

1-19-1961

January 19, 1961

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "January 19, 1961" (1961). *Arkansas Baptist Newsmagazine*. 32.
<https://scholarlycommons.obu.edu/arbaptnews/32>

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ARKANSAS

Baptist

NEWSMAGAZINE

JANUARY 19, 1961



Subscribing Budgets

BAPTIST Leaders in many churches have learned that the best way to get the members to tithe is to teach the



DR. DOUGLAS

Bible and provide the right stewardship environment. These things sound simple and easy to do, but actually they are so difficult that many churches find themselves weak in these areas. For this and other reasons, the Baptist Jubilee Advance Committee led the Southern Baptist Convention to designate this year, 1961, as a year of "Stewardship and Enlistment."

Not so long ago it was my privilege to preach in one of our churches. During the sermon, tithing was emphasized. After the service, I visited in the home of one of the fine families of the church. The husband had been a member of another denomination but joined the Baptist church with his wife. As soon as we arrived at the family home, the man said in all sincerity, "You talked about tithing this morning. Tell me how I can become a tither." Then it occurred to me that we use terms that are like slick nickels to us but other people may not know what we are talking about.

Again and again we hear this statement, "Our people are against pledging." When we know more about the situation, we learn that in many instances the people are not only against pledging; they are dedicated to the proposition that no one in the church shall ever be given an opportunity to pledge.



SOUTHERN Baptist Sunday-School leaders planning the program for "Church and Denomination Advance—Through Enlargement" are: A. V. Washburn, secretary of the Baptist Sunday School Board's Sunday School Department, seated, and standing, l. to r.: W. Alvis Strickland, superintendent of associational promotion; Keener Pharr, superintendent of administration, Sunday School Department, Sunday School Board; and Edgar Williamson, former state Sunday school secretary for Arkansas, who has been assigned as special consultant.

We do not know all of the answers to such problems, but we have learned the cause of some of them. In one situation, the deacons decided that the church ought to have a budget and that the people should make pledges to the church. All of this was brought about because of the need for a building. Seeing this need, the deacons suggested a budget and mailed a pledge card to each family, urging immediate response. This caused a reaction that retarded the program of that church for years.

Before a church considers a budget figure, the church should vote to formulate and adopt a budget. Before anyone is asked to make a pledge to the church, the church should vote on the matter. After these things are done, there must be an intensive effort to inform and inspire the people to do worthy things for God.


In order to get Baptists to respond to the leadership of the Spirit of God, they must be shown that God is leading in the project. That's where the rub comes. It's not easy to put on a program that is Spirit-filled and Spirit-led but this is part of the job of the church leaders.

Again, let us suggest that we teach Bible stewardship and provide the right environment for stewardship growth so that more of our Baptist people can be led to tithe — Ralph Douglas, Associate Executive Secretary. ■

EDGAR Williamson, former Sunday School secretary of the Arkansas Baptist State Convention, has been named special consultant for the largest Sunday School enlargement campaign in Southern Baptist Convention history.

A cooperative effort between the Convention's Sunday School Board and state Sunday School departments, the new program has been termed "Church and Denomination Advance — Through Enlargement." The projected goal calls for an enlargement campaign in every association by June, 1965. The Sunday School Board will train leaders to be selected by the state Sunday School Board secretaries for the associational campaigns.

The new program, in connection with the Southern Baptist Jubilee Advance, is based on the principle that the Sunday School is the basic organization for reaching people for the whole program of the church. ■



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"ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

January 19, 1961

Volume 60, No. 3

BULLETINS



Photo courtesy Arkansas Democrat

A New Pilot

TOMORROW John F. Kennedy, at 43, will become one of the youngest men and the first Catholic in history to be sworn in as President of the United States. The fact that the election was so close and so many Americans preferred another to him makes no difference now. He received a majority of the electoral votes, and that is the way we choose our Chief Executive in this great democracy of ours.

Many of us had our say, during the election, as we are privileged to have in this democracy. But now that the votes have been cast and a new pilot has been chosen, we are still in the boat. We shall not leave the boat nor shall we mutiny. The fate of all aboard is tied in with the fate of the pilot. For our own safety, if our motives were purely selfish, we should support, uphold and protect our chosen leader. But we do this out of compassionate hearts, praying that the Great Pilot over all the nations of the earth may guide the hand of our new captain. Never, perhaps, has so much rested upon the shoulders of one man.

