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Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

MAY 19, 1960

Support Christian Civic Foundation

The Christian Civic Foundation will close its first fiscal year on May 31. This organization, as you know, is the successor to the Arkansas Temperance League.



DR. WHITLOW

Dr. William E. Brown is the Executive Director. Dr. Brown has been able to make unbelievable progress during this first year. He has effected county organizations throughout the state, and in many of our high schools a program of education dealing with alcohol and narcotics has been projected. This

educational program within itself gives great promise for the building of civic righteousness through our young people.

Other phases of the work have been projected which, no doubt, will deal more effectively with the liquor traffic, gambling, narcotics and other attendant evils. This organization which has united a number of evangelical bodies in Arkansas should prove to be one of the most powerful forces for good in our state.

In the past two annual meetings of the Arkansas Baptist State Convention our churches have been urged to give strong support to the Foundation. Sixty-nine of our Baptist churches have con-

tributed the sum of \$2,578.29 since the first of the year. The Foundation has an annual budget of \$23,000. We would like to urge more of our churches to have a part in this vital work. It would be a wonderful thing if your church would send a contribution before the close of this month so that we might close out the fiscal year in good shape.

Then it would be well for more of our churches to contribute monthly to this cause. We have strong, capable and devoted leadership in the person of Dr. Brown. The cause is worthy and I'm certain our Baptist people will provide substantial financial support. You may send your contribution to The Christian Civic Foundation of Arkansas, 333-34 Waldon Building, Little Rock, Arkansas. We prayerfully seek your support—now.—S. A. Whitlow, Executive Secretary. ■

'The Gateway to a Needy World'

NO ONE will dispute the fact that our world is a needy world. But, when someone steps forward and says, "This is the gateway to a needy world," there is room for argument.



DR. DOUGLAS

Our world governmental leaders think that we are in need of peace and prosperity. The President of the United States will meet in a few days with other world power leaders in a summit conference. Their discussions supposedly will center around a better understanding of each other so peace can come to a world that needs serenity and calm.

At this time, our Foreign Relations Committee is seeking more congressional appropriations to feed a famishing world, and to supply "know how" to a world with underdeveloped resources.

Too, there is the Urban Renewal Program. This is a federally financed program of city planning under which municipal governments are authorized to buy and

develop certain areas in accordance with the plan of the Municipal Urban Commission.

All of this adds up to the fact that local, national, and international leaders think that ours is a needy world, and each group offers its panacea.

Now this article has as its title, "The Gateway to a Needy World." We simply mean this, as far as Baptists are concerned: Our gateway is the Forward Program and the Cooperative Program. This statement may sound trite and it might sound "lop-sided" to those who have not given serious study to the admonition, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The Cooperative Program is ordained of God, as the most effective way for Baptists to preach the gospel to the whole world. Through it, Baptists can offer salvation by grace to those of other

communities, other cities, other nations, and other races.

While the Cooperative Program ministers to "others" it also does something for the one who "gives." When a church member gives to the church, he gives to all local causes, and at the same time shares with a needy world. Therefore, the Cooperative Program is the Baptist gateway to the world.

Now if the Cooperative Program is the gateway to the world, the Forward Program is the gateway to the Cooperative Program. The churches that have used the Forward Program in Arkansas have increased their local gifts approximately one-third. In other words, through this plan, more Baptists have been enlisted as tithers, etc., and the churches have increased their incomes about one-third, or 33 per cent. When churches have more income, they can share more through the Cooperative Program.

Surely it pleases God when a church leads its members to become better stewards. So let us pray for more and more of our churches to help Baptists enter the gateway to world need. — Ralph Douglas, Associate Executive Secretary. ■

Class of 126 to Receive Degrees At Ouachita College Graduation

A TOTAL of 126 students are candidates for degrees from Ouachita College at commencement exercises Sunday, May 22, at 3 p.m., according to Miss Frances Crawford, registrar.

Candidates represent 11 different states and four foreign countries.

Scheduled to receive "Distinguished Alumni" awards at commencement are Dr. Nell I. Mondy, biochemist at Cornell University, and Dr. Erwin L. McDonald, editor of the *Arkansas Baptist*, while honorary doctorates will be bestowed upon the Rev. Robert L. Smith, pastor of the 1st Baptist Church, Pine Bluff, and Birkett L. Williams, a businessman and philanthropist from Cleveland, Ohio.

Substituting for regular baccalaureate services, the Ouachita choir under the direction of Dr. James T. Luck will sing at 10:30 a.m. Sunday, May 22, at the First Baptist Church in Arkadelphia.

Twenty-one of the graduates from the Ouachita ROTC unit will be commissioned as 2nd lieutenants in the Army Reserve at 1 p.m. Friday, May 20, by Lt. Col. Jack King, professor of Military Science and Tactics.

The Ouachita Ex-Students Association will hold its annual lunch-

eon in Birkett Williams Dining Hall at 12:30 p.m. Sunday, May 22, and the new wing of Riley Library will be dedicated at 2 p.m.

Dr. Eugene Nida, secretary for translations of the American Bible Society, will deliver the commencement address at 3 p.m. in Mitchell Hall.

Candidates for degrees include the following:

Bachelor of Arts—Peter M. Abbott, Blytheville; Bettye Jean Adney, North Little Rock; Donald Lee Applegarth, Waldron; Betty Jean Pickett Barefoot, Miami, Fla.; Dewey Franklin Barefoot, Miami, Fla.; Jerry Lynn Berry, Kernersville, N. C.; Eva Louise Bequette, Eureka Springs;

William Wilson Binford II, Richmond, Va.; Benjamin W. Bledsoe, Booneville; J. Winston Bryant, Donaldson; Harrison Butcher, Arkadelphia; Charles Byrd, Frisco, Ala.; Richard W. Calhoun, Arkadelphia; Jack Harris Carnes, El Dorado; James Conrad Carroll, Malvern; Oscar J. Carson, Strong; Charles A. Chambliss, Bearden; James Ronald Condren, Arkadelphia; Tom Davis, Little Rock;

William Irvin Dawson, Pine Bluff; Joseph Peyton Dempsey, El Dorado; Thomas Perry Dixon, Gurdon; Bernard Eugene Dolby, Little Rock; Harold Gene Dooly, Lavaca; Hunter Riley Douglas, Little Rock; John Rogers England, DeQueen; Anita Lorene Garrett, Malvern; Theodore R. Gifford, Leola;

Walter Gilbreath, Waldron, Margaret Elizabeth Gillaspie, Arkadelphia; Joyce Ann Graham, Ft. Smith; Horace E. Gray, Pine Bluff; Ronald Dale Gross, Brunswick, Mo.; Jere Louise Hagood, Arkadelphia; Clarence A. Hamilton, Piggott; Mary Lois Hargett, El Dorado; James E. Heard, Malvern; John C. Highfill, Siloam Springs; Oscar Huston, Ft. Worth, Texas; Johnny Ray Irish, Arkadelphia;

Lucy May Jacobs, Rogers; Doayne A. Johnson, Piggott; Earl Myers Jones, Jr., Texarkana; Homer Dale Keeton, McGehee; William Edward Knabe, Little Rock; Fred L. Knickerbocker, Jessieville; Dorothy Jean Leonard, Little Rock; Bobby Allen Love, Arkadelphia; Robert Corbin Lowry, Arkadelphia;

Nancy Carolyn Magby, Katherine Ann Reynolds Massey, Ft. Smith; James Andrew Massey, Batesville; Marjorie McCann, Helena; John Edington McCown, Pickens; Roger Leon McElroy, Hot Springs; Arthur Middleton, Bald Knob; Robert Daniel Miles, Granite City, Ill.; Mel Mintz, Arkadelphia; Robert Gilbert Mize, Memphis, Tenn.; Edith Ann Moore, Dumas; Billy Joe Nichols, Vandalia, Ill.; Arlene Moore O'Neel, Ft. Smith; George O'Neel, Ft. Smith;

Jimmy Dale Peacock, McGehee; Julius Eugene Petty, Arkadelphia; James Powell

Pogue, Ft. Smith; James Calvin Ponder, Arkadelphia; James Robert Rankin, Emmett; James Edward Ready, Tillar; John C. Robbins Jr., Arkadelphia; Reuben C. Setliff III, Magnolia; Robert Lawrence Sharp, England;

Clarence Shell Jr., Lonsdale; Homer W. Shirley Jr., Arkadelphia; Carolyn Ora Smith, Grady; Roy Edward Snider, Jr., Camden; Afif Srouji, Nazareth, Israel; Jerry Dale Sparks, Petersburg, Va.; Paula Sturgeon, Ft. Smith; Feaster Kenneth Taylor, El Dorado; Shirley Juan Vest, Batesville;

Richard King Walls, Amity; John C. Ward, Ft. Smith; George Hideo Watanabe, Honolulu, Hawaii; Everett Eugene Weatherly, Sparkman; Barbara Nannette Webb, Little Rock; Valinda Rose Whittle, North Little Rock; Barbara JoAnn White, North Little Rock; Frank J. Wiggins, Little Rock; Larry Don Williams, Paragould; R. V. Wilson Jr., Russellville, Mo.;

Betty Elaine Witherington, Camden; Lawrence Wong, Honolulu, Hawaii; Charles Wade Wright, McGehee; and Joseph David Young, Van Buren.

Bachelor of Music Education—Theresa Henthorne Brown, Benton; Lillie McKnight, Jacksonville; Helen Reed, Bauxite.

Bachelor of Music—Minerva Ann Phillips, Naylor, Mo.


Bachelor of Science in Education—Donald Pauldin Allen, Texarkana, Tex.; Kay Jean Dobson, Harrisonville, Mo.; Sally Beth Guthrie, Newport; Robert Samuel Koonce, Blytheville; Wilma Jean Long, Springdale; Freeda Faye McArthur, Wheelersburg, Ohio; Sue McSpadden, Batesville; Norma Sue Whitten, Clinton.

Bachelor of Science—James Truett Blackmon, Arkadelphia; Morris Evans Bolgiano, Leesville, La.; Ima Jean Colwell, Hot Springs; Richard Stewart Fulford, Little Rock; Eldon Byron Good, England; Robert E. Graves, Smackover; Carolyn Jane Jones, Essex, Mo.; Jamie Sue Maddox, Oden; Mathis G. Martin, Bearden; James David McCrary, El Dorado; Norton Allen Pope, Camden; Benjamin Franklin Runyan, Jr., Little Rock; William Henry Smith, Marked Tree; Phillip A. Snodgrass, Little Rock; Ruth Ann Thomas, Arkadelphia; Tommy Joe Williams, Arkadelphia; Betty Wong, Honolulu, Hawaii; Benjamin Yue, Hong Kong. ■

Jubilee Revival

ATLANTA, GA. — (BP) — The first printing of how-to-do-it information on the Baptist Jubilee Revival Plan of Southern Baptists is now being distributed by state secretaries of evangelism.

Planned for 1961-64, this new program of associational revival meetings will focus attention on the annual emphases of the Baptist Jubilee Advancement of all North American Baptists.



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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

May 19, 1960 Volume 59, No. 20

FOR many months the name of Little Rock has been a world symbol for racial strife and intolerance. Without condoning or defending the unhappy events which have occurred here, many of us who live in Little Rock have wished the picture of our city as reflected to the world were not so sordid and distorted.

*Little Rock - -
An Inside View*

Reflecting another facet of the Little Rock story—a facet the world does not know about—is a large and prominent down-town Little Rock church which has continued to use deteriorated carpeting in its sanctuary for years rather than reduce its giving to world missions.

