January 28, 1960
Arkansas Baptist State Convention

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Another Look at Arkansas

THE YEAR 1959 witnessed growth and development in many areas of our work in Arkansas. In the matter of baptisms we were not quite up to the previous year. This is a bit disappointing. It is disconcerting because the matter of winning men to Christ constitutes the first of first things with us.

Every area of kingdom progress rests upon the turn of men being born into the kingdom. There can be no real growth in grace apart from first becoming a child of the kingdom through the new birth.

The stewardship of life awaits the initial experience of conversion. The lordship of Christ can never be realized otherwise. In other words, the coming of the kingdom depends upon men first being won to Christ.

Who Sinned

This is Sunday night and the writer has just arrived home after a preaching engagement. Listening to the news on the automobile radio, we heard an announcer say, "President Eisenhower to present a record peace-time budget of $78 billion dollars." Fifty-four or 56 per cent of that will be spent on national defense.

Naturally, being a promoter of Bible stewardship, my mind started mulling over those figures until I went back to a certain church member with whom I was well acquainted at one time. He had a good income. Knowing the rate of income tax that is exacted from a man in his income bracket (even after all the deductions), I am sure that this man's bill to "Uncle Sam" was at least fifteen hundred dollars. Yet he gave a dollar to his church every Sunday that he attended and when he missed attending, he never made up the dollar. All in all, he gave about $100 per year to the church.

Putting it this way: this Baptist layman will spend $825 (or 55 per cent of $1,500) per year for security and $875 per year for the privilege of being a U.S. citizen and then give $100 per year to get the gospel preached at home, in the state, in the U.S., and around the world.

The matter of teaching, training and ministering lays a tremendous claim upon all of our resources. If we are to win more men it becomes imperative to seek out more places where Sunday Schools and missions may be established. The new units of work have proved to be the most effective method of winning more people to Christ.

Our associational missionaries in many instances are not able to give themselves first of all to missions because of the multitude of other demands we put upon them. We might make greater haste in our major task if we could devise some way to permit our missionaries to have more time for the establishment of missions, Sunday Schools and churches.

In the last analysis we must as individual Christians assume a more personal responsibility to be witnesses for the Lord if we are to carry out the Great Commission and reach the greatest number for Christ.—S. A. Whitlow, Executive Secretary.

To say that this is a sin against God, who gives power to get wealth, etc., is putting it mildly. In this case, we ask of some questions. Who sinned the most, this man or his church? How did the church ever help grow and develop such a member? How did he ever become a leader in a Baptist church when his concept of Kingdom work was so foreign to the teachings of the New Testament? If the church had been preaching and teaching Bible stewardship of possessions, how did this man ever come to such an unorthodox place in his Christian experience?

In answer to these questions, one must go back a few years to find out some things. In the beginning, that church was influenced by a man who was anti-denominational minded and anything that the Southern Baptist Convention advocated was "taboo," especially the teaching on stewardship. He also taught that program planning left God out because the Holy Spirit could not work through a pre-conceived plan or approach to a problem. He said, "This is God's business. He'll work it out, because the gates of hell shall not prevail against the church." Consequently, many people believed that, and passed that teaching down to their children.

The man mentioned above was a product of his church. He was always disgruntled about progress. He always said, "It can't be done here." He reached the place where he was opposed to all preachers, because they all preached money, therefore, were money "grabbers." Yet, this man was a deacon and helped set the policy in a church where some of the people titled their incomes. At the deacon's meeting, he discussed the way the church handled the money that someone else gave.

Yet, believe it or not, this man has been interested in boasting about any accomplishment by the church. In fact, he could get enthusiastic about any church activity that did not take much time or cost much money.

Dear friends, then and there the writer learned what Paul meant when he reminded the people from Ephesus to "remember how Jesus said, that he is more blessed to give than to receive." From that day forward, we have never been ashamed or afraid to do and teach stewardship. I do not want any part in producing an atmosphere or environment that will grow such a church member. We believe that it is a sin.—Ralph Douglas, Associate Executive Secretary.
The motion adopted was in the form of a recommendation to Negro leaders of the state to make a course on alcohol and narcotics education available in their high schools and pledging the Foundation's support and assistance as requested by the Negro leaders.

On the recommendation of the nominating committee, the officers who have served during the Foundation's first year were re-elected: Tom F. Digby, North Little Rock, president; Rev. J. Albert Gatlin, North Little Rock, 1st vice president; Rev. Rheubin L. South, North Little Rock, 2nd vice president; Paul Meers, Dardanelle, 3rd vice president; Rev. T. J. Gotcher, North Little Rock, 4th vice president; Dr. Erwin L. McDonald, Little Rock, secretary; and Dr. Edward T. Wayland, Little Rock, treasurer.

The officers constitute the executive committee, along with the following members elected at large: Miss Nancy Cooper, Mrs. Edgar Dixon, Rev. G. W. Harcastle, Mrs. Paul Stuart, Rev. R. W. Trieschmann and Dr. S. A. Whitlow, all of Little Rock, and Dr. Kenneth L. Spore, Monticello.

'Looking toward Marriage' Series

WHAT ABOUT "love at first sight"? Does it make any difference if your "intended" belongs to a different church, racial group, or cultural and economic background? How much does it matter whether your sweetheart had a happy childhood? Do "likes" or "opposites" attract? Is it absolutely necessary that a couple considering marriage have the same interests? How much consideration should be given to emotional stability? Will childishness that keeps bobbing up in courtship be blotted out once the wedding bells have rung? You may know what you hope to find in the traits and characteristics of your marriage partner, but what about you? What do you have to offer the marriage relationship?

These and many other questions are answered by Ray F. Koonce in "Looking for Someone?", second in our series of "Looking toward Marriage." Turn to pages 8, 9 and 10 for this delightful and most helpful feature.

Next week: "My Folks Don't Understand," by Jack Watson, will be the third of the series.
Editorials

CAN CHURCHES be too big? Yes, if their size interferes with their Kingdom efficiency, or if the size of the church roll encourages nominal membership.

When a Church Is Too Big

A church is too big when a pastor can be given a "unanimous" call at its best attended service with half to three-fourths of the membership absent and, therefore, not voting.

A church is too big, as a visitor from a foreign land drove home to us Americans recently, when its enlargement plans call for an auditorium that could not seat more than half the members if they all came at the same time.

A church is too big when, because of the size of the membership, the undershepherd and his associates must confine their ministering largely to the members of the flock who come to the regular services of the church or to the pastor’s study.

A church is too big when the pastor is consistently and continually too busy to be active in denominational as well as local church affairs, for the pastor’s presence and leadership are sorely needed on the associational, state, and world denominational levels.

A church is too big when, because of mere size, it “loses” members by the hundred through failure to enlist and use them.

A church is too big when it becomes a little denomination in itself, building its program primarily around itself and its local field, taking less and less part in the cooperative efforts of the denomination at large.

A church is judged before God, we believe, not so much by the total of the church roll, whether this be in dozens, hundreds, or thousands, as by the faithfulness of its pastor, staff, and people. And the greatest of these is the people, with the pastor being greatest, because of his key position, individually. The pastor, more than any other member of the church, determines the way the church will go. The sheep follow the shepherd.

Let no church be satisfied with itself because it has large and beautiful buildings which are full on Sunday mornings; or because people walk the aisles when the invitation is given; or because offerings run into hundreds and thousands of dollars. It is required of churches, as of individual Christians, that they be found faithful according to their possibilities.