May God be able to use Mr. Kennedy as a channel of peace, not for us Americans alone, but for the peoples of many lands.—ELM ■

Letter to the Editor

Likes Articles

JUST a word of appreciation for the articles by Mr. Berry and Maple Avery of Texas (issue of Jan. 5). Surely, Baptists need a balanced program with evangelism going before and working all through everything we do. These are the type of articles we need in all our papers. — E. Butler Abington, First Baptist Church, DeQueen ■

REV. T. R. HAMMONS, Baptist minister of Forrest City, has been designated a chaplain of the House of Representatives for the current session of the State Legislature. An ordained minister for 56 years, Mr. Hammons has served in a number of pastorates and has led in the organization of several new churches.

R. D. (RAB) RODGERS will add the duties of football coach to those of athletic director at Ouachita College, picking up where he left off in 1957. He was chosen by the Ouachita trustees to succeed Lamar Watkins, who resigned recently. Rodgers coached the Ouachita Tigers from 1950 through 1957, resigning to become athletic director and baseball coach.

FIRST CHURCH, Forrest City, Rev. Sam Gash, pastor, has voted to construct a parsonage for its pastor and buy a residence for its music director. The two projects will cost about \$52,500. The pastor's home will be located on North Forrest Street. The residence of Mr. and Mrs. James F. McCallen, on Indian Trail and Redwood Drive, is being purchased for the music director, Robert G. Glenn, and family.

NEW officers of the Christian Civic Foundation of Arkansas, Inc., elected Monday (Jan. 16) at the annual meeting of the Foundation board of directors, at Winfield Methodist Church, Little Rock: Paul Meers, Dardanelle, president; Dr. S. A. Whitlow, Little Rock, first vice president; Rev. Lee I. Dance, Little Rock, second vice president; Mrs. Edgar Dixon, Little Rock, third vice president; Rev. Worth W. Gibson, North Little Rock, fourth vice president; Rev. Alfred A. Knox, Little Rock, secretary; Rev. J. Ralph Clayton, Little Rock, treasurer; Dr. Erwin L. McDonald, Little Rock, and Mr. Knox, publicity; and Tom F. Digby, Rev. J. Albert Gatlin, Rev. Rheubin L. South and Rev. T. J. Gotcher, all of North Little Rock; Rev. G. W. Hardcastle, Little Rock; and Dr. Kenneth L. Spore, Monticello, members of the executive committee.

DEATHS: Mrs. Lula Vay Champlin Thompson, 52, widow of William G. Thompson and a leader in Central Church, North Little Rock, died Jan. 13, following a brief illness. Mrs. Thompson had served for several years as director of the Training Union, a Sunday School teacher, and a member of the choir of the church. She was an employee of the Little Rock Air Force Base. Funeral services were held Jan. 14 by Rev. C. Gordon Bayless at Sixteenth Section Church, near Ward.

Rev. Perry Corder, 72, Thornburg, a Baptist minister serving in Perry and Pulaski counties for more than 40 years, died Jan. 14. Funeral services were held at Harmony Church, near Thornburg, by Rev. R. H. Dorris, pastor of Pike Avenue Church, North Little Rock, and Rev. H. D. Palmer, formerly missionary of Perry Association.

Robert A. James, 62, of Whitehall, superintendent of the Whitehall School and treasurer of Lee Memorial Church, Pine Bluff, died Jan. 15. He was a native of Greenville, Tex., and was educated at Ouachita College and Arkansas State Teachers College. Funeral services were held Jan. 17 at Lee Memorial Church.

SUNDAY was Pastor Appreciation Day at First Church, Benton, honoring Dr. Bernes K. Selph, who has been pastor of the church for 11 years. During his tenure, Dr. Selph has seen 1,539 members received into the church, 1,026 by letter and 513 by baptism. Church gifts for the period total \$778,829, of which \$176,807 went to missions. A sanctuary and educational building were erected, the nursery remodeled and the old church building is now being renovated. Two missions of the church became churches during this time: Ridgecrest on Owosso Hill and Highland Heights on Alcoa Drive. The Sunday School has been fully graded since 1954 and a music program of choirs for various age groups was begun in 1957. Dr. Selph, writer of the weekly feature, "Beacon Lights of Baptist History," for the ARKANSAS BAPTIST NEWSMAGAZINE, is president of the Arkansas Baptist State Convention and a member of the board of trustees of Golden Gate Seminary, Mill Valley, Calif.