The members of Little Rock's Second Baptist Church, located at 8th and Scott, in the vicinity of Albert Pike Hotel and Masonic Temple, are accustomed to the holes in the rug. But this is not true of the hundreds of visitors from far and near who go there to worship.

When Annie Hoover, an Arkansas missionary to Japan, visited the church recently, she was appalled. She decided to ask the pastor, Dr. Dale Cowling, a personal friend of hers, about the rug at the close of the service. When she faced him, she said:

"My first impression was to say to you, 'What in the world is a church like this doing with such an old, worn-out carpet?' But I remembered being in church after church with elaborate carpets and fixtures and wondering why they lavished so much upon themselves and gave so little to missions. So I am not going to ask you what I meant to ask."

Pastor Cowling hopes his church can soon have new carpeting—it will come eventually as part of a \$10,000 renovation of the auditorium. But he is not ashamed of the old rug—he's proud of it.

"We have kept the old rug several years longer than we wanted to, simply because we did not want to curtail our support of missions or our over-all church ministry to make a place for this item in the budget," he told me on a recent visit to the church.

Here are some things the "holey" rug reflects:

A new educational building which has greatly increased the ministry of the church to its 2,800 members and its church community;

A \$30,000 educational building for the church's McKay Mission;

Purchase of a \$7,000 building to begin a new mission, last year, in South Little Rock;

Help in securing a \$25,000 loan for Forest Highland, new Little Rock Baptist church, and a \$5,000 loan for the new Baptist Student Union Center at the University of Arkansas Medical Center;

A \$40,000 item for missions, in the church's annual budget.

We'd like for the world to know about the worn carpet and what it reflects.—ELM ■

THIRTY-THREE years ago tomorrow (May 20, 1927), at 7:40 in the morning, a young man by the name of Charles A. Lindbergh climbed into a monoplane called "The Spirit of St. Louis," and took off from Roosevelt Field, New York, for Paris. Thirty-three and one-half hours later he landed at LeBourget Airport, Paris, qualifying for a \$25,000 prize for the first solo nonstop flight across the Atlantic, and winning for himself a place of undying fame in the history books. During the first four days following his departure, American newspapers devoted 27,000 columns in reporting his story.

*When It Happened - -
Lindbergh Flight*

Man with a Million

"I F I Had a Million" is the story of a man who accumulated a fortune of \$7 million and how he disposed of it.

As he lay dying, he looked down the stairs from his sickroom and saw his relatives gathered, much as vultures, waiting for him to die so they could divide his wealth.



ELM

Suddenly the multi-millionaire conceived a diabolic notion. Taking his telephone book he chose seven names at random, names of perfect strangers, and sent each one his check for a million dollars.

One recipient was a meek little man who had worked for many years in a crockery shop, receiving a very small salary. Each week the employer deducted from the man's pay for any crockery he had accidentally broken. The man would then take what remained of his salary home and turn it over to his wife. She would proceed to give her husband a tongue-lashing for the crockery he had broken that week.

The height of this man's thrill at receiving a million-dollar check was anticipating his next payday. During the week he would deliberately break more crockery than usual so that he would have very little pay to take home. He would take the meager pay home and turn it over to his wife as usual. Then, in the middle of her tongue-lash, he would wave the million-dollar check and say in no uncertain terms: "Aw, shut up!"

Another of the recipients was an underworld character in hiding. He would not dare go to the bank to cash the check, lest he be recognized and arrested for past offenses. He began calling first one "friend" and then another. But each time he tried to tell one of them he had a million-dollar check he wanted cashed, he got a cursing.

He began offering part of the money to get it cashed. Although he offered up to \$800,000, nobody would believe him or show enough interest to come to see him.

When he was quite beside himself, he ventured out upon the streets, babbling, "A million dollars! A million dollars! A million dollars!" In this state he finally stumbled into a cheap boarding house and asked for a room.

"That'll be 50 cents, payable in advance," said the landlord. He handed the landlord his million-dollar check.

"Poor fellow," said the landlord. "He's not only drunk—he thinks he is a millionaire!" And he struck a match and burned the check.

Here was a man who had a million-dollar check but didn't have character enough to cash it!—ELM

THE PEOPLE SPEAK

Replying to Mrs. X

THE BAPTISM of the Holy Spirit is so called not because the Spirit was poured upon the disciples but because they were submerged in the Holy Spirit. They were thus entombed that they might arise to a newness of life. And this they did.

To baptize by pouring is to call attention to the work of the Spirit rather than remind us of our redemption through the death, burial, and resurrection of Jesus the Christ. Jesus said of the Spirit, "He shall not speak of himself—He shall glorify me" (Jno. 16:13, 14). Therefore, it seems to me that the Spirit would endorse a baptism that honors Christ rather than one that honors Himself.

My dear Mrs. X, if the word, pour, is a definition of the word baptize, then it may be substituted every place the word baptize is found. Suppose you try reading it that way in the Great Commission, Matt. 28:19. Or in Acts 2:41. Look up as many passages as you please and use pour for baptize. Then take dip, or submerge, and see which makes sense.—W. B. O'Neal, Jacksonville.

Immersion

I'M GLAD that I'm a Christian and I'm glad that I am a Baptist. Though I prefer the Baptist above all Christian denominations, we need some improvements.

Concerning the subject of baptism; surely immersion is the only baptism that is pleasing to the Lord. Sprinkling or pouring cannot give us a picture of the burial. Immersion is essential to an obedient walk.

If one should choose to join our church who is a Christian, but has been sprinkled or poured on; then that person should be required to be immersed. This we believe and practice.

There are denominations who immerse, but yet do not believe in salvation by grace alone such as the Church of Christ or Mormon. These would not care to join us unless they should be born again. Of course, if that should happen, he or she should be immersed as a Christian believer.

But the point I'm getting at is this: There are Christian denominations who immerse as we do, and we are wrong to baptize them again when they join us.

Christ died once for all. If we backslide after becoming a Christian, Christ will not come down and die for us again. He died once for all; we are saved once for all. One Christian immersion, baptism, is all that's essential to an obedient life. I can't see that the Lord would be pleased for us to require second baptism for those who would come to us from a Christian denomination, who has been immersed.

Let's just be sure all our members have been immersed and believe in salvation by grace alone.—Mrs. George Cypert, Route 8, Searcy.

Reply:

Some Southern Baptist churches hold to viewpoints similar to yours, particularly in Virginia. But most of our churches require immersion for all coming for membership, except from churches "of like faith and order."—ELM

Counselor's Corner

Can't Pray Publicly

QUESTION: I'm a minister's wife (not by choice) and I cannot pray out loud, nor can I speak before a group. I teach a Junior class in Sunday School and attend all regular worship services. I believe in prayer too. But I am afraid to go to Training Union



or Woman's Missionary Union because I'm afraid I will be called on for public prayer. Do you have any suggestions?

ANSWER: Yes, admit to yourself that you are a limited human being, and suffer the consequences. People are pretty reasonable, as I try to show in an article "The Minister Takes a Wife" soon to appear in *Church Administration*, a new Southern Baptist periodical.

You may do more good praying in private than in public. So far as making speeches is concerned, there are usually plenty of people to talk. We need more people to practice their religion in humility and love.

Do not lose any sleep. Those in your husband's church who know how to love will be kind and understanding.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)



The Cover

REV. LEROY Albright, one of the missionaries who opened Southern Baptist work in Nyasaland, watches an African play a native musical instrument. The picture was taken in Salisbury, Southern Rhodesia, where Mr. Albright and his family received orientation before moving into the neighboring country. (Photo by Gerald S. Harvey)

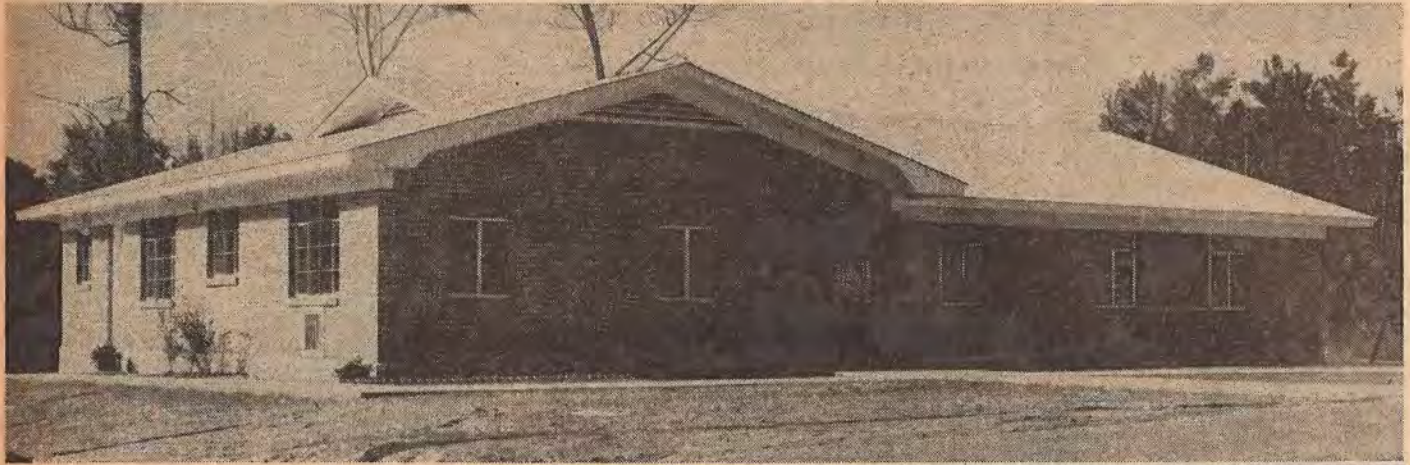
Ten Commandments For Parents Given

WASHINGTON — (BP) — A speaker at the White House Conference on Children and Youth suggested ten commandments for parents.

Rabbi Julius Mark of Temple Emanuel, New York, gave this list:

1. Be loving to your children. Make them feel wanted.
2. Don't expect impossibilities of them.
3. Never deceive your children. You won't succeed anyhow.
4. Keep your promises. If it is a reward, give it. If it is punishment, inflict it.
5. Correct your children's shortcomings early.
6. Never exaggerate to them the value of material things.
7. Do nothing and say nothing that you would not want your child to do and say.
8. Show no favoritism among your children.
9. Make your house a home for your children.
10. Guide them intelligently and patiently in their quest for God.

Magnolia Dedicates New Baptist Student Center



COLLEGE and denominational leaders participated in the dedication of a new Baptist Student center at Southern State College on May 5. Dr. Bernes K. Selph, pastor of 1st Church, Benton, and president of the Arkansas Baptist State Convention, presided at a luncheon at noon and at the dedication service at 3 p.m.

Dedication speakers were Dr. Imon E. Bruce, president of Southern State College; Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention; and Dr. Erwin L. McDonald, editor of *Arkansas Baptist Newsmagazine*.

The invocation was by Dr. Loyd Hunnicutt, pastor of Central Church, Magnolia. Key to the new center was presented by W. C. Blewster, Magnolia business and church leader, to Adrian Luttrell, BSU president at the college.

Scripture reading was by Jim Caldwell, BSU director at the college.

W. C. Ferguson, layman from Central Church, Magnolia, sang "Bless This House." Pianist for the service was Johnny Browning, a student at the college.