THE EDITOR’S NOTEBOOK—We are greatly pleased with the fine response of our readers to our new series on “Looking toward Marriage,” which began last week and will continue for the next several weeks. One pastor has reported that his young people plan to use the material for forums . . . “What Does the Bible Say?” credited last week to Claude U. Broach, should have been credited to Martha Boone Leavell. Dr. Broach is the author of “There They Go! Will They Be Happy Together?” which is another in the series.

On a recent Sunday the editor was the supply pastor for 1st Church, Jacksonville. The loyalty of the Jacksonville people to their church during this time of seeking for a pastor is an inspiration itself. The church auditorium was filled for the Sunday morning service and a Training Union attendance of 289 constituted the bulk of the substantial Sunday night crowd. The fact that the church is having additions regularly from week to week is another encouraging sign.

It was a wonderful privilege to be the guest speaker on the night of Jan. 24 for the regular worship service of 1st Church, Hot Springs, of which Rev. James Fairchild is pastor. The occasion was the ordination of several new deacons. Here is a church which is getting ready to enlarge its ministry through a new and challenging expansion program.

“How To Be Happy Though Married” will be the editor’s topic as the guest speaker at the annual Ladies’ Night of the Brotherhood of 1st Church, Brinkley, the night of Feb. 4. Rev. Jack Gulledge is the new pastor of the church and Ira Johnston is Brotherhood president.

Personally Speaking . . .

Blind Spots

WEEK before last I wrote in this column about Daniel and Potiphar’s wife. Not until the paper was printed and all 51,500 copies in the hands, homes, mailboxes or trash cans of our readers did I discover what I had done. It took a telephone call from a reader to open my eyes.

When you are writing, or speaking in public, it is bound to happen sooner or later — and the wonder is it does not happen more often — that you pull a boner, a real bo-o-o-o-ner.

Well, a lot of you will never believe that I knew it was Joseph and not Daniel who was chief steward in the home of Potiphar and who was tempted by Potiphar’s wife, but I did. For some strange reason, I have always confused these two Bible greats, but, as far as I know, this is the first time I got into print with the confusion.

Too bad the columnist cannot blame his secretary — he typed that column himself. He would like to blame editorial associates. But that proof was read by him! A lot of times the printers can make the scapegoat, but this time they followed copy! So all the culprit can do is to plead for the rocks and mountains of the compassion of his readers to fall upon him.

Now for the rationalizing. All of us have our blind spots. For example, a preacher friend of mine in Kentucky in whose congregation I was a visitor one Sunday morning was preaching on the betrayal of Jesus and kept referring to the twelve pieces of silver he said Judas received for his plot.

Sometimes our blind spots are physical. Some of us thick-lensed or trifocal glasses wearers unconsciously “snub” close, personal friends as we brush past them on the street. Sometimes they are emotional — our physical eyes are functioning properly, but “having eyes, we see not.” We stare but do not take into account what is before our eyes, our minds being a thousand miles away.

But many of our blind spots are moral and spiritual.

The Pharisee who thanked God he was not as other men had one of the worst blind spots — the blind spot of self-righteousness.

The rich man who fared sumptuously every day in his purple robes while Lazarus languished at his gate had the blind spot of no compassion.

The farmer who purposed to tear down his barns and build bigger ones was blind to the real issues of life.

Emanuel L. W. Donell

ARKANSAS BAPTIST
Letters to the Editor

THE PEOPLE SPEAK

Daniel or Joseph?

IN YOUR editorial, "Where Is the Sea?" (Personally Speaking, page 4, our issue of Jan. 14) you meant Joseph rather than Daniel in connection with Potiphar's wife, did you not?

I think your editorials are excellent.

-Marie Morris Rushing, Cove Crest Farm, Rt. 6, Fayettevile.

IN YOUR issue of 1-14-60 you mentioned "Daniel and Potiphar's wife," and a modern version of the story. Where is this in the Bible? Have they changed names in any of the new versions? Sure will be glad to get your explanation of this. Yours for the correct Word.—Fred E. Reed, Hindsville.

DANIEL may have spoken to the lions and said, "I'm afraid Darius might not like it if you cut me," but I don't think he ever spoke to Potiphar's wife. Joseph beat him to it.—D. Hoyle Haire, Hindsville.

Preacher Available

I HAVE been out of the pastorate for over a year due to physical condition. I have been able to do supply work the last few months.

We appreciate the work you are doing. If you hear of any supply work, please let me know. My phone number is Granite 4-1045, Van Buren.—A. J. Scott, Star Route, Van Buren.

The Catholic Issue

MR. DALE Frances, Lone Star Catholic, Austin, Texas.

Dear Mr. Frances: (An open letter to other publications also)

In your Article, "The new Inquisitors," Jan. 1, 1960 number of Lone Star Catholic, you display anxiety at, and deplore, your inability to understand why, non-Catholics question that a Roman Catholic can be trusted as president of the United States. You point to the shed blood and heroism of American Catholic Service men and reach a climax by crying, "And once again, fruit of the past to the point of tears, Catholics say, 'Look at our record! Judge us in the future by our past! Where have we failed in the past? What must we do to be trusted?'"

Will you publish a non-Catholic view of the record? By the record, Russian Catholic Servicemen died heroically in World War II. By your logic, Roman Catholics are loyal to the Communist way of life. By the record, American Communist Service men died in the service of our country. By your logic, Communists are loyal to the American way of life. The record also reveals that Catholics died on both sides in the recent conflict in Cuba. Where is Catholic loyalty in Cuba today? You see, your logic is beside the point. No sensible person would cast reflection upon the sacrifice of any American service-man.

We cannot trust a Roman Catholic president because Roman Catholicism is a religious-political government rule over by the Pope. His authority is recognized above every other authority. In the world by loyal Catholics. We do not believe any man can be loyal to two political governments. This religious-political government exchange diplomats with other governments. The Pope and American Catholic leaders are not happy that America does not recognize this Roman Catholic religious-political government and exchange political diplomats with the Vatican.

If you will understand our moral fear of a Roman Catholic president you must do what you have asked us to do, look at your record and judge your future by your past. A short time ago there was an article in your page on the Spanish question, which stated that there is no more reason to make provisions for non-Catholics in Spain than there is to make provisions for Eskimos in the Canal Zone, since Spain is predominantly Catholic.

This is saying plainly that Catholic have no regard for other religions an will suppress them wherever Catholic are in authority. We cannot form Italy and Columbus, and that a Roman Catholic president is forcing the French government to support Catholic schools which are purely Catholic religious institutions. American Catholics are taking every cent of government support they can get for their schools and institutions and demanding more.

If your past record revealed the Roman Catholics had ever insisted on separation of Church and State, as had accorded all other religions equal religious liberty everywhere, and had insisted that no religious school or institution be supported by government funds, we would not be afraid that Roman Catholic president would use the power of that office to establish political relations with the Rome Catholic religious-political government suppress non-Catholic public worship, channel government funds into Catholic schools and institutions, curtail or completely destroy our public schools. It is your record that scares the life out of us. We shall be happy to trust you when your record shows that, by every standard, you regard us as your equals.—Ernest Baker, Mansfield.

Looking to Marriage

THANK YOU so much for the advance notice of the new feature series, "Looking Toward Marriage." Let me commend you upon this type of article, and I feel sure that it will be well received.

We will be happy to advertise this series in our promotional literature, and trust that our people will read the issues carefully.—Newman R. McLarry, Pastor, 1st Church, Ft. Smith.

The Bible Speaks on God's Creation

DEUTERONOMY 10:14

Behold, the heaven and the heaven of heavens is the Lord thy God, the earth also, with all that is therein.

GENESIS 2:9

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food.

PSALM 95:4

In his hand are the deep places of the earth: the strength of the hills is his also.

