope			
Calvary	217	94	
First	474	133	
Hot Springs			
Grand Avenue	221	119	
Leonard Street	74	67	
Park Place	421	140	2
Piney	246	80	
Vista Heights	91	62	4
Jacksonville, First	400	60	1
Jonesboro			
Central	591	166	15
Nettleton	263	97	
Lake Village, Parkway	74	41	2
Lavaca, First	301	134	
Little Rock			
Crystal Hill	152	83	
Geyer Springs	775	248	6
Life Line	682	129	2
Martindale	124	67	9
Sunset Lane	213	105	2
Woodlawn	113	45	
Lincoln, First	198	82	
Mablevale, Shannon Hills	109	57	2
Magnolia, Central			
Melbourne, Belview	176	95	
North Little Rock			
Baring Cross	600	166	7
Calvary	433	174	
Levy	385	98	
Park Hill	729	160	
Sixteenth Street	48	23	1
Sylvan Hills	327	108	2
Paragould, Center Hill	56	90	
Paris, First	381	127	
Pine Bluff			
Centennial	170	72	1
East Side	190	134	1
First	757	154	
Green Meadows	75	37	
Second	194	95	5
South Side	795	226	5
Prairie Grove, First	171	64	1
Rogers, First	646		
Rule, Rudd	45	13	
Russellville			
Kelley Heights	41	25	
Second	210	104	5
Springdale			
Berry Street	112	63	
Caudle Avenue	138	47	1
First	956	2	2
Van Buren, First	502	204	2
Mission	33		
Vandervoort, First	36	18	
Vimy Ridge, Immanuel	76	29	1
Warren			
Immanuel	310	81	7
Southside Mission	47	47	5
Westside	64	36	
West Helena			
Second	228	111	
W. Helena Church	284	72	1
W. Memphis, Vanderbilt Ave.	137	61	
Wooster, First	118	80	

## Autobiography of Rosalind Rinker,



## spiritually speaking.

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## Ideas on retirement

# Plan for hobbies

It is good to have a hobby anytime but especially in retirement days. My dictionary says that a hobby is "a favorite occupation pursued for amusement." Now, when any person bows out of his vocation, he needs an avocation — a hobby. But don't wait until retirement days. Become attached to your hobby before becoming detached from life's vocation.

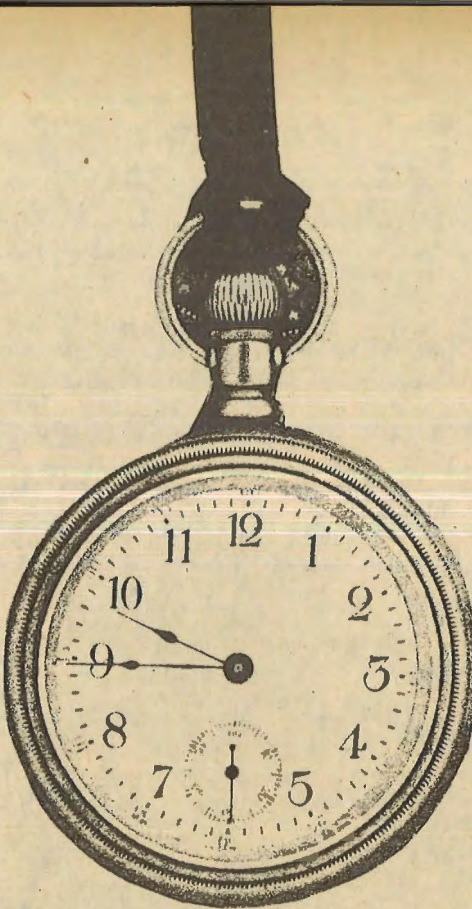
Some people think they will do a lot of fishing after retiring but they won't if they never fished before. For one thing, no one will take them. A real fisherman is not going to take an adult, who knows nothing about fishing, with him when he heads for the lake. He invites another fisherman. A golfer, likewise, wants another golfer to play with him — not a novice. The fellow who waits until after retirement to set up a workshop will likely end up with some fingers cut off. So, develop an avocation while pursuing your vocation.

A hobby may supplement the income as well as supply amusement. A fisherman never makes money fishing but his interest in this sport may give him the incentive to become skilled in tying flies (that's a bait), or in manufacturing lures which may be marketed. He may even get some tubs and raise worms for fishermen (to fish with, of course). And, if he likes to write, he might submit manuscripts on fishing experiences to sports magazines for publication. A preacher friend of mine paid for all his hunting equipment from income received from articles he had written on hunting.

A workshop may give pleasure but it may also give profit. The products of the shop displayed in carport sales may start a real market. I received a letter recently from a retired preacher who has, for years, had a wood workshop. He stated that a large furniture store calls for his services in adjusting and correcting defects in furniture they sell. He collects for what he corrects.

Do you love flowers? You may enlarge this interest in retirement by contracting certain flowers for a florist. Do you like gardening? Some have gone crazy over organic gardening. One person started out with only a box in which to grow his products, but finally rented an acre. He had so many calls for his vegetables that he turned his hobby of gardening into a money mint.

Some people like to travel. Those who have made a trip or two abroad are qualified to become "directors" for some travel agency. Any preacher who has been to the Holy Land can become a director of future tours. And he can

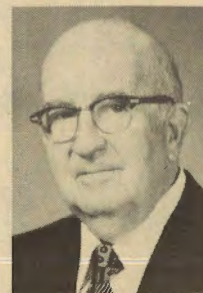


make perhaps three times as much money in a week's tour of the Holy Land than he can make in a week's revival. Could that be the reason for so many Holy Land tours? Well, if you are retired and like to travel, you can turn that interest into a money-maker.

Some people will wait until after retirement before taking up a hobby. Well, better late than never. Avoid the sedentary life. Get wrapped up in something that is not only interesting but will give physical exercise and mental satisfaction. The sky is the limit when it comes to things people can do for amusement.

It would be well if the avocational interest could be some concern for the good of others — those in the hospitals, rest homes, the blind, the deaf, the poor, and the aged.

I haven't mentioned the many things that could be done in church activities, for these are not hobbies, rather our primary concern and should have our loyal support.



Dr. Caldwell

Dr. Caldwell is a retired secretary of evangelism for the Arkansas Baptist State Convention. This is the fourth in a series of articles written from experience.

## Service opportunities for Baptist men

### ROOF NEEDED IN LEEWARD ISLANDS

A young church here needs assistance from two carpenters to repair a roof on a church building and to repair some windows. Contact Gene Grubbs, Box 6597, Richmond, VA 23230.

### MEDICAL/DENTAL IN BRITISH HONDURAS

Medical assistance and other professional help is needed to staff a mobile medical/dental clinic recently delivered to British Honduras. Contact Jim Wren, Box 444, Athens, Texas 75751.

### BUILDINGS DEMOLISHERS/ BUILDINGS

Used lumber (which can be obtained from buildings being demolished) is needed for home and church building construction. Contact Elmin Howell, 303 Baptist Building, Dallas, Texas 75201.

### MEDICINES FOR MOBILE MEDICAL CLINIC

Items of specific needs are children's vitamins and various antibiotics. These items will support the mobile medical clinics staffed by volunteer physicians and dentists. Contact Elmin Howell, 303 Baptist Building, Dallas, Texas 75201.

### VEGETABLE AND GRAIN SEEDS

These items will help to allow disadvantaged persons to break out of the "poverty cycle" to provide food for their families. Exciting long-term results have begun to come from this type of project. Contact D. L. Kite, Box 117, Alpine, Texas 79830.

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