A plaque of appreciation was presented in absentia to Mr. and Mrs. Guy Wilson, who gave the building site for the new building, but who were unable to attend the dedication because of illness.

The benediction was by Rev. M. T. McGregor, missionary of Hope Association. ■



Top: The new Baptist Student Center.

Bottom: Dr. Whitlow visits with Mr. and Mrs. Guy Wilson, donors of the building site, in their home.

Revivals

GRACE CHURCH, North Little Rock, closed a revival April 24 with Rev. Jack Gullede, pastor of 1st Church, Brinkley, as evangelist. M. O. Kelley, music director at Grace, led the singing, which featured the youth choir of the church. There were 14 additions by baptism and four by letter, with several rededications, and one surrender to full-time Christian service. There were two addi-

tional professions. Rev. Fred T. Deahl is pastor.

NORTHVALE Church, Harrison, recently completed a revival with Rev. Sardis Bever, pastor, Lone Pine Church, Winnsboro, La., doing the preaching. There were six for baptism and one by letter. Rev. Homer Allred is pastor.

REV. MASON Craig, pastor, 1st Church, McGehee, was the evangelist for a recent revival at Pleasant Hill Church, Central Association. Lowell Miller led the singing.

There were nine additions, eight by baptism and one by letter. Rev. W. F. Pannell is pastor.

REV. JERRY W. Hopkins, pastor of Harvard Avenue Church, Siloam Springs, was the evangelist for a revival at 1st Church, Dewey, Okla., recently. There were 24 for baptism and five by letter.

PLAINVIEW Church, Arsenal, had Rev. Oscar Golden, pastor of Piney Church, Central Association, as evangelist for a recent revival. David Ray, music director, Central Church, Harmony Association, led the singing. There were 12 professions of faith and one by letter. Rev. Homer Halton is pastor.

DR. JOE Hall, pastor, Calvary Hill Church, Fairfax, Va., was the evangelist for a recent revival at 1st Church, Searcy. Van Evans, minister of education, 1st Church, Gulfport, Miss., was in charge of the music. There were 34 additions to the church, with 18 by baptism, and three other professions of faith. Rev. William J. Sewell is pastor.

REV. WILLIAM J. Sewell, pastor of 1st Church, Searcy, was the evangelist for a recent revival at 1st Church, Marlow, Okla. There were 56 additions to the church with 40 by baptism. Rev. Ben Elrod is pastor.

Ordinations

1ST CHURCH, Stuttgart, ordained William Rowland Smith, a sophomore at Ouachita, to the ministry April 29. Ray Daugherty, deacon of the church, presented the candidate to the ordaining council; R. G. Brewer, Jr., deacon, served as secretary; Rev. B. D. Bledsoe, pastor, served as moderator and brought the message and charge.

Rev. Andy Heskett, pastor of 1st Church, DeWitt, led the questioning; Rev. Graham Fowler, pastor of Almyra Church, led the ordination prayer; Paul McCarty, chairman of the deacons, presented the Bible.

Others assisting were: Rev. Claude Hill, pastor, North Maple Church, Stuttgart; Rev. L. E. Jolley, pastor, Humphrey Church;



Arkansans Graduate At Golden Gate

SMILING BROADLY as they admire a diploma are (L. to R.): Paul Hamm, Ed Smity, Raymond Palmer and Betty Alexander, four of five Arkansans who received degrees from Golden Gate Seminary, Mill Valley, Calif., at commencement exercises April 29. Not in the picture is another graduating Arkansan, Otis Fox. They are among the largest class to have been graduated by the seminary in its history and the first class to have completed its training on the seminary's new 126-acre campus just across the Golden Gate Bridge from San Francisco. Altogether 80 were graduated.

Rev. Charlie Belknap, minister of education, and R. H. Rich, W. H. Keller, A. M. Hayes, Howard Burton, Harry Baker, Seth Henry, Richard Cox, Doug Lefler, L. C. Carter and Leland Stratton, deacons.

Deaths

FUNERAL for Claude H. Hatfield, 71, who died May 8, was conducted May 10 at Calvary Church, Little Rock, by Rev. Paul Fox, assisted by Dr. S. A. Whitlow. Mr. Hatfield was the father of Lawson Hatfield, state Sunday School secretary.

Miscellaneous

Mrs. Ila Steinkamp, director of in-service education at Arkansas Baptist Hospital, attended the American Society of Training Directors Convention held May 2-5 at St. Louis. Mrs. Steinkamp is superintendent of the Junior Department at 2nd Church, Little Rock.

MRS. HAZEL Thomas, head of the Home Economics department at Ouachita College, has been elected to honorary membership in the Arkansas Association of the Future Homemakers of America, according to Frances Bailey, state advisor.

The recognition service for honorary membership will take place at a luncheon and program Thursday, June 2, at Arkansas Tech.

SOUTHERN College will hold its annual Alumni Luncheon, May 24, at noon at the Lawrence Hotel in Walnut Ridge. Rev. Ralph M. Cadwell is in charge of the program. The theme will be "Pressing Toward the Mark." Rev. Richard Perkins, pastor, Gaines Street Church, Little Rock, will be the toastmaster. Special music will be directed by W. J. McDaniel. Rev. Thomas A. Hinson, pastor, 1st Church, Paris, will be the main speaker. This year's graduating class will be special guests.



MR. BLACKSTOCK

R. T. BLACKSTOCK, Jr., a native of Jackson, Tenn., has been called as associate pastor of 1st Church, Paragould. Mr. Blackstock is a graduate of Union University, Jackson, and Southwestern Seminary. Mr. and Mrs. Blackstock will be moving to Paragould some time this month. They hope to be appointed to the Foreign Mission field sometime in the future. Rev. James F. Yates is pastor of the church.

OAK GROVE Church, Clear Creek Association, had all day services with a picnic dinner, May 15. Rev. D. O. Stuckey spoke in the morning worship service, Rev. A. D. Kent preached in the afternoon, and Rev. P. J. Crowder brought the message in the evening.

The church has recently remodeled its auditorium, added five new pews, fluorescent lights, and bought Baptist Hymnals. They have added a new building with 1200 square feet of floor space and have remodeled some departments.

They have built sidewalks and added a patio between two of the buildings. A parking lot was built and shrubbery was placed around all of the buildings. They have also built a cabin at Baptist Vista with accommodations for 50. Rev. J. W. Burrows is pastor.

1ST CHURCH, Paragould, is installing an elevator.

The style of the building necessitates climbing a number of steps

to reach the auditorium. Consequently, many people, because of physical conditions, have been unable to attend worship services. The church has long wanted to install an elevator, but the cost seemed too great. Recently, when the city decided to remodel the city hall, the church was able to purchase the elevator at a reasonable price. It will be fully automatic and will serve the maintenance room in the basement plus the three floors of the educational building.

Concord Notes

LAWRENCE Woodward, who has served the Trinity Church, near Alma, in Clear Creek Association, has accepted the full-time pastorate of Winfield Church, near Waldron, in Buckner Association.

He is a first-year student in the Concord Seminary Extension Center.

A NEW singing group has been organized in Barling Church, Frank Faries, pastor. Linda Chaffin and Janice Taylor are the sopranos, Jackie McClain and Louella Autery are the altos and the tenor is Nancy Smith. The group works out their own arrangements. They have made appearances in several churches, before civic groups, and over radio.

WILLIAM McIVER, formerly pastor of the Rye Hill Church in Concord Association and now at First Church, Warner, Okla., has had 64 additions, 40 by baptism and 24 by letter during the first four months in this year.

A. D. KENT, who has served several churches in the Ft. Smith area, has retired from the active ministry and would like to be kept busy supplying on Sundays in driving distance of Ft. Smith. He can be reached in Ft. Smith, Turner 3-9681.

THOMAS McCLAIN, who served Spradling Church, Ft. Smith, nine years, has graduated from Southwestern Seminary, Ft. Worth, Texas, with a B.D. degree. He is a graduate of Ouachita College and is pastor of Valley View Church in Dallas. He is the son

of Mr. and Mrs. T. T. McClain, Ft. Smith.

THE EXECUTIVE Board of Concord Association has approved plans of Pastor Murl Walker and Kelley Height Church to establish a new church in the Oak Cliff section of Ft. Smith. Nearly four hundred homes are located in this new section. Tentative plans call for the buying of five acres at the corner of Gary and Greenwood for a sum of \$50,000. There are four dwelling houses on the site.

PASTOR Newman McLarry and the Missions Committee of 1st Church, Ft. Smith, are in the early stages of surveying and securing an acreage of five or more acres in the Cavanaugh area of Ft. Smith to establish a mission. The prospective site will be only one mile from the \$10 million Borg-Warner factory and from a new addition of four or five hundred homes.

SUPERINTENDENT of missions Moore conducted a two-week revival in Grand Blvd. Church, Oklahoma City, during their seventeenth simultaneous revival. There were 14 professions, 11 by baptism and three by letter. Richard Thompson is pastor. — Jay W. C. Moore, Superintendent of Missions.

Attendance Report

May 8, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	655	108	3
Camden, Cullendale, 1st	548	200	
Crossett, 1st	580	247	
El Dorado, 1st	839	252	14
El Dorado, Immanuel	640		1
Faith Mission	10		
Ft. Smith, Grand Ave.	653	271	
Ft. Smith, Trinity	296	127	
Fountain Hill, 1st	71	36	
Hot Springs, Park Pl.	481	173	
Huntsville, 1st	104	39	
Mission	11	5	
Jacksonville, 1st	553	236	2
Jonesboro, Central	417	179	2
Magnolia, Central	673	301	4
McGehee, 1st	438	178	1
Mission	55	35	
North Little Rock, Baring Cross	758	254	6
North Little Rock, Levy	534	183	
Pine Bluff, Immanuel	645	182	5
Springdale, 1st	459	112	2
West Memphis, Calvary	202	118	



Bettye Adney, North Little Rock, as Ophelia, daughter of Polonius.

Hamlet Presented at Ouachita College

THE OUACHITA Theater will present its National Drama Festival production of Shakespeare's *Hamlet* in the college's Little Theater at 8 p.m., May 17, 19, 20, and 21.

The production is designed and directed by Dennis Holt, director of theater at Ouachita. The Ouachita cast has been chosen from colleges and universities throughout the nation to give one of two featured performances at the National Thespian Society Festival of Dramatic Arts at the University of Indiana in June.

Hamlet has a cast of 16, with Reuben "Sonny" Setliff of Magnolia as Hamlet, Prince of Denmark. Other principals in the cast include David Jordan of Arkadelphia as Claudius, King of Denmark; Carolyn Croft of Springdale as Gertrude, Queen of Denmark; Bettye Adney of North Little Rock as Ophelia, daughter of Polonius; and Joe Downs of Texarkana as Polonius, Lord Chamberlain. These five were featured in a 30-minute cutting of the play which received a Superior rating at the Arkansas State Speech Festival in Batesville.

Other cast members include Dan Dipert of Damascus as Horatio; Johnny Ward of Fort Smith as Laertes; Larry Williams of Paragould; Bob Duffer of Memphis, Tenn.; Rex Cooper of Arkadelphia; Jerry Mize of Benton; Valinda Whittle of North Little Rock; Bonnie Atchison of Pine Bluff; Walter Rose of Melbourne; Don Allen of Texarkana; Robert Deaton of Arkadelphia; and Robert Haak of Texarkana. ■

Ouachita Wins State Track Meet

ARKADELPHIA, Ark., May 11—Led by freshman sprinter David Booth with 17½ points, the Ouachita College track team won its first Arkansas Intercollegiate Conference crown since World War II, in the state meet finals in Conway.