PSALM 33:5

The earth is full of the goodness of the Lord.
Arkansas All Over

Pennington Called
To 1st, Hampton

REV. CURTIS E. Pennington is the new pastor of 1st Church, Hampton. Mr. Pennington came to Hampton from Highland Chapel, Benton, where he was pastor for three and one-half years.

At Highland Chapel there were 121 additions to the church, a Sunday School enrollment increase of 48 per cent, attendance increase of 24 per cent, the Arkansas Baptist in the budget, and the budget increased by 64 per cent.

Contributions to the Cooperative program grew from $6 per month to 1 per cent of the budget. Other additions to the physical properties included: completion of seven Sunday School rooms, moving a four-room building into the premises for Sunday School space, purchasing pews for the auditorium and the addition of a Hammond electric organ.

Mr. Pennington is a native of Warren.

1ST CHURCH, El Dorado, had a Sunday School Leadership Banquet Tuesday night, Jan. 19. Keener Pharr, superintendent of administration for the Sunday School Board, was the guest speaker. Dr. W. W. Warmath, pastor, was the master of ceremonies. A ladies' tea from Immanuel Church, El Dorado, furnished the special music. Owen Kersh, minister of education, presented the year's program for the Sunday school.

DR. R. G. LEE, Memphis, Tenn., was the guest speaker at the annual Deacon's Banquet of 2nd Church, Little Rock, Jan. 23.

HAROLD A. WILSON has resigned as pastor of Southside Church, Heber Springs, to accept the pastorate of 1st Church, Canfield.

Site Secured for New Baptist Building

THE BUILDING site for a new office building for the Arkansas Baptist State Convention has been secured in West Little Rock, Dr. S. A. Whitlow, executive secretary of the convention's executive board, has announced.

The 1½-acre plot is in the 6400 block on West Markham, a block west off University Ave., on the south side of the street and just across the street from the entrance to the multi-million-dollar new Plaza shopping center.

The only contingency is that the site be rezoned for business purposes. The property was purchased from Dr. H. C. Berry.

The new building is expected to be erected in the next two or three years.

J. S. COMPERE, associational missionary of Carroll County, has resigned to accept the pastorate of Mt. Pleasant Church, Ashley County.

BAPTIST HOUR SERMON TOPICS
FEBRUARY, 1960

Arkansas

Theme: Jews and Gentiles
Feb. 7 "Are All Jews the Chosen People?"
14 "The Fullness of the Gentiles"
21 "Will All Jews Be Saved?"
28 "The True Israel"

City Station Time
Arkadelphia KVRC 3:00 p.m.
Conway KCON 7:00 a.m.
Corning KCCB 1:00 p.m.
De Queen KDQN 1:00 p.m.
El Dorado KLED 2:30 p.m.
Forrest City KXJK 9:30 a.m.
Hope KXAR 5:00 p.m.
Jonesboro KNEA 9:30 a.m.
Mena KENA 1:30 p.m.
Monticello KHSM 3:30 p.m.
Paragould KDRS 8:30 p.m.
Paris KCCCL 1:00 p.m.
Pocahontas KTPA 4:00 p.m.
Siloam Springs KUCO 7:30 a.m.
Van Buren KPFD 10:00 a.m.
Wynne KKNY 6:30 p.m.

"Mastercontrol"
Arkansas

Corning KCCB 10:30 a.m.
Forrest City KXJK 10:00 a.m.
Fort Smith KWHN 12:30 p.m.
Little Rock KTHS 5:00 p.m.
Paris KCCCL 4:00 p.m.
Pocahontas KTPA 3:00 p.m.
Siloam Springs KUCO 7:30 a.m.
Wynne KNYY 6:30 p.m.

Saturday Graduate Class to be Offered

A SATURDAY morning class will be among five offered by Ouachita College next semester in American Civilization and Religion on a graduate level, President Ralph A. Phelps Jr. has announced. Ordinarily, classes at Ouachita are held on weekdays.

"The American Tradition in Literature" will be taught at 9 a.m. on Saturdays by Dr. Robert Burrows, chairman of the Division of Communication, as part of the graduate offerings in American Civilization.

Other graduate courses in American Civilization will be "Constitutional Government and the Free Enterprise System" taught by Dr. Bob Riley, head of the Political Science Department, at 3 p.m. on Tuesday and "Seminar in American History to 1865" taught by Dr. Milford F. Allen, head of the History Department, at 7 p.m. on Tuesdays.

Two graduate courses in Religion are, "Seminar in Basic Christian Thought" taught by Dr. Lester E. Wolber, chairman of the Division of Religion and Philosophy, at 10 a.m. on Tuesdays, and "Biblical Ethics" taught by Dr. Ralph A. Phelps Jr., college president, at 1 p.m. on Tuesdays.

Registration for the spring semester at Ouachita College began with the matriculation of all new students beginning at 9 a.m. Friday, Jan. 22. All students were tested Jan. 22-23, while students were counseled Monday, Jan. 25. Seniors and freshmen registered Tuesday, Jan. 26, while juniors and sophomores registered Wednesday, Jan. 27. Classes will begin Thursday, Jan. 28.

BLOOMER CHURCH in Concord Association has accepted the free trial offer of the ARKANSAS BAPTIST, and will consider putting the paper in their budget after receiving it. Erwin Crossland is pastor.

A SECRETARY, Mrs. Veda Bell Walls, has been employed by the Executive Board for Missionary Jay W. C. Moore, Concord Association.

Mrs. Walls received her education in Hills Business College in Oklahoma City and from Oklahoma State University, Stillwater. She is a member of 1st Church, Ft. Smith.

The Concord Association offices will be housed in a building owned by 1st Church, Ft. Smith, at 408 North 14th Street. There will be two offices, one for Superintendent Moore, one for Mrs. Walls, a conference room for committee meetings and a room for the film and tract libraries.

GILBERT DAVIS, who has served as minister of music-education in 1st Church, Paris, has resigned to accept a similar position in 1st Church, Duncanville, Tex. Davis is a graduate of Howard College, Birmingham, Ala., and Southwestern Seminary, Ft. Worth, Tex.
### Attendance Report
**January 17, 1960**

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### Arkansas Writes

**Magazine Article**

_MRS. ELIZABETH WHITE, a member of 2nd Church, Little Rock, has written an article telling the story of the dedication of her home. In the article appearing in Home Life, Mrs. White says that after she and her family resolved that they wanted to pledge to God that they would use their home for Christian character building for witnessing to others, she enlisted the aid of her pastor in conducting the service of dedication in the home. Dr. Dale Cowling is her pastor._

_The home dedication service which the Whites used is printed in February Home Life for the use of other families._

**L. E. HOLT,** retired minister of Texarkana, was the guest speaker at 1st Church, De Queen, Jan. 17. [CB]

_Paul Graham, pastor of Spradling Church, Ft. Smith, was the guest speaker at the monthly Brotherhood meeting of 1st Church, Ft. Smith. [CB]_

### Brotherhood

**Off To A Good Start!**

_AT THIS writing the annual series of Regional Brotherhood Convention is off to a very good start. Four of these fifteen meetings will be held in January, ten in February, and one on March 1._

_The theme of the Regional Conventions is: “A New Decade for Kingdom Work.” The emphasis of each convention is found in the sixth chapter of Romans 10 and is set out in the main message of the evening, “Instruments of Righteousness unto God.”_

_The State Brotherhood Convention will follow the Regional Convention and is scheduled for Friday and Saturday, March 4 and 5, at 2nd Church, Little Rock. We hope that every Region and every Association will be well represented, and that men from many of our churches shall be there._

_BESIDES the Brotherhood Guidebook, the Brotherhood Handbook for 1960 is the greatest Brotherhood help we have in print. The contents of the Hand book are in four major sections: “Your Church and Your Brotherhood”; “Special Events and Programs”; “Materials and Supplies.”_ The Handbook tells how best to carry on every operation in Brotherhood, it gives Brotherhood information that would be hard to find elsewhere. It covers every phase of Brotherhood activities.