A GEORGIA Baptist minister, Rev. John B. Hunter, has been appointed chaplain at the Benton Unit of the Arkansas State Hospital, filling the vacancy resulting recently when Rev. James M. Conard was transferred from the Benton chaplaincy to a similar position at the Little Rock Unit of the State Hospital. Mr. Hunter is a graduate of Mercer University and Southwestern Seminary. He formerly served as a pastor of Georgia churches and was chaplain in the U. S. Air Force in Washington, D.C., for three years. He is married and has three sons.

A PRIVATE worship service for Governor Orval Faubus and his family and official family was held at First Church, Little Rock, where he is a member, at 9:15 a.m., just ahead of Mr. Faubus' inauguration for a fourth term as the state's chief executive. According to Dr. Paul Roberts, pastor of the church, who spoke briefly at the service, the service was arranged the previous afternoon at the Governor's request and was meant to be private and unannounced. Approximately 100 attended. Besides the remarks by the pastor, who read 1 Corinthians 13, the congregation sang a stanza of "God Bless America" and Dr. Jack Jones, minister of music at the church, sang "How Great Thou Art." Jimmy Karam, Little Rock business man and friend of the governor, led in prayer.

SOMETHING has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history." So declared the late John Foster Dulles, in Chapter 21 of *War or Peace*, published in 1950 by The Macmillan Company, and republished in 1960 in *The Spiritual Legacy of John Foster Dulles*, published by Westminster.

'The Severest Test A People Can Face'

There is so much more evidence today to indicate all is not well with us that there remains little room for argument. The burning question now is, where did we as a nation leave the track? Why have we lost the confidence and esteem of so much of the world?

We are not lacking in material things, Mr. Dulles pointed out. No nation has so many gadgets, so much productivity. Rather, the great lack, he declared, is "a righteous and dynamic faith" without which nothing else matters much. "Once a people comes to feel dependent on material things," he warned, "unfortunate consequences are inevitable."

At home, our institutions have all the protection physical and material force can provide, but there is a lack of spiritual loyalties so vital to their defense. Confusion in men's minds and corrosion of their souls "make our nation vulnerable to such hostile penetration as is illustrated by the spy activities so far revealed." Against such, Mr. Dulles reminded, no FBI, however efficient, can protect us.

We have come to a time in which our foreign policies can be implemented only by money and goods, and since these are necessarily limited, our policies are limited, he declared. "Limited policies inevitably are defensive policies, and defensive policies inevitably are losing policies."

We have gotten away from the spirit that animated the founding fathers of our great land and which continued to characterize our nation until fairly recently.

"Our nation was founded as an experiment in human liberty. Its institutions reflected the belief of our founders that men had their origin and destiny in God; that they were endowed by him with inalienable rights and had duties prescribed by moral law, and that human institutions ought primarily to help men develop their God-given possibilities. We believed that if we built on that spiritual foundation, we should be showing men everywhere the way to a better and more abundant life. We realized that vision. There developed here an area of spiritual, intellectual, and economic vigor the like of which the world had never seen. It was no exclusive preserve; indeed, world mission was a central theme. Millions were welcomed from other lands, to share equally the opportunities of the founders and their heirs. We put our experiment on public exhibition so that all might see and follow if they would. Through missionary activities and the establishment of schools and colleges, American ideals were carried throughout the world. We gave aid and comfort to those elsewhere who sought to follow in our way and to develop societies of greater human freedom.

"That made it easy to conduct the foreign policy of the United States. In those days influence and opportunity abroad and security at home came naturally as by-products of what our people stood for in the world. Americans were welcomed everywhere because, it was judged, they were working in a common human cause. Our economic opportunities were not circumscribed by fears and jealousies such as penned in many others. We were the least militarized of any Western nation, yet, for a century, we were not endangered. No foreign ruler could have brought his people to try to destroy the 'great American experiment' which they admired . . ."

Such was the situation for a century, Mr. Dulles says, but by then, our material power having waxed and our spiritual power waned, we "appeared to be less concerned with conducting a great experiment for the benefit of mankind and to be more concerned with piling up for ourselves material advantages. Our vision seemed to contract, and our sense of mission to lessen. Others began to think of us more as a possible source of money and material things and less as a source of inspiration and of guidance. We have had to meet the severest test that can come to a people, the test of prosperity."