The Lamar Watkins-coached Tigers rolled up 58 and ¾ points to 38½ for runner-up defending co-champion Arkansas State Teachers College and 20 and ¾ for third-place Henderson.

The Tigers won or tied for first in eight of the 16 events, winning first place in three out of the four relay races. Ouachita also captured five second places and took home 25 individual medals.

Booth accomplished what had never been done before in the AIC when he dashed to victories in the 100 in 10.3, the 220 in 22.5, and the 440 in 50.4. He also ran laps on the winning 440-yard and mile relay teams. Freshman Calvin Stackhouse was second high-point man, placing second in the 100 and running laps on the 440, 880, and mile relay teams. ■

Music Scholarships

SIX INCOMING freshmen have received music scholarships to Ouachita College for the 1960-61 year, while ten students have had music scholarships renewed, according to Dr. James T. Luck, chairman of the division of fine arts.

New students to receive scholarships are Mary E. Oglesby, McGehee; Janet Wilson, Little Rock; Jo Ann Ferguson, Blytheville; Brenda Harcrow, Warren; Martha

Baptist Hospital Graduates Class of 42

GRADUATION for 42 seniors at Arkansas Baptist Hospital School of Nursing will be held at 8 p.m., Monday, May 23, at Immanuel Baptist Church. Dr. Carl Wenger, member of the Arkansas Baptist Hospital medical staff, will be the speaker.

Baccalaureate services will be held at 6 p.m., Sunday, May 22, at Immanuel, with Dr. John McClanahan, pastor of 1st Baptist Church, Hope, as the speaker.

Members of the graduating class:

Betty Lou Ault, Camden; Verna Jane Bass, Beebe; Jo Ann Lockwood Blacklock, North Little Rock; Estella Ann Rose Bolyard, Bentonville; Wilhelmina Clarice Breitweiser, Benton; Joyce Whitticar Brewer, Little Rock; Beverly Ann Coleman, Hot Springs; Betty Sue Davis, Malvern; Bettye Sue Edge, Texarkana; Helen Marie Finney, North Little Rock;

Maxine Fowler, Malvern; Mary Beth Guthrie, Calico Rock; Sharon Joan Hall, Louann; Shirley Ann Harvey, Clarksville; Linda Hawkins, North Little Rock; Patricia Ann Henderson, Jena, La.; Christene Holloway, Clinton; Carolyn Sue Holt, Merced, Calif.; Wanda Jane James, North Little Rock; Joyce Lorraine Jordan, Conway.

Virginia Marie King, England; Margaret Phillips Lewis, El Dorado; Wanda Garrett McLelland, Gurdon; Helen Elise McNutt, Little Rock; Faye Alma McReynolds, Ingalls; Rose Ann Morgan, Roland; Anita Louise Burson Owens, Fulton; Nancy Carolyn Morris Phillips, North Little Rock; Barbara Jeane Price, North Little Rock; Vivian Theo Routt, Eudora;

Mary Burgess Shamblin, Bastrop, La.; Carol Morrison Spurgers, Ward; Anne Marie Strickland, Colorado Springs, Colo.; Shirlie Jean Tyler, Humnoke; Alice Marjean Wagner, Gentry; Tina Clarice Walls, Des Arc; Marilyn Robinson Warford, Benton; Rose Annette White, Crossett; Jeannine Ann Whitlock, Wake Village, Texas; Lynn Williamson, Heber Springs; Barbara Jean Woodall, Stuttgart, and Sue Wright, Texarkana. ■

Simpson, Hot Springs; and Nancy Henderson, Hot Springs.

Students to have scholarships renewed are Caroline Woodell, Arkadelphia; Linda Evans, Batesville; Rosemary Langley, Searcy; Royce Jones, Malvern; Norman Lee Coad, Illinois; Sonja Dalrymple, Newport; Judy Whitaker, Eudora; Sue Thresher, Ft. Smith; Joy Taylor, Ft. Smith; and Becky Kersh, McGehee. ■

LIFTING LIFE'S LIMITATIONS

By Ralph A. Ferring

Pastor, 1st Baptist Church

Winston-Salem, North Carolina

Matthew 15:21-28

Ephesians 3:8-11

The story told in our text reveals a veritable patchwork of limitations. Notice some of them for there are instructive parallels with which we as a Convention may readily identify ourselves.

In that Syro-Phoenician home a mother's love had run its limit. There was a condition with which she could not cope. Scripture says the disorder was demonic. The girl lay "grievously vexed with a demon."

Another limitation disturbed this mother's heart. She was born a Gentile; Jesus was a Jew. The race issue is not new in history. The problem it poses is the product neither of time nor place but arises from that mysterious thing called human nature. Yet we Southern Baptists find ourselves amid circumstances where we are challenged before the world to show how this limitation may be lifted by the grace of Jesus Christ.

Our text names yet a third limitation — unexpected and utterly incongruous. I refer to the apparent unconcern among those about Jesus, not to say of our Lord Himself. For it was He upon whose seemingly deaf ears fell repeatedly the cry for help. From His lips there issued the hard words, "It is not meet to take the children's bread and cast it to the

dogs" (v. 26). As for the disciples, their concern was for themselves. "Send her away; for she crieth after us." She was becoming a nuisance.

Life's limitations! If the limitations described in the text are real and relevant to our day, we may hope that the way by which they were lifted is valid and instructive also.

Our story comes to focus not upon the limitations of man but of God. That is the important point. Quietly this Syro-Phoenician woman took her stand in faith and thus lifted the limitations under which our Lord was laboring. In the liberty which she gave to Him she found her own. This is the message of the text.

Sobering Implications

For the Syro-Phoenician mother [there was] utter frustration, while her daughter lay grievously vexed with a demon. It meant repeated cries to deaf ears, the chill of unconcern, and the sting of racial discrimination. Under this heading may be listed all the miseries of mankind. Accidents, disease, crime with its untold heart-break and oppression—all of these terrible things we can account for only by saying that God permits them. He does not will them. He would do differently about them except for the limits

He has assumed. Sobering, indeed, are the emotions which steal over us as we reflect upon this mystery.

Accent on Position

The other facet of this baffling truth which the story before us emphasizes is the limitation imposed by position. Quite clearly Jesus could not at first respond to the woman's cry because of the restrictions of His position. He wanted to help her but He was not in a position to do so—and in this, too, He reveals God.

The limits of God's position are not readily understood, but when they are pointed out to us they are both natural and reasonable. It stands to reason that the Creator is limited by the presence of others who bear His likeness and, also, by the position He occupies among them. We find this clearly illustrated in the family relationship. A husband and wife who have children are not so "free" as another couple who have no children. Then, again in the family, the father is limited by his position. He cannot do for one child what he might were it not for his responsibilities to others in the family circle. He may not be able to comply with Junior's request because of what it would mean to Little Sister.

Although this seems reasonable enough in the larger picture, like the Syro-Phoenician woman we have difficulty in applying it to specific instances. For example, she was unaware of the way God had chosen to get to the Gentiles. To her His successive ages or administrations meant nothing and the distinction He drew between Jew and Gentile was only a nuisance.

But before we look in condescending pity upon her ignorance, what about our own? What do we know or care about God's position and His over-all purpose? The book of Ephesians gives answer to these questions. That loftiest of all epistles runs a striking parallel to the story before us and most clearly defines God's position in relation to our entire missionary task.

'God's Open Secret'

I refer particularly to "God's open secret" found in Ephesians 3:8. With Paul's first point we are familiar enough: "to preach unto the Gentiles the unsearchable riches of Christ." All well and good—a glorious task! Let's get to it! But wait! This, indeed, is our assignment but the purpose which gives that assignment its meaning in God's scheme of things follows. There is a second point: "And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:9-11 ASV).

And what bearing has all of this upon us and our missionary task? I will tell you! We live in a world which worships at the shrine of science. The scientist, a test tube in one hand and a transistor in the other, has all but flattened the universe into one dimension, that of physical cause and effect. There are, of course, some who plead in the name of religion for another dimension. They would allow for God but, even so, to them religion seems strictly a divine-human encounter. But Paul pleads for yet a third dimension, for successive ages, for wider scope and greater depth. He insists that God's workings are conditioned by angelic hosts, created intelligencies in serried ranks who people the heavens. That which God does is necessarily limited by them, even as in the case of Job. Nor are they simply spectators of this drama of redemption; they are participators, themselves profoundly affected by its outcome. The fulfillment of the divine purpose is to be realized in cosmic circumstances.

In our neglect of this "open secret" we are like a man who comes to the president of a bank pleading for financial help. Ignorant of the financial procedures involving depositors and directors, he

sees his problem as strictly between the two: "You've got it," says he, "and I need it; why not let me have it!"

Logic of Situation

As a denomination we seem largely content with "preaching the unsearchable riches of Christ." This has become "our program," and a glorious program it is. But I fear lest we have not kept this assignment in line with God's purpose of the ages. We have, rather, allowed ourselves to be taken over by what I would call the logic of our own procedure at the expense of the administration of God's mystery. But we must remember that following out the logic of the situation is the world's way, the way of knowledge working through power. God has a different way: not the logic but the mystery of the situation — faith working through love.

In logic we argue the more preaching of the gospel, the better; enough of it and the world is won! But there are factors deeply disturbing. The population increase is outdistancing us. In the world today there are easily a billion more souls who have never known the gospel than when the Great Commission was first given. And, again, the nations "most Christian" are about to collapse under the weight of their own moral corruption. It would seem the result of our logic with its multiplied activity has taken a frightful toll in character and spiritual maturity. The church has become increasingly just another organization—less and less the Body of Christ.

We have done wrong to overlook the companion truth which Paul makes in the great passage. The dispensation of the mystery to which he refers is needed ballast to preaching the unsearchable riches of Christ. It would serve to inject into our witness a sorely needed emphasis upon depth and quality of Christian living.

Yes, the lesson of the Syro-Phoenician woman is imperative for us now. We must learn, as she learned, that God has assumed certain boundaries — voluntarily, wisely, in perfect keeping with

His own nature and purpose. We cannot be ignorant of His position among the heavenly hosts and at the same time work intelligently with Him.

(Editor's Note: Next week the remainder of the sermon, dealing with "The Part of Faith in Lifting God's Limitations," will be carried in ARKANSAS BAPTIST.)

Springtime Resolution

I helped the tulips
On their way
Up through the warm
Brown earth, today.

As I thought of the tulip
bulbs,
Dried, black,
I marveled that they could
come back!

And I resolved that I,
Like they
Would start afresh
With each new day.

I'll try to erase
All unkind things said,
And start over fresh
Like my flower bed.

—Peggy Ann Boggs, Searcy



NASHVILLE, Tenn.—(BSSB) Ed Seabough will join the Baptist Sunday School Board's Student Department staff June 1 as director of student work extension.

A native Missourian, he served churches as a youth and educational director before becoming secretary of the department of Student Work and Church Music, Baptist General Convention of Oregon-Washington, Portland, in 1956.

SBC Digest of Reports

WMU Report

MEMBERSHIP in the organizations of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, now stands at over 1,400,000, Miss Alma Hunt, Birmingham, executive secretary, reports. This reflects an increase of 61,000 over the total a year ago.

The Annie Armstrong Offering for Home Missions, one of three special missionary offerings each year promoted by WMU, crossed the \$2 million mark for the first time in the spring of 1959, when it reached \$2,126,085, Miss Hunt reported to the Convention yesterday. The goal for 1960 is \$2,350,000.