_The Handbook costs one dollar, and may be ordered from your Brotherhood Department, 302 Baptist Building, Little Rock; or from the Brotherhood Commission, 1544 Poplar Avenue, Memphis, Tenn._

_Two other Brotherhood publications are absolute musts! These are: The Brotherhood Guidebook, which is the Brotherhood manual; and The Brotherhood Journal. The Brotherhood Journal is the quarterly publication of the Brotherhood Commission. It is the most widely read Christian men's magazine on earth.—Nelson Tull, Secretar_
Looking for Someone?

BY RAY F. KOONCE

THERE is an intriguing legend in which man, in moment of great exasperation, told his Creator that he couldn't live with woman, yet couldn't live without her. He never really believed the first part of the complaint, but he knew the second part to be true. His dilemma thus proved to be one of how to control his exasperation.

The legend points up the not-to-be-forgotten truth that desire to love and to be loved is inspired by God. The natural desire to marry is God-given. Since this is true, that stands between you and the fulfillment of your desire stand one day at the altar? Just between you and me, e thing between you and the altar is the right kind of woman to stand there with you, isn't it?

A young woman applying for a job readily filled in the blank. When she reached “marital status,” she paused for a moment and then wrote, “Hopeful.” One of us has a right to be hopeful in this matter. That hope, however, is based on a much more solid foundation if we have done some serious thinking about what we are asking for in a marriage partner.

Don't Count Too Much Upon Your Check List

It is impossible to compose a list of attributes that a person must have in order to be a successful husband or wife. The press has frequently exploited the subject through columns and sensational statements of notoriety seekers. Granted that these lists contain many admirable characteristics, yet the absurdity is not so much in their enumeration as in the claim that this or that list is the right guide. It is wise to analyze certain characteristics, choosing a life mate, but to make arbitrary lists that automatically sort the successful from the unsuccessful marriage prospects is absurd.

Human behavior is highly variable. There is no absolute guarantee that a marriage will succeed between persons with even the most desirable traits, for new experiences and new environments can change traits or introduce new ones in a relatively short time with a resultant change in “personality.” Nevertheless, we do know of some factors that are highly favorable to marriage. It is sensible for a young person to seek as many such characteristics as possible in a prospective marriage partner.

One I Love, Two I Love

During the period of going steady when a couple is becoming more and more deeply involved emotionally, doubts sometimes creep into their relationship. At this crucial time young people seek assurance that this is the “one and only” that there could be no other.

Is there such a thing as a “one and only”? Actually, there is not. This “only one in the world for you” theory is found in novels and in movies where the heroine finally meets the “right one” (too frequently after marriage to another).

The truth is that instead of there being just one person in the world for a given young man, there are probably several thousand young women of his same general culture and with characteristics which he especially admires, any one of whom might make him happy in marriage. There probably is a kind or type of person with whom you could be happiest in marriage, but within the limits of that general type there are likely many people with whom you could live happily.

Successful mate selection can be assured if we keep in mind that a real and lasting love is not just the kind that “happens out of a clear blue sky.” It develops out of real friendship with and knowledge of each other, and grows with time and familiarity.

Look Before You Dive In

A stumbling block to many an honest youth looking for a safe approach to marriage is the tradition that one cannot be in love unless he has “fallen” in love. In other words, it has to be a precipitate, hasty action, something which happens with the suddenness of an accident rather than a somewhat slower process that is at least partially under control.

Such regimentation of human experience denies the wide differences in human temperament. The man who wades into a pool and the one who dives from a springboard find themselves in the same water. The headlong, precipitate approach is more spectacular. To the popular mind, this approach to mate selection denotes a reckless assurance of lasting devotion. Actually it may be anything but lasting.

It is safe enough to fall in love if one is careful where he falls. Here is the crux of the matter: if one is to use his head in mate selection, he must do it early. The only time in the process that the intellect is capable of functioning successfully is before, not after, one finds himself in love.

Before contemplating marriage it is wise for the couple to take time to get to know each other well, to make opportunity for each to find out much about how the other...
thinks and feels about life in general, and about marriage in particular. Someone has said that you know you’re in love when the only cloud in the sky is the one you’re walking on. That may be true, but you’d better examine that cloud carefully to be sure it doesn’t have in it the makings of a thunderstorm.

Granted that there are probably many people within certain limits to whom you could be happily married, what are some of the traits in a prospective husband or wife that are highly favorable to marriage?

The more similar their social backgrounds, the greater chance a couple have for success, and the easier and happier will be their adjustments in marriage. This is an undertaking which often pits those who work together at it under considerable strain and pressure. The more they can speak the same language in their backgrounds and standards, the more satisfactory will be the relationship and the better job they will do.

Your happiness in marriage is more likely if your marriage partner is of the same racial group, of similar cultural, social, economic, and religious background. Building a marriage means building a common way of life. It is extremely difficult for persons whose childhoods and youthful experiences have been worlds apart to achieve this oneness.

How Did Mom and Dad Do?

A systematic study of marital happiness of four thousand married men and women showed that nearly half of the unhappy wives and husbands were children of parents who had been unhappy in their marriages. Comparatively few of those with happy marriages came from unhappy homes.

Other studies that relate happiness of couples to happiness of their parents show a relationship between happiness in the parental home and happiness in the home of children after they marry. Parents who are happy and well-mated, who settle disagreements by discussion and decision rather than by conflicts and bickering, set a pattern of adjustment which children are likely to carry into their own homes. Families characterized by constant bickering between parents, parents and children, and among brothers and sisters set a pattern which children are likely to imitate in their relationships as husbands, wives, and parents.

If the parents of your prospective mate are happily married, chances of a happy union between you and that prospective mate are increased. If the marriage of the parents has ended unhappily, possibilities of marital happiness for you and the child of this unhappy marriage are decreased. There are many exceptions, however, particularly where person of an unhappy parental union has more determination to make his marriage a success. Perceiving the causes of dissonance between his parents, he seeks to avoid similar mistakes in his own marriage.

What Is the Prospective Mate’s Mode of Travel?

No single trait is more significant in indicating probable happiness in marriage than happiness in childhood and youth. Evidence on this point is extensive and consistent. A history of happiness in the life of a young man or young woman is an indication of a well-balanced personality which can adjust to different life situations, including marriage. Happiness is not a station at which one arrives; it is a manner of traveling. This mode of travel can contribute much to marriage success.

What comes out of marriage depends upon what goes into it. In other words, a large portion of unhappy marriages are that way because of a predisposition of unhappiness in one or both spouses. Some persons are so lacking in the qualities of adaptability and happiness that they would be incapable of finding happiness in any marriage. Others, less extreme, would find it only under the most favorable circumstances. There are still others whose disposition and wholesome, happy outlook would preserve them from acute unhappiness even if they were mated unfortunately.

Personalities Ought to Fit

Although similar backgrounds are a major advantage in marriage, personality traits need not always be alike. One person may find security and the satisfaction of emotional needs in a person of like temperament; another may find his own personality filled out by someone quite his opposite.

One person may need a mate to lean upon, while another needs to feel that he is the tower of strength in the relationship. One person needs the center of the stage and wants to marry an admirer. Another feels more secure when he can stay in the background and bask in the mate’s accomplishments.

The important thing is that the couple’s personalities fill each other’s needs for love and security. The only way two persons can be sure their personalities complement rather than clash is to become well acquainted with each other before marriage. “Whirlwind courtships” often are built on infatuation.