America is not in her great plight today because of scientific and technological development, but because of spiritual decline, Mr. Dulles concludes: "New scientific knowledge is dangerous today because it comes at a time when spiritual leadership has failed to make clear the connection between belief and practice. It is more important to advance the spiritual clock than to stop or set back the scientific clock." ■

Gratitude

THE lad who chose from the pet shop's offerings of pups "the one with the happy ending" was unconsciously revealing a preference that is pretty common among us. We like happy enthusiasm and unmistakable appreciation, at least in others. These usually come "built-in" in dogs, but not always in human beings.



ELM

Gratitude, we are told, is the sign of noble souls. "He who receives a benefit with gratitude, repays the first installment on his debt," declared Seneca.

The Poet Gray, noted for his "Elegy in a Country Churchyard," pays a warm tribute to gratitude, in his "Ode for Music":

*Sweet is the breath of vernal shower,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude.*

Yeats gives the gratitude of children equal billing with the love of woman, in his "Vacillation":

*No man has ever lived that had enough
Of children's gratitude or woman's love.*

Salty Mark Twain must have been a little on the moody side the day he expressed gratitude to Adam for bestowing the gift of death upon the human race:

"Whoever has lived long enough to find out what life is, knows how deep a debt of gratitude we owe to Adam, first great benefactor of our race. He brought death into the world."—Pudd'nhead Wilson

On the negative side, the winter wind is kinder than a man who lacks gratitude, writes Shakespeare in "As You Like It":

*Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude.*

Ingratitude is just about the unpardonable sin, as expressed in Shakespeare's "Twelfth-Night":

*I hate ingratitude more in a man
Than lying, vainness, babbling drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood.*

Erwin L. McDonald

Little Rock Authors Study Race; Find No Place for Prejudice

'Prerequisites'

MAY I say a word concerning prerequisites, as headed on your page of Letters to the Editor (issue of Jan. 5). I, too, am very fond of our Arkansas Baptist. I have been a subscriber to it for 39 years—ever since I came to this state as a pastor of Baptist churches.

May I say that the outstanding prerequisite to the ministry is, according to the Bible;

1. Ye must be born again;
2. Woe is me if I preach not the Gospel of Jesus Christ;
3. A commitment of ourself to the task the Lord has called us to.

Never before in this world have we needed so much to look to the leadership of the Holy Spirit in the ministry of the Gospel. Oh, yes, I believe in a college and seminary educated ministry. But when it comes to prerequisites to the ministry, we must feel a divine call to the work; we must be fully committed to the call and to the task, and know that Paul said if any man be in Christ Jesus he is a new creature, old things have passed away and all things become new.

Let us have more preaching on repentance toward God and faith in the Lord and Saviour Jesus Christ, and ye must be born again; except a man be born again he cannot enter the Kingdom of God.

I have just retired from the full work of the ministry after pastoring churches for 46 years. I am in my 81st year, and I still feel that woe is me if I preach not the Gospel. And I still am supplying when called on.

I thank the Lord for men of courage who are preaching repentance and ye must be born of God.

I, too, am a college and seminary man. But so was Paul, but he said, "I come not with enticing words of wisdom, but I come knowing nothing save Jesus Christ and him Crucified."

May we put Christ first in this day of hurry and scurry and extravagance. God is calling:

"Go ye into all the world and preach my Gospel to all men."—L. L. Jordan, Box 82, Phone 3266, Lake City

'Christmas Gift'

I ENJOY the Arkansas Baptist Magazine very much and especially your "Personally Speaking" column.

It is very informative and lets me know what we as Baptists are doing.

If you could, please find the room for more rich experiences like the "Greatest Christmas Gift" which was in the Christmas issue. These real life articles are enriching to those who read them. Also, they may prove rewarding to unsaved people to whom we may pass on our paper.—Mrs. Jim Newberry, Bald Knob ■



This Is What We Found, by Ralph and Carl Creger, Lyle Stuart, 1960 (Paperback), \$1

THE subtitle of this booklet, "How a white father and son in Little Rock came to champion equal rights and opportunities for Negroes," serves as fair warning to any and all as to the nature of its contents.

Originating as a history assignment for Carl Creger, a 17-year-old white student of Little Rock's Central High School, the 60-page book resulted from the combined efforts of Carl and his father, Ralph Creger, chief train dispatcher in Little Rock for the Rock Island Railroad. Father and son are active members of Little Rock's Calvary Baptist Church.