The 1959 goal of \$7,575,000 for the Lottie Moon Christmas Offering for Foreign Missions was exceeded, the total given reaching \$7,706,847.29.

The WMU reports the number of tithers among its members increased 54,252 last year as compared with an increase of only 7,603 the previous year.

Sunbeam Band, the WMU organization for little girls, will observe its 75th anniversary next year. Girls' Auxiliary, for teen-age girls, will mark its 50th anniversary the following year.

Executive Committee

COOPERATIVE Program receipts supporting work of the Southern Baptist Convention are expected to pass \$30 million in 1967, according to an estimate by Dr. Porter Routh, Nashville, executive secretary of the SBC Executive Committee and treasurer of the Convention.

The 1960 receipts, based on previous experience and state Baptist actions in apportioning funds, will be \$20,013,500, Dr. Routh predicted yesterday in his annual report to the Convention. The final year of projected estimates—1968—should see the receipts rise to \$31,800,000, he said.

Recommendations of the Executive Committee to the Convention were to include:

1. Approval of a new Stewardship Commission to begin functioning next Jan. 1;
2. Changing the name of Relief and Annuity Board to Annuity Board;
3. Keeping of an organization manual of SBC agencies by the Executive Committee, the manual to define the programs of the agencies and cite Convention action relating to them.
4. A Cooperative Program budget of \$20,013,500 for 1961, of which \$18,513,500 is for basic needs of the agencies for operating and capital funds. The remaining \$1½ million is advance-section funds to be divided 75% for Foreign Missions and 25% for Home Missions.
5. An operating budget of \$365,000 for the SBC

Executive Committee for 1961, this including \$60,000 allocation to the Baptist World Alliance.

Relief, Annuity

ALMOST \$32 million has been paid to Southern Baptist ministers and to church and denominational employees by the SBC Relief and Annuity Board since its founding, Dr. R. Alton Reed, Dallas, executive secretary of the 42-year-old agency, was to report today to the Convention.

Other highlights of Dr. Reed's report include:

The Board had its largest year of growth in 1959, when the total assets held in reserve rose to \$74½ million, an increase of \$8 3/4 million over the previous year.

This money is held in trust for the more than 24,000 preachers, church, and denominational employees, and almost 100 Baptist agencies, boards, and institutions holding certificates in one of the retirement and annuity plans administered by the Board.

A total of 1,627 new members were enlisted for the Southern Baptist Protection Plan in 1959 as compared with 655 three years ago.

Of the 32,000 churches in the Convention, more than 12,000 now participate in one of the Board's retirement plans.

A special committee appointed by Dr. Wallace Bassett, Dallas, minister and president of the Board, is investigating the possibility of providing major medical coverage for the denomination. This coverage would be for ministers and church or denominational employees only.

Baptist Education

SOUTHERN Baptist colleges and universities are 88.2% accredited as compared with a national average for all colleges of 77.2%, Dr. Rabun L. Brantley, executive secretary of the Southern Baptist Convention's Education Commission, reports.

The 71 colleges, seminaries and schools operated by Southern Baptists had a total enrollment of 61,194 for the current school year, not including 8,221 special and extension students, Dr. Brantley said. The Baptist educational institutions graduate more than 10,000 a year.

For the year ending last Aug. 31, the 71 schools received from state Baptist conventions and from Southern Convention a total of \$14,729,621 and an additional \$8,232,505 through grants, gifts and donations. Property value of the schools now is \$231,655,841 and their endowments total \$79,686,028.

Approximately 14,000 students are studying for church-related vocations, 8,000 of these being ministerial students.

Major problems, common to the schools, are: need for additional funds, coping with increasing enrollments, and securing and keeping well-trained faculty members.

State Papers

THE 28 Baptist state papers in the Southern Baptist Convention now have a total circulation of 1,413,454. Dr. Louis D. Newton, Atlanta, chairman of the SBC Committee on State Baptist Papers, will report tomorrow. This was the figure as of last Jan. 1.

Largest of the papers, most of which are weeklies, is *Baptist Standard*, Dallas, Tex., with a circulation of 357,767. Others above 100,000 are *Christian Index*, Georgia, with a circulation of 107,577, and *Alabama Baptist*, circulation 105,113.

The report reflects an increase of 40,000 in circulation for the papers since the Louisville meeting of the Convention a year ago.

The papers seek subscribers chiefly through the "Every Family Plan," in which churches send the papers to all their families, paying the cost out of their budgets.

Seminary Extension

IT USED to be that laymen outnumbered preachers in taking courses offered by the Extension Department of Southern Baptist Seminaries, but that is no longer the case, Dr. R. Lee Gallman, of Jackson, Miss., was to reveal today in his annual report to the Convention.

In 1956, about 67% of the enrollees were laymen; today, 65% are ministers, according to Dr. Gallman, executive director of the Extension Department.

Purpose of the Extension Department is primarily to reach preachers who could not attend seminaries and colleges.

During the past year, 1,750 ministers were served by the department, but it is estimated about 10,000 preachers are in the category for which the department was created, Dr. Gallman reports.

Foundation

THE Southern Baptist Foundation will report to the Convention today that its trust assets now stand at \$4,131,999. Dr. J. W. Storer, Nashville, is executive secretary of the Foundation.

The Foundation has a goal of \$6 million in trust assets by the close of 1961, Dr. Storer states in his annual report.

During 1959, the agency settled an estate involving \$70,896. It obtained 320 acres of land in New Mexico of "undeterminable value," and made Baptists half-owners of a shopping center in Owensboro, Ky.

The Foundation experienced the highest average return on invested funds during 1959—5.09%—and distributed new earnings in excess of \$150,000 to beneficiaries, Dr. Storer reports.

Foreign Missions

THE Foreign Mission Board needs to appoint nearly 700 missionaries to attain its goal of 2,000 active missionaries under appointment by the close of 1964, Dr. Baker J. Cauthen, Richmond, Va., executive secretary of the Foreign Mission Board, was to tell the Convention today in his annual report.

There are now 1,381 missionaries serving in 44 countries. Last year 144 new missionaries were appointed.

The program of work done by foreign missionaries includes evangelism and church development; schools, colleges and seminaries; medical; and publications, Dr. Cauthen states.

The Board's needs for this year are said to total \$20 million, and the prospect is all available funds will fall at least \$3 million short of meeting the needs, Dr. Cauthen reports.

The Cooperative Program provides the foundation support for the Board's operating budget, although \$2½ million from the special Lottie Moon Christmas Offering goes to its operating budget, Dr. Cauthen said. In the capital needs part of the budget, to provide for building and maintenance, the most of the support comes from the Lottie Moon Offering, since the Cooperative Program provides only \$800,000 in this division, he points out.

Home Missions

EXECUTIVE Secretary Courts Redford, in his annual report to the Convention tomorrow, will show a gain of 344 in personnel over a year ago for a total missionary force of more than 2,500, including 470 student summer missionaries.

Redford will outline seven programs of Home Mission work: evangelism, church loans, chaplaincy, pioneer and associational missions, city missions, National Baptists, and language-group missions.

A total of 155 church loans amounting to nearly \$2 million were made by the Board during 1959, Redford reports.

Southern Baptists last year baptized 430,000 people, reported 1½ million church members signing soul-winning commitment cards and a record-breaking number taking soul-winning study courses.

Sixteen state conventions developed cooperative mission agreements with the Home Board during 1959.

Christian Life

THE Christian Life Commission works in at least five areas—combatting obscene literature, developing a ministry for the aged, promoting alcohol education, better race relations and world peace—Dr. Foy D. Valentine will tell the Convention in his report to-

morrow. He has just come to the post of executive secretary of the Commission, succeeding Dr. A. C. Miller, who recently retired.

Literature published by the Christian Life Commission helps to disseminate its message in the five areas to Southern Baptists.

"The Commission wishes to reaffirm again its historic emphasis upon the Biblical principle of the value of human personality as taught by our Lord," states the annual report.

"In the light of recent efforts on the part of Negro citizens in many areas in securing equal rights, especially the right to vote, the Commission urges our Southern Baptist people to make use of every opportunity to help Negro citizens to secure these rights through peaceful and legal means and to oppose any customs which may tend to humiliate them in any way," it continues.

Public Affairs

PRACTICING the principles of religious liberty in today's world is increasingly difficult, Dr. Walter Pope Binns, chairman of the Southern Baptist Public Affairs Committee, will say to the Convention tomorrow.

The SBC Committee merges with similar committees from six other Baptist fellowships in North America to form the Baptist Joint Committee on Public Affairs, Washington, D.C., with Dr. C. Emanuel Carlson as executive director.

In an advance copy of his report, Dr. Binns says that the overlapping of the services of the Government and the ministry of the churches "calls for concerted thought and careful stewardship of influence."

Approximately 38 state conventions and city mission organizations are reported now to have committees carrying some responsibilities in the field of religious liberty.

Arkansans Appear on Convention Program

ARKANSANS on the program at Miami Beach, Fla., this week include:

Amon Baker, Little Rock, minister of music, Immanuel Church, who led the Pastors' Conference in song and praise, Monday and Tuesday;

Dale Cowling, Little Rock, pastor, 2nd Church, who led the season of prayer at the Southern Baptist Convention Wednesday night;

Tom F. Digby, Little Rock, layman, who is a member of the Committee on Order of Business;

Jimmy Karam, Little Rock, lay-

man and member of Immanuel Church, who gave his personal testimony, "When Christ Chose Me," at the Pastors' Conference, Tuesday;

Leroy McClard, Little Rock, state secretary of Department of Church Music, who took part in the devotional period at the Church Music Conference, Tuesday;

Erwin L. McDonald, Little Rock, editor of *Arkansas Baptist News-magazine*, who will lead the prayer of benediction at the conclusion of the evening session of the Southern Baptist Convention, Thursday;

Angel Martinez, Ft. Smith, full-time evangelist, who spoke on "Op-

Jubilee Advance

THE Baptist Jubilee Advance on the national or continental level is the program sponsored by the Baptist Joint Committee, composed of representatives from seven participating bodies who list in their memberships approximately 20 million, its report to the Convention tomorrow will indicate.

Other Baptist groups taking part in the Jubilee Advance are: American Baptist Convention; National Baptist Convention, U.S.A., Inc.; National Baptist Convention of America; North American Baptist General Conference; Baptist Federation of Canada; and Seventh-Day Baptist General Conference.

A group of Baptist historians, convened by Norman W. Cox, Mobile, Ala., is writing a Baptist history. Cox is executive secretary emeritus of the SBC Historical Commission.

Another joint effort is in music—the production of an oratorio to be presented in 1964 when the participating conventions meet simultaneously in Atlantic City, N. J. The "Triennial Convention," first national Baptist convention, was first convened in nearby Philadelphia.

During 1960, the participating Baptist groups are observing a year of emphasis on teaching and training. Goals for the year include every church member reading through the Bible during the year, increased personal witnessing for Christ, two million study course awards, churches having the four educational organizations of the SBC—Sunday School, Training Union, Women's Missionary Union, and Brotherhood; establishment of new churches and missions, and more support of the denomination's world missions through the Cooperative Program.

A Southern Baptist objective during the period 1956-1964 as a part of its Advance participation is establishing 30,000 new churches or missions. As of last Jan. 1, 3,206 new churches and 6,395 missions had been organized since the movement began.