Courtship has been termed the period when the girl decides whether she can do any better. Actually, it should be the period when both parties consider whether they can do better as far as harmony of personalities is concerned.

Going My Way?

What interests do you two have in common? What intellectual or cultural pursuits do you share, such as music, drama, literature, painting, or history? This list may seem to be only for intellectuals, yet many people of little formal schooling have developed considerable interest in good music and art.

It is not absolutely necessary that husband and wife have the same interests. In some ways their relationships will be more fruitful if one specializes in one thing, the other in another. By sharing, both have a broader development.

The idea that opposites attract makes interesting theory but poor truth. Individual variation within fairly narrow limits is an attraction, but the basic factors underlying the harmonious marriage are the common interests and values.

Varied interests, when not too divergent, add spice to companionship, but mutual interests afford a fellowship nothing else gives. Choosing a mate with interests similar to one’s own usually eliminates those of different nationality and religious faith and those of greatly different economic.
This kind of maturity is highly correlated with one's social age. Perhaps as good a single index as any of this kind of maturity is the extent to which a person has progressed from the utter self-centeredness of childhood toward full acceptance of the responsibilities of social living. Until one has achieved this growth, at least to a fair degree, he stands little chance of success in friendship of any kind, particularly in the intimate, revealing friendship of marriage.

Those "adults" who grow up but who continue in a state of suspended childhood are usually marriage liabilities of the first order. A mature person is willing to take the consequences of his own acts. An immature person will seek someone to blame (often the husband or wife if that person is married).

**Now How About You?**

We've been thinking about the desired qualities in the person you consider marrying. Now let's turn the tables for a moment. How about you? What do you have to offer to your marriage relationship? Success in marriage lies not so much in finding the right kind of a person as in being the right kind of person. Are you cultivating the qualities which we have been discussing—emotional maturity, an attitude of happiness, varied interests, an attractive personality?

One of the most comprehensive studies yet made on factors that make or break marriages has been completed by Lewis M. Terman, the eminent psychologist. One method used in the study was to secure the complaints of husbands and wives against each other.

The research showed that husbands consider nagging as a wife's most serious fault, but next in the order husbands charged their wives with being unaffectionate, selfish, complaining, interfering, slovenly, quick-tempered, conceited, and insincere.

Wives found their husbands' selfishness to be their most serious fault, but they also consider it very serious that husbands are untruthful, complaining, unaffectionate, uncommunicative, harsh with the children, touchy, and uninterested in the children and in the home.

Be sure that you are growing the kind of habits, attitudes, and character that the person you marry will find easy to live with.

"What God Hath Joined Together"

In all your plans for successful marriage there must be, from the beginning, a recognition of God and an earnest seeking to do God's will both in choosing and in being the right marriage partner. To a certain extent, all true love finds its beginnings in God. God, the giver of life, made this man and this woman. God in his creation put into them the elements of desire and affection that led to a plan for the future. If constantly you are seeking God's guidance and wisdom in finding your life's partner, if daily you are striving to develop within yourself those qualities of character and personality that will make you a better husband or wife, then he can help you to make your marriage beautiful and lasting.
Man's Conscience

BAPTISTS HAVE respected men's consciences. Their emphasis upon man's responsibility in religion has reflected this.

Following the teaching of Paul in Rom. 2:13-16, they believe that man's conscience is God given. Conscience and consciousness are close akin. To argue that a man should listen to his conscience is to say that the man is consciously trying to arrive at a conclusion of a problem. The conclusion may be right or wrong but the person has a right before God to exercise his mind and will.

Since conscience is God given, every man has an avenue of appeal to God. To say that he is not to exercise that which is God given is to deny inherent right. If a man cannot follow his conscience, what can he follow? Shall he follow some other man's conscience, or law without his conscience?

Through his conscience, a man can test truth through experience, it bearing witness to truth or claim made. Otherwise, he acts as an automaton. He knows not which way to turn because he has left the only light, which may guide him into more light.

Unless a man can walk by the light he has, he will have no more light. This idea has been a sacred trust of Baptists. They have been guided by this principle. In practice it has produced admirable results.

Roger Williams said, "I commend that man, whether Jew or Turk or Papist or whoever, that steers no otherwise than his conscience dares, till his conscience tells him that God gives him a greater latitude. For, neighbor, you shall find it rare to meet with men of conscience, man that for fear and love of God dare not lie, nor be drunk, nor be contentious, nor steal, nor be covetous, nor voluptuous, nor ambitious, nor lazybodies, nor busybodies; nor dare displease God by omitting either service or suffering, though of reproach, imprisonment, banishment, and death, because of the fear and love of God." (History of the Baptist Churches in the United States, Newman, p. 93, Judeon Press.)

ATTENDING the meeting of Relief and Annuity Board field men recently were: standing, left to right; R. Alton Reed, executive secretary; Floyd B. Chaffin, associate secretary; and Lucian Conway, Louisiana field man.

Seated, left to right, are: H. H. McBride, Texas; Claude T. Ammerman, Alabama; Thurman K. Rucker, Arkansas; Arthur Hinson, Georgia; Phil Maxwell, Florida; A. C. Queen, Illinois; J. E. Raas, Missouri; R. C. Miller, Oklahoma; Baynard Fox, Kentucky and Tennessee; W. K. Roberts, Mississippi and Herbert Carlton, Virginia, Maryland and D. C.

Relief and Annuity

Relief and Annuity Field Men Meet

PLANS FOR promoting the Southern Baptist Protection Plan during 1960 in Arkansas and other state conventions was the major topic of discussion at the Relief and Annuity Board's meeting of field men, Jan. 14.

Arkansas' representative, Thurman K. Rucker, Little Rock, was one of 12 state field men to attend the meeting, held in Biloxi, Miss.

Primary concern of the men was the problem of enlisting a minimum of 75 per cent of the churches in the state conventions before Jan. 1, 1961.

Floyd B. Chaffin, associate secretary of the Annuity Board, was in charge of the meeting.

Chaffin led the men in exploring new methods of promotion to be used to inform churches in their respective states. Each field man is the Annuity Board's official contact with leaders and churches in his state.

Also participating on the program was R. Alton Reed, executive secretary of the Annuity Board.

The Annuity Board, with headquarters in Dallas, Tex., administers the protection plans for ministers and denominational employees throughout the Southern Baptist Convention. The protection plan has benefits to its owner against disability, death or retirement.

Each year, the field men's meeting is rotated among the various states, Chaffin said.

I'm planning now to attend MEMBERSHIP TRAINING WEEK in my church.

How about you?

Is your church participating in this convention-wide week of study?

It's all about what your church membership can mean to you. For the whole family!

Here are suggested books for study:

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Joy in Church Membership, 75¢
Working Together in a Spiritual Democracy, 75¢

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Training in Church Membership, 75¢
The Challenge of Church Membership, 75¢

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The Meaning of Church Membership, 35¢
Now You Belong, 35¢

Juniors:
My Church and I, 35¢
The Junior and His Church, 35¢

Teacher's Guides for Junior and Intermediate books, 50¢ each.

Order these books today from your BAPTIST BOOK STORE
The Work of Trustees

The institutions and agencies of Baptists are administered by trustees (or members of boards) elected by the state conventions and The Southern Baptist Convention. The work of the trustees is highly important because so much of the work of the denomination is carried on by agencies and institutions.

Trustees are people who have responsibilities of their own. They are pastors of churches, business men, professional men, and other people whose service is rendered at considerable inconvenience and sacrifice. They are not paid for their service, but their work is appreciated and they may have the satisfaction of service given to other people whose service is rendered at considerable inconvenience and sacrifice. They are pastors or chairman of boards and members of executive committees, they are called upon for service in excess of what those not familiar with such things might suppose. This we mention in order to register our appreciation because the denomination depends upon the faithful trustees to a large degree.