The Cregers, after a long and arduous study which sent them poring over nearly a hundred books on race plus a study of the Bible itself, could find no support for the theory that one race is basically superior or inferior to another. They conclude, too, that the old idea that "Negroes are all right in their place—an inferior place" does not square with Christianity. As they set forth in one of their brief chapters, "Greatness Has No Color," "... many of us are coming to see that there is nothing sacred about tradition for tradition's sake. There are worthwhile traditions and there are evil traditions . . ."

They pull no punches in laying on the doorstep of Governor Orval Faubus the major responsibility for the Little Rock debacle.

In their concluding chapter, "This Is What We Feel," the father-son team

declare:

"... it would be well to remember that none of our arguments, ideas or opinions will change what has happened. To us, the Negro's progress has been remarkable, considering the obstacles he has faced that the rest of us have not. His progress has accelerated in recent years. There is no indication that the trend will be reversed. All of us, black and white, North and South, owe it to ourselves to plan and act according to conditions as they are. No one is going to turn back the clock . . . All of our research indicates to us that the low status of the Negro in this country is cultural. It is forced upon him. It is not inherent. We feel that the Negro is going to assume full citizenship status in America, and soon.

"We feel that, in spite of attempts by many to prevent his complete emancipation, full citizenship will be accomplished because our laws, our Constitution, and what is sometimes referred to as the American creed provide for it.

"We feel he will do this with or without the help of the white man, but we would like to help."

It is heartening that two Little Rock citizens have the courage to speak out fearlessly on a theme which still continues to be explosive in many circles, and to champion a minority group in the name of what they believe to be right before God.

The book is available at most Little Rock book stores.

The extensive bibliography carried in the back of the book should prove of great value.—ELM ■

Parting of Lee and His Generals

THE final parting was in front of Lee's mansion in Richmond, two days after Appomattox. Lee's house was an ordinary square brick, standing alone on Franklin Street, one square from the Capitol. All the other houses on the square are connected.

Upon the afternoon of the second day after the surrender, people in that vicinity were surprised to see come riding up the street from the south a company of Confederate horsemen. They were unarmed, their gray uniforms were worn, soiled and often tattered, their trappings old and patched, they wore slouch hats, and here and there was a feather remaining of the once smart and jaunty drooping plume of the Confederate Cavalrymen. They were bronzed, browned and bearded. They sat erect and came on with the splendid horsemanship for which they were noted. Upon the collars of some of the gray jackets could still be seen the faded and tarnished gilt stars, the emblems of wearer's rank.

In front of them rode Lee. His two hands held the loosely swinging reins and rested upon the pommel. His head was bent and his eyes were looking straight ahead from under his downcast brows, but they seemed to see nothing.

As the troops cantered up to his old home his horse stopped at the gate and he aroused himself suddenly, as from a dream, and cast his eyes upon the familiar windows, and then around over the group of gallant soldiers who had followed his fortunes for four bloody years and gone down in defeat under his banner.

The end of it all had come at last. He threw himself from his horse, and all of his companions followed his action. They stood, hat in hand, with an arm through the bridle rein, while Lee went from man to man, grasping each hand, looking intently into each face, as though he would impress it upon his memory forever. Then he turned and walked through the gate and up the steps to his door. As a servant opened the door he paused, with his left foot upon the veranda, his right upon the last step, and looked back for the last time.

Not a word had been spoken, not a good-bye uttered. There was no sound heard but that of sobs, as these unkempt and grizzled heroes of a hundred battles leaned their heads against the shoulders of their horses and wept.

Lee gave one look and broke down at last. His hands were over his eyes, his frame shook with sobs, as he turned quickly and disappeared into his lonely house.

With the closing of the door behind him ended forever the dream of the Southern Confederacy.—*Cincinnati Commercial Gazette* ■

So Close — So Far

NORMAN Cousins, editor of *The Saturday Review*, has written a book about Dr. Albert Schweitzer. The author wrote this brief, but definitive, biography of the great missionary in Africa, only after he had visited Lambarene, site of the work of the Jungle Doctor.

In the book, Cousins tells of an African leader who was beaten and left dying. The irony of this brilliant man's death was that across the street from where he lay dying was a hospital. If he could have reached it, his life might have been saved.