Dr. C. C. Warren is director of the movement to establish 30,000 new churches or missions. ■

eration Pentecost," at the Pastors' Conference, Tuesday;

Ralph A. Phelps, Jr., president, Ouachita College, Arkadelphia, who spoke on "Is Growth in the Christian Life Optional?" at the Religious Education Conference, Tuesday;

Rheubin L. South, North Little Rock, pastor, Park Hill Church, who read the scripture at the Southern Baptist Convention, Wednesday; and

W. O. Vaught, Jr., Little Rock, pastor, Immanuel Church, president of the Pastors' Conference, who presented "Forecast of Program Events," at the Pastors' Conference, Monday. ■

*Beacon Lights
of Baptist History*

By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

Example of Forgiveness

ROGER Williams set an example of forgiveness that Baptists could well copy.

He was banished from Salem, Mass., October, 1636, but was permitted to stay on until spring. However, it was reported that he had preached to groups in his home, in 1637, and discussed points about which he had been censured. The Governor decided it was time to send Mr. Williams back to England immediately.

Mr. Williams had drawn about 20 people to his opinions. The fear was that a plantation would be built around Narragansett Bay and all the churches in the area would be permeated with his teachings. His godliness had greatly impressed the people. Officials tried to apprehend him but when they arrived at his home found he had been gone three days.

It was bitterly cold but friendly Indians sheltered him. He said, "For fourteen weeks I did not know what bread or bed meant." Chief Massasoit made him a grant of land, later called Rehobeth.

About the time he left, the Pequods, a powerful Indian tribe nearby, plotted against the young colonies. When Captain John Oldham was sent to Black Island to trade with them, fourteen Indians boarded the vessel and killed him.

Roger Williams sent news of his death to Boston, July 26, 1636. The three Indians whom he had sent returned with word from the Governor that the Narragansetts were to take revenge upon the islanders.

Mr. Williams learned that the Pequods planned to drive the Colonists out and again informed the Governor. He was asked to prevent this, if possible.

Alone and in a small canoe, he



DR. SELPH



DR. WOODFIN

Baylor Professor Goes to Southwestern

FORT WORTH — Dr. Yandall Woodfin, teacher of Religion at Baylor University for the past five years, has been elected associate

made his way across the stormy bay to appeal to the Narragansetts. The Pequods, lusting for blood, had preceded him. For three days and nights Williams argued his case, expecting a Pequod knife at his throat any time. But he succeeded in preventing an alliance between the two Indian tribes.

Meantonomah, a Narragansett chieftain, and 20 of his men were invited to Boston to discuss their problems with the magistrates and ministers. The Indians did not understand the treaty and were sent back to Mr. Williams with a copy for him to explain. War was averted.

Thus, a man evicted because he wanted freedom to worship, proved a blessing to those who persecuted him. ■

WASHINGTON —(BP)— Religious as well as public educational and health institutions abroad would benefit by American excess property by a bill offered in Congress by Rep. John S. Monagan (D., Conn.).

The proposal is to permit the donation "for equitable distribution to non-profit or tax-supported medical institutions, hospitals, clinics, health centers, schools, colleges and universities" such usable and needed properties of United States agencies abroad as may be declared "excess." ■

professor of Theology at Southwestern Seminary, Ft. Worth, Texas, effective June 1. His major emphasis will be Historical Theology.

A 1949 Baylor University graduate, Woodfin received the B. D. degree from Southwestern Seminary in 1952, the Th.M. degree from Princeton Theological Seminary in 1953, and the Th.D. from Southwestern Seminary in 1956 with a major in Philosophy. He has done graduate study at the University of Edinburgh, where he has submitted his Ph.D. thesis, and at Cambridge University.

Before assuming his present position at Baylor, he served as B.S.U. Secretary at Tarleton State College, Stephenville, Texas; as pastor of the Mt. Gilead Baptist Church, Keller, Texas; and as chaplain of the Waco State Home, Waco, Texas.

He is married and has two children. ■

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On Wings of the Evening, A Story of the Old South, by James A. Duren, Pageant Press, 1960, \$4. This novel of the South during Civil War times was started by Mary Duren Wilkes and was completed, after her death, by Mr. Duren, her brother and a Baptist minister of Georgia. Both of the writers are descendants of several generations of plantation owners.

Primarily a love story, this novel tells of a plantation heiress who is agonized to make the right decision between a wealthy suitor of her own class and a poor overseer greatly below her in station but transcending his rival in moral fiber. It treats of the tragedies of the hardships of the Civil War and provides intimate glimpses of slave life of that era.

Trailer Travel, Here and Abroad, by Wally Byam, David McKay Co., 1960, \$4.95.

The author, widely recognized as the nation's leading authority on the manufacture and enjoyment of travel trailers, is the founder and chairman of the board of Airstream Trailers, Inc. He has achieved his goal of many years in now being able to produce a trailer that can be towed behind any car and is completely independent of outside sources of power, water, and sanitation.

In this book, Mr. Byam tells about his adventures of world travelling in his trailers. He discusses everything a traveler would need to know about trailers, their history, design, maintenance, and repair. He tells how to hitch them up and drive with them behind your car, how to live happily in them both in and out of trailer parks.

Committed to Christ, Messages to College Youths, by Harold W. Reed, Baker Book House, 1960, \$2.

The author is president of Olivet Nazarene College, Kankakee, Ill.

This is a book for what the author calls a "forgotten age group"—college youths, and for those who are called upon to give talks and addresses to this sector of youth.

Baptist Crosscurrents

Losing Like a Christian

WHEN will we learn that a Baptist church operates on the principles of a Christian democracy? And when will the members of these churches accept the fact that in a Christian democracy one cannot always have his way?

The sooner Baptists learn this, the better. When a person offers himself for membership in a Baptist church, it would probably be wise to ask: "Do you recognize the fact that you are asking for admission into a Christian democracy? Do you realize that in that case your opinions may at times be rejected by the majority of your fellow members? Are you prepared to accept such situations with good grace in the spirit of a mature Christian?"

Many Baptist churches are suffering and weak today because individuals and groups have never learned to be good losers. They are outvoted. Their opinions are set aside by the opinions of others. They find themselves in the minority.

Instead of accepting a situation in good spirit, they become obstructionists. They play the part of a child who, if he cannot run the game, will not play. Many times they direct their antagonism against the pastor, who may be innocent or a victim of heroic leadership.

Such ought not to be. Of course, if it's a matter of moral or spiritual principle which violates the conscience, one may refuse to go along. But in that case he can step aside, refusing to become a hinderer if he cannot be a helper. And in that case it should be a matter of conscience and not of personal inclination or stubbornness.

It is inevitable that differences of opinion will arise in a democracy. But for the sake of the church, the members should stay together. They need each other and the church needs all of them.

It is true that democracies sometimes make mistakes. On occasions a majority has been revealed to have been wrong, while the minority was right. But over the long haul democracy is to be preferred over autocracy, anarchy, or any other known form of government. Besides, this was the pattern prescribed for the New Testament church.—Editor H. H. McGinty, in *Word and Way* (Mo.)

As Thy Days, So Thy Strength, by Jesse Jai McNeil, Eerdmans Publishing Co., 1960, \$3.

The author is director of publications of the National Baptist Convention. He received his education at Columbia University and Union Theological Seminary in New York City. He attempts in this volume to explore two primary resources of a Christian life: The promises of God and the abiding presence of God in Christ.

Lively May I Walk, Devotions for the Golden Years, by Glenn H. Asquith, Abington Press, 1960, \$2.

This book is made up of 54 devotions written for older people in contemplation of the fact that the best years of their lives are ahead

—and beyond that a far better life awaiting. The theme and predominant tone of the book is expressed in the line from Browning: "The best is yet to be." Each devotion contains a scripture verse, a meditation, and ends with a prayer. A distinctive feature is the extra-large type which makes the book easier and more enjoyable to read.

The Road to Faith, by Will Oursler, Rinehart & Co., 1960, \$3.50.

This is one man's journey on the narrow road which leads from purposeless desperation to the summit of his own fulfillment and self-realization. It is a challenge to the reader and a dare to face the presence of God in daily life. ■

Festival Report

THERE WERE 3,331 Primary, Youth and Adult choir members in attendance at the five state music



MR. McCLARD

festivals promoted by the Church Music Department of the Arkansas Baptist Convention. The above figure does not include the hundreds of friends, parents, and sponsors attending these festivals.

The break down on festival attendance is as follows: Primary Festival, 587; Junior Festivals, 1,110; Youth Festival, 1,214; and Adult Festival, 420.

Festival attendance in the last five years has increased tremendously: 1956 attendance was 1,562; 1957 attendance was 1,697; 1958 attendance was 2,076; 1959 attendance was 3,154. The 1960 attendance of 3,331 represents a gain of over 100 per cent more than the attendance in 1956. A bright new day is dawning in Church Music. "To God Be the Glory!"

The two high spots in the festivals were the first and the last festivals. Our festivals started on a high note when we listened to 587 Primaries singing songs, hymns and anthems of praise, Christmas, Easter, Thanksgiving and Jesus. Never have we heard such beautiful voices blending so perfectly in praise of our Savior. We live all our lives hearing only a few times music that thrills the heart and soul like it did in these festivals.

All year our ears and hearts will echo the music of the youth festival. Those who sang and those who listened could not help but cry inside the heart and also, on the outside, listening to 1,214 young people singing phrases such as these: "At the name of Jesus every knee shall bow," "And our hearts confess Him King of Glory now," "O Give thanks unto the Lord for He is good, His mercy endureth forever," and many oth-

ers just as thrilling. When the combined chorus finished a selection you wanted to stop and wait until God could speak before going to the next selection. You could feel the reverence and adoration as they realized the presence of God.

Never will we forget this high hour when God's presence was so real, as we thrilled to the dedicated singing of the children of God. It was an experience so wonderful and sacred that you hardly want to speak of it. Oh, that Sunday by Sunday our people could have this experience!—LeRoy McClard, Secretary.

Big Creek News

BIG CREEK Association has purchased a movie projector to be used by the churches in the association.

Mammoth Spring Church had a revival meeting April 10-17. There were two additions; one for baptism, and one by letter.

Hardy Church had a revival meeting April 17-29. Although

there were no additions by baptism, we believe it was a help to the church in many ways. There were two additions by letter.

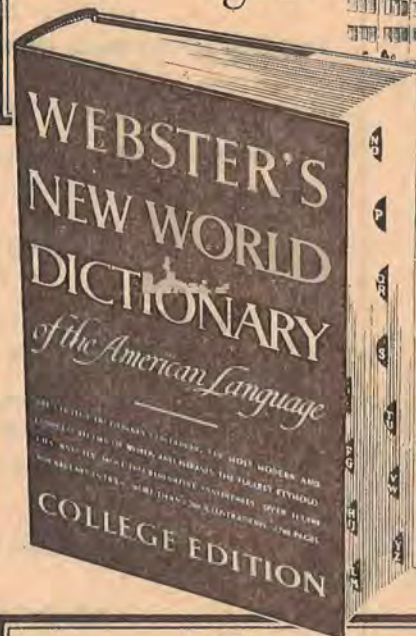
Viola Church has called Rev. Alvin Wiles as pastor. Bro. Wiles comes to Viola from the Bono Church. We welcome him and his family to our association and pray God's richest blessing for them.

Enterprise Church has extended a call to the Rev. Claude Denham of North Little Rock. On Wednesday night, April 6, the Enterprise church organized a W.M.S. and a Brotherhood.