To be a good trustee is a heavy responsibility, and it calls for genuine dedication and unselfish service. Membership on a board of trustees is not an honorary position merely, but it calls for work. We believe also that such work is appreciated and deserves to receive the thanks of our people. We could mention many trustees whom we have known across the years and who have served long and well. This little article is prompted by our realization of the people a bit of well deserved recognition. —Editor S. H. Jones, in The Baptist Courier (South Carolina)

"Why Don't You Do Something about This?"

It is interesting to observe at times how readers of a publication will urge the editor to take a strong stand on an issue—but will decline to let their own sentiments become a matter of public record. Frequently this is done unconsciously by readers and perhaps it should be interpreted as a compliment to the free press which our country enjoys. But this attitude of wanting an editor to go out on a limb should be carefully analyzed.

In effect, what some of these folks are saying is this: "Mr. Editor, I want you to stick out your neck, but don't expect me to do the same thing." Secular editors run into this situation every day and editors of Baptist papers are not free from it by any means.

This is not to intimate that suggestions from readers are not good—many of them are excellent and can be developed into stimulating editorials and features. The alert and aggressive editor will welcome them. He will also look at them from every angle to be sure he isn't being "used" by the interested party. There have been instances where this has been done.

Each suggestion must stand on its own merit. That's why an editor is wary of the oft-heard question, "Why don't you do something about this?" If it's legitimate and worthy of closer scrutiny, a fair-minded editor will roll up his sleeves and dig in. If it's a case where individuals or organizations have an axe to grind—but won't do it themselves—it's a different proposition.

An editor must try to decide from all available facts whether a matter deserves a closer look. If so, he has an obligation to his readers to do that, regardless of the consequences. —Editor J. Marse Grant, in Biblical Recorder (North Carolina)

THE BOOKSHELF


This attractive volume contains a digest of five thrilling mysteries: The Desperate Hours, by Joseph Hayes; Beyond This Place, by A. J. Cronin; To Catch a Thief, by David Dodge; Stopover: Tokyo, by John P. Marquand; Black Widow, by J. M. Scott; and Calm Delight, by Elsie Chamberlain, Doubleday & Company, 1959, $2.95.

The author, a Congregational minister, presents 31 daily devotional readings aimed at starting its readers thinking and praying daily. Each daily devotion consists of a thought-stimulating page by the author and a page or two of extracts from a wide range of writers.

Into the Light of Christianity, by William J. Schnell, Baker, 1959, $2.95.

This is the author's second book on Jehovah's Witnesses, the first having been the widely known Thirty Years a Watch Tower Slave. In this book he portrays the sad plight in which the Jehovah's Witnesses find themselves. The book is designed to help Christians to rescue the Jehovah's Witnesses from their delusion.


In this first of two volumes on The Sermon on the Mount, Dr. Lloyd-Jones gives his reasons for preaching on the Sermon, provides a general view and analysis of the Sermon as a whole, and sets forth the teaching of Matthew 5. He draws out of Chapter 5 the Lord's teaching on the character of the Christian of itself and as proved by the reception of the world to him, the relation of the Christian to the world, and the Christian facing the law of God and its demands.

The Gospel of the Kingdom, by George Eldon Ladd, Eerdmans, 1959, $2.75.

Avoiding technical discussion and long arguments about interpretation, the author has sought to explain the Kingdom and the urgency of it for our time. The tone and style is devotional and practical and the appeal is to the heart and will.

Devotional Introduction to Job, by Andrew W. Blackwood, Jr., Baker, 1959, $2.95.

A stimulating book for preacher and layman, this volume is rich in devotional and homiletic value. The author presents a running commentary which dispels many misconceptions and leads the reader to a clearer understanding of the Book of Job and its timeless message.
Rounc/•Up

RELIGIOUS NEWS REPORTS

"Imperialist Colonizers"

VIENNA (EP) — "Christian missionaries throughout history have always sided with imperialist colonizers against the natives, and still do so."

That was the charge leveled against Christian missionaries in Asia and Africa by Soviet broadcasters over Budapest Radio. The commentator observed that the Church is currently "attaching great importance to missionary work in Africa," and advised it to give up hope of capturing that continent because of new liberation movements springing up. They are killing the Church's hopes for successful missionary work, the broadcaster said.

Russian Christmas Fills Churches

MOSCOW (EP) — Russian Orthodox churches in Moscow threw wide their doors on Jan. 7, for Christmas Day according to the old Julian calendar. In a letter to the congregation in the Elokovsky Cathedral, Patriarch Alexei of Moscow read a message of "peace and goodwill to all Christians."

The Soviet news agency, Tass, picked up the message of the Russian Orthodox head and transmitted it abroad. The Russian press was silent on the news.

Outside the churches, others celebrated Christmas on shopping sprees, in restaurants and at the traditional Russian "prazdnik" (festival). The weather was like spring, in contrast to the severe cold which prevails most of the winter.

The Rev. Jacob Zhidkov, chairman of the All-Union Council of Evangelical Christians (Baptist) explained that the Russian Baptists decided after World War II to observe Christmas on January 6 and 7. Baptist believers in Central Asia, the Baltic Republics and the Western Ukraine, however, still celebrate the birth of Christ on Dec. 25, along with the Western world.

Biblical Text Sought

Israeli, Spanish and German scholars are working independently to publish a definitive text of the Bible. The conclusive Scriptures would be based on the oldest available sources, such as the Septuagint and the Dead Sea Scrolls found in Jordan caves.

Professor Benjamin Mazar, president of the Hebrew University in Jerusalem, disclosed the information to the Land of the Bible Newsletter upon his return from the UNESCO International Bible Research Congress at Oxford, England. Dr. Mazar said that research was being done at the Hebrew University in Jerusalem, the Universities of Barcelona and Madrid and at several German Universities. He indicated that the findings may lead to a number of changes in accepted Bible texts. (EP)

Where does "public power" send your tax money?

Tax money from you and other Americans is being taken on a multi-billion-dollar ride by the pressure groups for federal "public power."

These billions are being spent for federal government electric projects — and unnecessarily. America's hundreds of independent electric light and power companies are ready and able to provide all the electricity the nation needs, without depending on your taxes.

The needless spending for so-called "public power" has already cost taxpayers $5,500,000,000. It will cost them $10,000,000,000 more in additional taxes if the lobbyists for federal "public power" have their way.

This tax spending goes on because most people don't know about it. So tell your friends how "public power" costs them money needlessly. As soon as enough people realize what's happening, they will put a stop to it.

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

JANUARY 28, 1960
SOUTHERN BAPTIST CONVENTION
MAY 17-20, 1960
MIAMI BEACH, FLORIDA

Ramsey Pollard, President
William Robert Pettigrew, First Vice-President
Bruce Hays Price, Second Vice-President
James W. Merritt, Senior Secretary
Joe W. Burton, Secretary
Porter W. Routh, Treasurer
Elmer F. Bailey, Director of Music for Convention Session

GENERAL THEME: "Required of Stewards... Found Faithful."