Spring River Church will ordain Frank Wise to the Gospel Ministry in the near future. Bro. Wise has served this church as pastor for about a year.—John C. Pyles, Associational Missionary. ■

FIRST CHURCH, Alpena, will receive the *Arkansas Baptist* free for the month of May through the one month free trial offer. Rev. S. D. Hacker is pastor. Alpena is in Boone County Association.

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Industrial School

DURING the calendar year of 1958 an even 100 boys in the Industrial School of Pine Bluff were saved according to their profession of faith and united with some church. The Central Church of Pine Bluff receives and baptizes those who wish to join a Baptist church.



DR. CALDWELL Baptist church.

The average stay in the home is about 7 months.

A survey made of these 100, as of May 5, showed that 4 per cent had to be returned to the school and 5 per cent are in the State Pen or have been since leaving the school. That means that 91 per cent have been reclaimed and are now living the Christian life in the world's society.

Chaplain Richmond comments: "I have visited some schools that had as high as 52 per cent returnees, not counting those sent to a state pen."

We rejoice in the fine work E. A. Richmond is doing. This is Missions.

Commends Plan Book

PASTOR BOB Damuth, of Baugh Chapel Church, Caroline Association, writes to commend the Revival Plan Book:

"We have just climaxed a seven-day revival at our church and I feel led to give you my heartfelt thanks for the wonderful Revival Plan Book that was published by our Home Mission Board.

"Even during the 'preparation period,' we had 16 come forward as candidates for baptism. I believe also that through the use of the plans of the book that our members are much closer to the Lord than ever before. We are now in a building program in which all are participating wonderfully.

"Eugene Irby of the Bayou Meto Church, Jacksonville, was our evangelist. As a result of the combined efforts of his preaching

and the spirit of our members, we had 12 come by profession of faith, one for baptism on a previous profession, eight rededications, and one for special service.

"Bro. Jack Yarbrough, Graves Memorial Church, North Little Rock, spurred the song services with his originality as he led the juniors and the congregation.

"I believe that any church which will adopt this plan and let the members of the church carry it out is almost certain of a revival within the entire community. Would you convey my praise to the editors of this book?"—C. W. Caldwell, Superintendent. ■

REV. ALVIS Moore has resigned as pastor of 1st Church, Norphlet, to become a full-time evangelist. Mr. Moore has been in the pastorate for ten years, during which time he has preached in many revivals, including one in England. He is a graduate of Ouachita and Southwestern Seminary. He announces he will be available for revivals July 1, and may be contacted at 17th and Cypress, Pine Bluff.

Patients Come In 'Bunches' at ABH

Patients came in "bunches" at Arkansas Baptist Hospital when five little Bunches and their mother were hospitalized following an automobile accident one midnight recently, 15 miles from North Little Rock on Highway 67.

The family was enroute from St. Louis to their home in Killen, Tex. None was critically injured. The mother, Mrs. Dorothy L. Bunch, was on a medical floor and the five children were on the Pediatrics floor.

Only one crisis occurred. Three of the Bunch boys, Roger, 7, Billy, 9, and Thomas, 13, were in one room, Lucile, 11, was in another, and Leland, 3, in still another. An extra bed had to be moved into the other boys' room for Leland, who refused to spend the night away from his brothers.

The father, Sgt. Billy Bunch, is stationed with the U. S. Army at Goose Bay, Labrador.

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Brotherhood Convention

THE JOINT meeting of the Arkansas Baptist Brotherhood Convention and the State Royal Ambassador Congress, at Calvary Church, Little Rock, May 6 and 7, was an excellent meeting.



MR. TULL

The Convention amended its constitution, changing the offices to correspond to the new Brotherhood program which will be made effective on the church level Oct. 1.

The Convention also voted to reduce the regional set-up of fifteen regions to a district set-up of eight districts. This was at the request of Dr. S. A. Whitlow, executive secretary of the Executive Board of the Arkansas Baptist State Convention, in order that regional Brotherhood work might be brought in line with the general eight-district pattern.

The Convention elected the following officers for the ensuing year:

G. C. Hilton, Fayetteville, president; Monroe Drye, Mena, vice president; Harry Brewer, Jonesboro, secretary-treasurer; Dave Moody, Little Rock, Royal Ambassador leader; Thel Smith, Ft. Smith, personal witness leader; G. A. Stark, Searcy, personal stewardship leader; and Dr. James Sawyer, Benton, world missions leader.

The convention passed a resolution commending G. C. Hilton for his very effective work in locating acreage in Northwest Arkansas where a South-wide Brotherhood—Royal Ambassador Campground will be established by the Brotherhood Commission, for the training of Brotherhood and Royal Ambassador leadership on every level.—Nelson Tull, Executive Secretary. ■

WASHINGTON —(BP)— Separation of church and state is "the most creative idea ever introduced into human statecraft." This is an appraisal by a speaker at the annual meeting of the Associated Church Press here.

Fred S. Buschmeyer, director of the Washington office of the National Council of Churches and a Congregational minister, told the ACP that his denomination was not responsible for democracy or religious liberty in this country. "The Congregationalists in New England were not interested in democracy. They wanted theocracy, and they wouldn't even let a person vote unless he were a member of the church.

"It was the bludgeoning of the Baptists and the Quakers that brought Congregationalists to separation of church and state," Buschmeyer said.

In his interpretation of the Washington scene to the visiting church editors, Buschmeyer said that the problem of separation of church and state is coming into sharper focus now and in the next few years than at any time in the past 100 years. He pointed out the overwhelming, overlapping role of the government and the churches in providing for human welfare.

"We have taken a negative attitude toward separation of church and state,"

Buschmeyer continued, "by cutting off religion from life. This is not what our forefathers said. They did not separate religion from life, but they advocated the institutional separation of church and state.

"The resolution of the problems of church and state will come about from intelligent citizenship as well as intelligent churchmanship," he said.

Denying the need for church lobbies in seats of government, Buschmeyer said that the important thing is for the church to be the church and for church people to make the gospel "a living gospel that carries over into practical life."

Since 99 per cent of the members of Congress are also members of some church, Buschmeyer continued, the churches are responsible to communicate the ideals and the standards to their membership.

"The miracle that is needed in American life is not in Washington," Buschmeyer asserted, "but it is out where the nation is."

"It is the function of the churches to create climate," Buschmeyer concluded. A moral and spiritual climate is the particular responsibility of the churches," he said. "Each generation must win its heritage for itself."

"Sunset of Life"

"Growing old is everybody's problem . . . the way of wisdom is to understand it and seek its constructive solution."

Using this as his central thought, Gaines S. Dobbins has developed a unique and practical new study course book, **THE YEARS AHEAD**.

Recently retired from the faculty of Southern Baptist Seminary, Dr. Dobbins draws on the wisdom of his many years to set out his principles of growing old "gracefully" and happily.

He is unusually effective in showing that there is more to preparing for retirement than just intelligent financial planning. Emotional preparation is necessary, too. We must accept the fact that "life consists of change."

"And even the certainty of change makes the years ahead a fascinating adventure," Dr. Dobbins states.

The book has a two-fold purpose. First, to help you prepare for the years of compulsory retirement. And second, to lead you in helping those who have already reached the "sunset of life."

Dr. Dobbins also discusses churches' obligations to the retirement needs of their ministers and full-time workers.

One chapter is devoted to the workings of the Relief and Annuity Board, Southern Baptists' official agency for administering retirement plans for these denominational servants.

"No member of the church should be un-informed or mis-informed concerning the Board and its ministries," he says.

In summary: Dr. Dobbins seems to weave into the pages of this book his belief in the thoughts expressed by Robert Browning:

Grow old along with me.
The best is yet to be.
The last of life
For which the first was made."

B. E.

Ask your church to include Dr. Dobbins' book, **THE YEARS AHEAD**, in the curriculum of its next Church Study Course for Teaching and Training.



DELL CHRISTY



OPAL WYNN



NANCY PHILLEY



MARSHA SHOPPACH



BAILEY SMITH

Student Union

Summer Missionaries

THE 1960 summer missionaries sponsored by the Student Department are Dell Christy, of Arkansas Baptist Hospital, who will be serving in Nigeria; Bailey Smith, of Ouachita Baptist College, who will be serving in Hawaii; Opal Wynn, of Southern Baptist College, and Nancy Philley, of the University of Arkansas, who will be serving in Jamaica; and Marsha Shoppach, of Arkansas State Teachers College, who will do Good Will Center work in New Orleans.

—Tom J. Logue, Secretary.

Committee Recommends Increase In '61 Budget

NASHVILLE (BP) — The Southern Baptist Convention Executive Committee is recommending a 1961 Cooperative Program budget goal of \$20,013,500. This is an increase of \$2,126,600 over the 1960 budget under which the Convention and its agencies now operate, highest in the Convention's history.

For operations of the agencies, the Executive Committee proposes that \$13,938,500 be distributed. Another \$4,575,000 is for capital needs, and the advance goal (after the operating and capital needs are met) is \$1½ million.

The proposed budget goes next to the floor of the Southern Baptist Convention at Miami Beach, May 17-20, for approval.

As customary, it is understood that operating budgets will receive priority before final distribution of funds from the Executive Committee office. This is a provision to take care of the agencies'

operating needs should offerings fall below present trend, and the budget not be raised.

However, the Convention for a number of years has been meeting its total operating and capital needs through the Cooperative Program in October or November, and the advance section has been going into effect.

Advance funds are distributed only to home and foreign missions, with home missions getting 25 per cent and foreign missions, 75 per cent. The budget year of the Convention corresponds with the calendar year.

The Convention's Foreign Mission Board would receive the greatest of any agency in 1961 through the operating section—\$7¼ million compared with \$6,290,000 this year. The Home Mission Board's operating allocation would be raised from \$1¼ million this year to \$2 million next year.

The six seminaries would share \$3 million in 1961 under their special formula for distributing funds. Their total operating distribution for 1960 is \$2,790,000.

Church extension loan funds for the Home Mission Board would receive the greatest capital outlay—\$900,000, which is the same amount being distributed for this in 1960. These funds are used to help new churches and missions during the movement to establish 30,000 new churches and missions between 1959-64.

Midwestern Baptist Theological Seminary in Kansas City, Mo., would receive another \$700,000 next year to continue building its new campus. The schedule for this capital expansion was approved several years ago, but the amount is included in each annual budget. ■

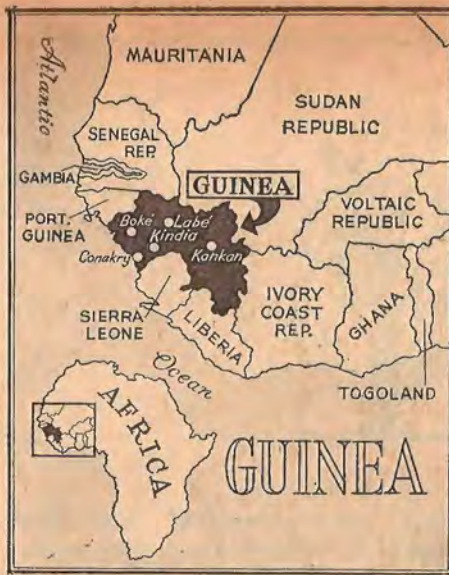
**Baptist Services
Begun in Guinea**

REV. and Mrs. W. A. Poe, Southern Baptists' first missionaries to the Republic of Guinea, began conducting worship services in their home in Conakry, capital of the year-and-a-half-old nation, on March 20. Attendance has reached as high as 25.

The first Sunday in April, Mr. Poe asked those who would like to become followers of Christ to remain after the service. Fourteen stayed.

Then Mr. Poe pointed out rather vigorously that becoming a Christian means breaking with the past and asked those who really wanted to follow Christ to come later and give him their names. The nine, most of them young men, who have done so will be the nucleus for an inquirers' class.

Mr. and Mrs. Poe have been in Guinea since Jan. 6. A typical



week would probably find them showing slides at least one night—more than 100 people attended a showing centered around the theme, "World Baptists"; teaching English to several young men; visiting homes; telling stories to vil-

lage children; and, all important, studying French, the language of Guinea.

A young African is helping Mr. Poe read French, with the French Bible as a text. As they read the Gospel of John, some Psalms, and other Old Testament passages, the young man exclaimed: "Oh, this book is too good! I have never seen any book like this. You cannot buy such a book in Conakry."

He remarked that if the people of Guinea had this book they would all become Protestants!

Rev. and Mrs. Thomas O. High, who have served one term in Nigeria, have been transferred by the Foreign Mission Board to help the Poes. Mr. High already has a working knowledge of French, which will help speed up the development of the mission program. The Highs will go to Guinea at the end of their current furlough in the States. ■

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God's Wondrous World

Flower Faces

By Thelma C. Carter

Flower faces are all about us in April, May, and June. It is a breath-taking time when acres of wild flowers break through the earth. They cover mountains, meadows, even the deserts.

Think of the miracle of the growth of flowers. We can no more hold back the flood of colorful blossoms than we can hold back the great rays of sunshine in the early morn.

Some flower faces are only about one inch above the ground. Others tower in treetops. All depend on the many food elements of the natural world — the silts, limestone, clay, and sand, the gentle rains, and the warm sunshine.

A flower face is much more than a thing of beauty. It is a necessary part of a plant. If there were no flowers, there would be no fruit, no seed. Of course, that would affect animal life, too. God has a purpose for all things: "O

Lord, how manifold are thy works! in wisdom hast thou made them all" (Psalm 104:24).

Flower faces are enchanting. Sometimes they remind us of people's faces, for they can be friendly, funny, teasing, or laughing. Flower faces can be sad, hungry, and thirsty if sunshine and rainfall do not come their way.

Flower faces come in many shapes. Some are open-faced, such as roses, violets, and forget-me-nots. There are strange-looking envelope shapes, funnel shapes, and cup shapes. Such are snapdragons, lady's-slippers, honeysuckle, and bluebells.

Some flowers appear to have half-closed faces. They seem to be in party dress with ribbon bows and fancy bonnets. The petals of many flowers are so colorful and shiny that they look as if they have been painted and varnished. Such are the wild buttercups.

What magic there is in the face and fragrance of a single flower! Take a moment to study a white water lily. You will be filled with wonder.

(Sunday School Board Syndicate, all rights reserved)

Scripture Cake

By Ada Thompson Hoy

Many ingredients used in making a cake are mentioned in the Bible:

- ½ cup Jeremiah 6:20
- 1-3 cup Judges 5:25
- 2 Jeremiah 17:11
- ½ cup 1 Samuel 14:25
- 2-3 cup Judges 4:19
- 2 cups 1 Kings 4:22
- 2 teaspoons Amos 4:5.
- ½ teaspoon Leviticus 2:13
- 1 teaspoon 2 Chronicles 9:9
- ½ cup each 1 Samuel 30:12 and Numbers 17:8

Follow Solomon's advice for making good boys (Proverbs 23:14).

(Sunday School Board Syndicate, all rights reserved)

AN IRATE husband disgusted over his wife's actions, addressed her reproachfully, "Believe me, I certainly would give anything to know why God made you women so beautiful, and yet so dumb."

"Well, I'll tell you, my dear," answered his wife. "God made women beautiful so you men would love us, and He made us dumb so we could love men."

AT THE New York Museum of Natural History, a small boy gazed in awe at the dinosaur skeleton. It was easy to see that the youngster was deeply impressed. Suddenly he turned to his mother and exclaimed, "what a soup that would make!"

A SUNDAY School teacher was relating to his class the incident in the Garden of Gethsemane, when one of Jesus' disciples drew a sword and cut off the ear of a servant of the high priest. Thinking of Matthew 26:52, where Jesus said, "They that take the sword shall perish by the sword," the teacher asked, "And what did Jesus say then?"

There was a silence, finally broken by a timid voice, "How're you fixed for blades?"

A MAN had a second hand car for sale before his home. A large sign on the car gave its price: \$387.31.

"How come you have such an odd figure?" a customer asked.

"Oh," the car owner explained. "I eat between meals."

Church Chuckles
by CARTWRIGHT



"Bet you'd never guess which one's the Pastor of which church!"

Many designs of architecture are used in the building of Christian churches. Many denominations worship within the walls of these churches. But all churches are dedicated to the ONE eternally enduring truth of Jesus the Christ.

Is Your Religion Real?

By RHEUBIN L. SOUTH, Pastor

Park Hill Church, North Little Rock

Matthew 6:1-18; Luke 18:9-14

Devotional—2 Corinthians 8:8-15

TEXT—The Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Samuel 16:7

OFTEN we use a word so regularly that we forget its true meaning. Would you mind a few words of definition of the key word of our subject? I refer to the word "real."



MR. SOUTH

Among others, Webster suggests, "having actuality," "genuine," "representing reality." When this descriptive word is used to define our relationship to God, we see how vitally important it is. Our scriptural

references test this "real" religion in two realms of spiritual exercises. These are giving and praying with a special emphasis upon the exercise of prayer.

At least four tests are suggested in both the Matthew and Luke references, with slightly different emphasis in each case. These are the tests: (1) secrecy; (2) dedication; (3) sincerity; (4) faith. Let us look further into the texts so suggested.

Matthew 6:1-18—The Tests of a Real Religion in the Areas of Giving and Praying

Continuing in the heart and method of the Sermon on the Mount, our Lord emphasizes the kind of giving acceptable to God. Shall we apply our fourfold criteria to giving? Before we do so we must understand its importance to the first hearers of this Sermon on the Mount. Alms formed a very prominent part of Pharisaic righteousness. The more conspicuous one was with his giving, the more dedicated he was accounted to be. Thus our Lord strikes at the heart of the deceit of this practice in his first state-

ment. Like an arrow piercing the heart, he decries ostentatious giving. Rather, one is to give quietly that the Father might reward openly.

The degree to which these would go to gain attention is revealed in our text. The sounding of the trumpet in this case may have to do with the giving of money for the purchase of water from a water-carrier. This was a common practice in that day. Having purchased the water as a gift to the poor on behalf of his own need, the hypocrite stands by and hears the poor man say, "God forgive thy sins, O giver of the drink."

The public viewing such generosity is deeply impressed. But God is not! Our Lord suggests that the secret gift dedicated to God will be rewarded openly. The lack of sincerity and faith is shown in the hypocrite's callous disregard for the proper motive in giving. He ignores the warning of our Lord partly because he does not believe this, partly because he does not care so long as he gets the applause of his public.

Let us leave the area of giving and move to another major test of the reality of our religion. This has to do with prayer. Herein the main body of our text dwells. At the beginning our Lord uses a harsh word from which we often shrink, that is, "hypocrite." Why does he use it so? Because of the theatrical flourish with which these move into their so-called prayers. The words here indicate that the guilty party enters into the public drama with pleasure because so many see him. This is true at the well filled synagogue or at corners of the broad streets. The principle is the same—desiring the plaudits of men. The procedure which God honors follows hard upon this displeasing approach. Again we must mention the word "secrecy." For here as in giving one is honored for his private quiet approach to God as against the one whose main desire is to be seen not of God but

of men. The element of faith is interjected all the more. We are not to pray as do the idol worshippers. These expect to be heard for their much speaking and many repetitions. Our heavenly Father knows both our heart and our need before we come to Him.

Knowing our need of visual and actual example, our Lord gives us the model prayer. It is model in its simplicity, dedication and faithful trust. Because of this implicit faith in God it is worthy of note that our Lord institutes three new approaches to prayer hitherto unknown to the people of that day. As one has suggested these are (1) freedom in prayer; (2) trustfulness in spirit; (3) simplicity in manner. These new approaches are accentuated from the beginning. The first words indicate our trust in Jehovah of hosts, the one God. We want the immediate awareness of God's heavenly kingdom here on earth. Next we humbly ask for those daily essentials knowing that he knows of these even before we ask. Then we beseech our heavenly Father for help in two particular realms of need. These are forgiveness of sin for ourselves plus that same forgiving spirit toward those who have harmed us. The other great need has to do with strength in the face of temptation. As we ask; so we receive. The secrecy of the approach, the dedication of the heart, the sincerity of the expression and the faith expectant exemplify the integral parts of a prayer that God honors.

Luke 18:9-14—A Further Example of Real Religion Contrasted with False Religion

By use of parable, our Lord again accentuates the basic need of honesty in approach to prayer. This is a further test of genuine religion. There are two central characters in this little story. They represent the extremes in the society of that day. What could be more self-righteous than a haughty Pharisee? He is doing God a favor just to talk to Him! He lists his mighty deeds and makes his claim on the basis of his merit. Note the foundation of the request of the lowly publican. His call to God is not on the basis of merit; but rather on the basis of need. And which one does God honor? The one who approaches in the spirit of humble contrition based on genuine need.

The sobering thought that runs through the texts of subject is this: The only religion that God honors in any area of its expression is a genuine religion.

Conventions Spend For Negro Work

ATLANTA, GA. (BP) — State conventions affiliated with the Southern Baptist Convention spent \$265,000 on work with Negroes with 25 full-time workers and 100 part-time workers in one year. Nine states, all in the North and Northwest, have no work with Negroes.

Of 17 states which do have work, Mississippi engages in the most diversified and spends the most money, more than \$48,000.

These figures are part of the first total study made of Southern Baptist work with Negroes through every channel of the denomination's life. The study, made for the SBC Advisory Council on work with Negro Baptists, has just been released for publication.

New College Loan Program Developing

WASHINGTON —(BP)— A new development appears to be in the making for federal loans for colleges.

Similar bills have been introduced in the Senate and the House of Representatives proposing loans for the total construction and equipment programs of both public and religious colleges and universities.

Heretofore, federal loans for college housing have been available, but this new proposal extends the loan principle to classrooms, laboratories, libraries, and related facilities, including initial equipment, machinery and utilities. It also includes the rehabilitation, alteration, conversion or improvement of such existing structures.

The new loan program would be for "any educational institution offering at least a two-year program acceptable for full credit toward a baccalaureate degree, including any public educational institution, or any private educational institution" that is a non-profit school.

The Senate bill provides for \$125 million to be available to colleges for 50-year loans at an interest rate of 2½ per cent per annum, or one-eighth of one per cent per annum added to the rate of interest paid by the secretary of the treasury. One of the House bills calls for \$800 million for 50 year loans at 2¼ per cent interest, or ¼ per cent added to the federal cost of such loans. Such funds would be available to schools that could not get loans on equally favorable terms or conditions elsewhere.

The loans available under this proposal would be restricted to the total cost of the project, including the cost of acquiring any land necessary.

A formidable array of sponsors in the Senate include three of the major Democratic candidates for the Presidency (Humphrey, Kennedy, and Symington), and a leading sponsor in the House is Rep. Carl Elliott (D., Ala.) who was one of the key figures in pushing through the National Defense Education Act of 1958. ■

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