TUESDAY NIGHT
"Found Faithful in Worship"
6:45 Song Service—Elmer F. Bailey, Tennessee
6:55 Scripture—Robert L. Deneen, South Carolina
Prayer—Wilford W. Lee, Tennessee
7:00 Welcome—C. Roy Angell, Florida
7:05 Response—C. E. Hereford, Texas
7:10 Report on Registration—Joe W. Burton, Tennessee
7:15 Committee on Order of Business—Bruce H. Price, Virginia, Chairman
7:20 Appointment of Committee on Committees, Committee on Resolutions, and Tellers
7:25 Memorial Service—W. Marshall Craig, Texas
7:45 Song Service
7:50 Brotherhood Commission—George W. Schroeder, Tennessee, Executive Secretary
8:10 Chaplain's Commission—Alfred Carpenter, Georgia, Director
8:25 Song Service
8:30 Annual Sermon—Ralph A. Herring, North Carolina
W. D. Wyatt, New Mexico, alternate
Benediction—Earl Stallings, Florida

WEDNESDAY MORNING
"Found Faithful in Administration"
9:00 Song Service
9:10 Scripture—Rheubin L. South, Arkansas
Prayer—Edgar T. Hutton, Maryland
9:15 Recognition of Fraternal Messengers
9:35 Executive Committee—Administrative, Porter Routh, Tennessee, Executive Secretary
10:50 Song Service
10:55 Election of Officers
11:15 Miscellaneous Business
11:30 WMU
11:50 Song Service
11:55 Special Music
12:00 President's address, Ramsey Pollard, Tennessee
Benediction—Dale Hufft, California

WEDNESDAY NIGHT
"Found Faithful in Prayer"
7:00 Song Service
7:10 Scripture—James A. Overtan, New Mexico
Prayer—A. B. Van Arsdale, Alabama
7:15 American Bible Society
7:20 Education Commission
7:35 Sunday School Board
8:35 Song Service
8:45 Season of Prayer—Clyde V. Hickerson, Virginia—Dale Cowling, Arkansas—James Coggin, Texas—Charles L. McKay, Arizona
9:00 Sermon—J. Ralph Grant, Texas
Benediction—Robert N. Hammons, Oklahoma

THURSDAY MORNING
"Found Faithful with Life"
9:00 Song Service
9:10 Scripture—James O. Mathenia, Illinois
Prayer—W. Landon Miller, Alabama
9:15 Relief and Annuity Board
9:35 Historical Commission
9:45 Election of Officers
10:00 Miscellaneous Business
10:15 Radio—Television Commission
10:40 Song Service
10:45 Southern Baptist Seminaries (including Carver School of Missions and Seminary Extension Department)
11:50 Special Music
12:00 Sermon—Theodore F. Adams, Virginia
Benediction—James P. Wesberry, Georgia
THURSDAY AFTERNOON
“Found Faithful in Vision”
2:30 Song Service
2:40 Scripture—Ernest Wells, Texas
Prayer—John D. Hartley, Jr., Missouri
2:45 Report of Committee on Boards—
G. Allen West, Tennessee, Chairman
3:05 Report of Committee on Committees
3:10 Election of Officers
3:25 Miscellaneous Business
3:45 American Seminary
4:00 Sermon—Charles C. Bowles, Alabama
Benediction—T. Earl Ogg, Louisiana

THURSDAY NIGHT
“Found Faithful in World Missions”
7:00 Song Service
7:10 Scripture—Eugene G. Clark, Virginia
Prayer—Herbert C. Zachry, Kentucky
7:15 Southern Baptist Foundation
7:25 Special Music
7:35 Executive Committee—Stewardship Promotion
8:00 Foreign Mission Board
Benediction—Erwin L. McDonald, Arkansas

FRIDAY MORNING
“Found Faithful in Christian Convictions”
9:00 Song Service
9:10 Scripture—Thomas V. Wells, Tennessee
Prayer—Fred Tarpley, Mississippi
9:15 Committee on Denominational Papers
9:30 Report of Time, Place, and Preacher Committee
9:35 Report of Resolutions Committee
9:50 Miscellaneous Business
10:10 Christian Life Commission
10:30 Song Service
10:35 Southern Baptist Hospitals
10:50 Committee on Canadian Baptist Cooperation
11:00 Committee on Public Affairs
11:20 Committee on Denominational Calendar
11:30 Baptist World Alliance
11:55 Song Service
12:00 Sermon—Herschel H. Hobbs, Oklahoma
Benediction—J. T. Brown, Georgia

FRIDAY NIGHT
“Found Faithful in Witnessing”
6:45 Song Service
7:00 Scripture—U. W. Malcolm, Florida
Prayer—W. J. Stephenson, North Carolina
7:05 Presentation of Officers
7:10 Baptist Jubilee Advance
8:00 Song Service
8:05 Home Mission Board
Message by Billy Graham, Texas
Benediction—Warner Earle Fusselle, Georgia

Committee on Order of Business
Tom F. Digby, Arkansas
James E. Boyd, Florida
Perry F. Webb, Sr., Texas
Franklin P. Owen, Secretary, Kentucky
Enoch C. Brown, Vice-Chairman, South Carolina
Bruce H. Price, Chairman, Virginia
WINDY BURKE  MIRIAM ADAMSON  JOHN JAMISON  WALTER SMILEY

Student Union

'Tell the Campus Week'

PARTICIPATING in the "Tell the Campus Week" at Arkansas Baptist Hospital, Jan. 24-29, will be John Jamison of Vanderbilt University, Miriam Adamson of Vanderbilt University School of Nursing, Walter Smiley of the University of Arkansas, and Windy Burke of Arkansas State College. Also helping in the week will be Norman Coad of Ouachita College. Miss Juanita Strauble is student director at the Hospital. Jim Boyd, city-wide BSU director in Little Rock, will direct the week, which is provided by the Arkansas Student Department.—Tom J. Logue, Secretary

REV. AND MRS. W. ALVIN HATTON, Southern Baptist missionaries to South Brazil, have returned to their field of service after furlough in the States. Their address is Caixa Postal 280, Rio de Janeiro, Brazil. Mrs. Hatton, the former Catherine Jordan, is a native of Dermott.

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SWEET ONION Plant Assortment—
500 plants $2 postpaid Fresh from Texas Plant Company, Farmersville, Texas, "Home of the Sweet Onion."

Page Sixteen

ARKANSAS BAPTIST
FOUR GREAT ASSEMBLIES AT SILOAM SPRINGS — 1960

Music Assembly—June 27—July 2
First Training Union Assembly—July 4-9
Second Training Union Assembly—July 11-16
Sunday School Assembly—August 8-13

SPECIAL FEATURES
New de-luxe building to accommodate eight additional families
New Children’s Building
Each assembly begins on Monday night and closes Saturday at noon, thus making it possible for all to attend without being away from home on Sunday.
Programs include worship, teaching, singing, workshops, arts and craft, recreation.

RATES
Send name, address, age (if under 17), sex, church, accommodation number, and a $2.00 reservation fee, id the week you plan to attend, to Mr. Melvin rash, 111 Baptist Building, Little Rock. This fee ll apply on the total cost of the assembly.

Accommodation Number. Total Cost
1. Assembly owned dormitories and cabins—cot, mattress, all meals, registration, and medical and accident insurance $14.00
Children 5-8 years inclusive 11.00
2. Church owned dormitories—cot, mattress, all meals, registration, and medical and accident insurance 13.50
Children 5-8 years inclusive 10.50
3. Deluxe Buildings (for families only)—Room, all meals, registration, and medical and accident insurance 16.50
Children 5-8 years inclusive 13.50
4. Faculty Building—Room, all meals, registration, and medical and accident insurance 15.50
Children 5-8 years inclusive 12.50
5. Children under 5 who eat in dining hall 5.00

NOTE—Registration and medical and accident insurance for part-time campers $3.00, plus meals and accommodations.

LeRoy McClard
Music

Ralph W. Davis
Training Union

Lawson Haffield
Sunday School
God's Wondrous World

The Animal With The Baggy-Kneed Suit

By Thelma C. Carter

Baby elephants, strolling alongside their mothers, are a funny sight to see. Because of their thick, loose-looking skin, which is like their huge parents', they look as if they are wearing baggy-kneed, slept-in suits.

You would not likely say that baby elephants are dainty little animals. They are cute and mischievous. In their native wild homes in Asia and Africa, they put on a circus of their own, hiding behind big rocks, squealing as if they were in distress to get their parents' attention.

The elephants we see are mostly circus elephants from India. We see them usually at their best after years of careful training. We cannot help but be thrilled to watch them amble forward at their trainer's command and touch, wheel right and left, pick up objects, back up, kneel, salute, and enter into the usual parade in single file around a sawdust ring.

An elephant is a toddler, much like a small child when he is two or three years old. He is awkward and clumsy as he learns the eating and drinking habits of his parents. He is proud when he learns to give himself a shower by sucking water into his trunk and throwing it over his body.

Elephants are able to do light work in their teens, especially if they are timber or work elephants. They learn easily to obey their masters in much the same way as horses obey.

An elephant is grown up when he is twenty-five years old. He may live to be sixty or seventy years of age. We recognize him, as one of God's creations, "God made the beast of the earth after his kind" (Genesis 1:25).

BIBLE WARRIORS

By Earl Ireland

The words below are the names of six well-known warriors of the Old Testament. Unscramble the letters to learn who they are.

1. SONMAS 2. THANJONA 3. ATHGOLI 4. ULAS 5. BONGID 6. VIDAD

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A Smile or Two

IN a middle western city the other day, a police officer signaled a driver to the curb and asked to see his license.

"But, officer," protested the motorist, "I wasn't doing anything wrong!"

"Yeah, I know," agreed the cop, "but you were driving so cautiously, I thought you didn't have your license with you."

AT WEST Point a visitor noticed that all the names engraved on a famous battle monument were those of Union Army forces who were killed in action during the Civil War. "Say," he called to a cadet, "what's this?"

"A tribute to the marksmanship of the Confederacy, huh?" drawled the cadet.

A MILLIONAIRE soap manufacturer graciously consented to a press interview. "To what do you attribute your success?" he was asked.

Said the soap man earnestly, "To clean living, my friend, to clean living."

A MAN with a pair of glasses in need of minor adjustment dropped in at a store featuring the sign, "Glasses Repaired While You Wait."

"You can call for these on Tuesday," he was told.

"But," protested the man, "how about your sign, Repairs While You Wait?"

"Well," said the shopkeeper with unanswerable logic, "you'll be waiting, won't you?"

Church Chuckles

By CARTWRIGHT

"I think Henry can be redeemed, Reverend, but you must do it in such a way that he won't suspect anything."

This is putting religion on the same level with painless dentistry. Conversions guaranteed without the slightest discomfort to the patient. Unfortunately it won't work. Christian living involves toll, sacrifice, and even personal discomfort at times.
AFTER PLANTING THE gospel in Philippi, Paul and his companions departed for Thessalonica. The missionaries witnessed to the gospel with marked success until unbelieving Jews fostered an uproar and such opposition that it seemed wise for Paul and Silas to leave the city (Acts 17:1-15). Paul proceeded to Athens, chief center of art and philosophy; but here the response to the gospel was chiefly curiosity and skepticism (Acts 17:16-34). The apostle was seeking to plant the gospel in the great cities of the Roman world.

The Lesson Explained

Open Minds (vv. 10-12)

Berea was some fifty miles southwest of Thessalonica. Paul and Silas sought out the synagogue where the Jews might have opportunity first of all to hear the gospel. As always, Paul preached that Christ was the fulfillment of Old Testament prophecies. His hearers were willing to be persuaded, but they wanted to be convinced by searching the Scriptures for themselves. Hence they gave themselves to a careful examination of Old Testament teaching. The Bereans thus confirmed the truth about Christ, and many of them believed in him. Included among the believers were Greeks, both men and women, in particular women of high standing. Those who search the Bible earnestly will always find their way to saving faith and certain assurance.

Religious Superstition (vv. 22-23)

When it seemed no longer wise to remain in Berea, Paul went to Athens. To the proud intellectuals there, Paul's testimony about Christ seemed strange indeed. Always curious to hear something new, they brought Paul to Mars Hill, where Paul preached to the sophisticated elite of Athens. The city was full of idols. In their anxiety not to overlook any god, the Athenians had erected an altar "to the unknown god." Paul took this instruction for his text. The god unknown to them was in reality the true God, the Creator, the Lord of heaven and earth, the God revealed in Jesus Christ. Paul went on in his sermon to declare that God is to be worshiped as our Creator and Ruler because "in him we live, and move, and have our being." The religion of the Athenians was pure superstition. The religion preached by Paul was the worship of God to whom we come through Jesus Christ.

God's Command (vv. 29-34)

Paul concluded his sermon by saying that men ought not to think that he can reduce God to an idol of gold or silver or stone. Idolatry drags God down to man's level. Full knowledge of who God is and what God is like is found in Jesus Christ. God was merciful toward men in their ignorance. But now he commands all men to repent. He has appointed a day of judgment when men shall answer for the deeds of this life. The resurrection of Jesus Christ is the proof of this fact. Christ died for our sins, but he is risen from the dead, so that he is the Saviour of the world. He will one day be the Judge of all men.

The Athenians listened to Paul on this point. They did not want to face their guilt or accept the truth about the resurrection. Some of Paul's hearers mocked, some deferred decision. The sophisticated intellectuals were not willing to humble themselves before the Lord Christ. But at least some few did believe in the gospel and were saved by their faith in Christ. One of them was a member of the senate, a man of high standing, and one was a woman, whether of high or low standing we cannot know. The gospel is for all persons, the high and the low, cultured and illiterate, rich and poor.

Truths to Live By

The truth of the Bible convicts and converts.—The truth of the Bible is regenerative: one is born again "by the word of God," as Peter says. Under the power of the Holy Spirit, the Bible message indicts the conscience, shows a person his spiritual need, makes plain the way of salvation through faith in Christ, and begets in a humble heart the fruits of repentance and faith.

A searching mind and an open heart lead to faith.—The Christian religion makes an appeal to the mind. It is a religion of historic fact, of convincing evidence, of logical conclusions, and of true values. Therefore, there is nothing about Christianity which discourages searching examination. But let it be remembered that the searching mind must be accompanied by a responsive heart. There must be a teachable spirit, a humble and contrite heart, a willingness to hear and obey the call of God. No one ever searches for reality and certainty or for salvation and assurance in this fashion without coming to the victory of faith.

God's command should be taken seriously.—This applies to every command of God, but think specifically of his command to all men everywhere to repent. Repentance means to change one's mind or change one's way of thinking with respect to sin and in relation to God. To refuse to repent of sin is to defy the will of God. To refuse to renounce sin is to persist in insulting God, striking against God, and ignoring the wrath of God. "Except ye repent, ye shall all likewise perish." Let Christians also be warned: A truly repentant spirit for every shortcoming, every transgression, every act of sin, is a condition of forgiveness and is a proper response to God's mercy.

A Verse to Remember

Walk worthy of God, who hath called you unto his kingdom and glory.—Romans 6:12

God calls in many ways—through the warnings and invitations of the Scriptures; through the message of the cross; through the entreaties of the Spirit; through the witness of the church.
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<td>Paragould</td>
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Hammond: G. McClain
Hurd Chapel: M. Lynn
Lebanon: J. Crabb
Lerado: J. Crabb
Lepanto: J. Crabb
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Marked Tree: C. Seay
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Friendship: L. Brown
Henderson
Huntington: O. Nelson
Immanuel, Fayetteville: T. Gordon
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Gassville: O. Crutch
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