But is that not life? Right around us, across the street from us, or next door to us — there are opportunities, because there are

needs to be met. However, none of these may be of any value, unless they are used.

One may have a good word to be said to one who needs to hear it, but it is of no value if it is kept to one's self. There may be some friendship to be shared, but it is valueless if not used. One may have so small (and yet so great a thing) as a friendly handshake, but what value is it if we keep our hands under the table?

Life may well be strengthened—for the other fellow — if we but extend ourselves only the tiny bit that is required to bring a word of encouragement, a ray of sunshine, or the warmth of a smile and handshake. What do you think? — J. Clyde Wheeler, *Oklahoma City Rotary News*. ■

Quotes

How 'many po' sinners'll be kotched out late
En fin' no latch ter de golden gate?
No use fer ter wait twell ter-morrer,
De sun mus'n't set on yo' sorrer,—
Sin's ez sharp ez a bamboo-brier,—
O Lord! fetch de mo'ners up higher!
—*Uncle Remus*, by Joel Chandler Harris

From Sir William Osler:

THE greater the ignorance the greater the dogmatism.

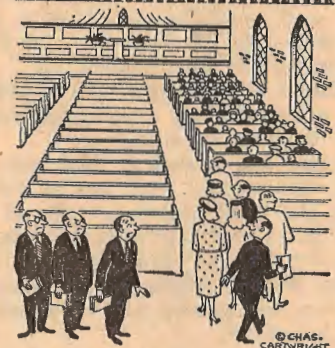
THE philosophies of one age have become the absurdities of the next, and the foolishness of yesterday has become the wisdom of tomorrow.

THE natural man has only two primal passions, to get and to beget.

WHEN SCHEMES ARE laid in advance, it is surprising how often the circumstances fit in with them.

AMID an eternal heritage of sorrow and suffering our work is laid.

Church Chuckles by CARTWRIGHT



"Pssst, Fred, could we please have one or two?"

Mustn't be selfish, Fred, there'll be plenty to go around. At least there would be if all the members attended church regularly. Regular attendance is an obligation we owe, not only to ourselves, but to others as well. The empty pew where we should be is a disheartening sight to fellow members and to the pastor. On the other hand a 'full house' is a wonderful morale builder for all concerned. Do your part—be in your appointed place each and every Sunday!

Who 'Runs' the Churches - Pastor, Deacons, Committees?

ARE MOST OF OUR PASTORS LOOKING FOR NEW FIELDS?

IS THE SHEPHERD OF THE FLOCK BEING SHEARED BY THE FLOCK?

DO DEACONS CONSTITUTE A 'HIRING AND FIRING' BOARD?

IN my travels during the past four years which have taken me into many Southern Baptist Churches, I have become increasingly alarmed over the abundance of internal strife and unrest which exists in the churches. This problem is portrayed by the fact that most of our pastors are constantly seeking another field. I can remember only two pastors in whose church I have been the past year who have failed to say, "If you hear of a good opportunity for me, I would appreciate a recommendation."

[Editor's Note: Ordinarily we do not "play up" a letter to the Editor as in this case. But we feel that the writer of this letter, a former pastor and now a full-time evangelist, is dealing with one of the greatest problems of the modern church. Here is something which merits our prayerful concern.—ELM]

Brethren, something is wrong somewhere. While not pretending to have all the causes and all the answers, I would like to set forth some possibilities which have come from first-hand observation.

Pastor As Leader

FIRST, I feel that many of our churches have forgotten that the Bible declares that there can only be one leader in the church, and that leader is the pastor. Many pastors have become mere figureheads, who have little, or no say in the operation of the church. The leadership has been delegated to committees or other groups. If the pastor is invited to "sit in" at all, often every committee member offers his word and makes up his mind, and after the committee has already decided what to recommend, the pastor's word is heard as a matter of courtesy.

Some churches have even gone so far as to place in their constitutions such articles as, "No member shall bring any matter of business to the whole body of the membership until first it has been presented to the deacons." And if the deacons don't like it, it does not get to the floor.

Who Butters the Bread?

WHILE visiting in a community while engaged in a revival, I invited a certain person to attend the serv-

ices. The person heatedly replied, "I will never attend that church." When asked why, he stated, "Why those deacons at that church asked that preacher three times to resign, and he was too stubborn to do it."

Have we lost the idea that deacons are servants of the church, and have no right whatever to do anything unless the church so gives them authority? Certainly, it is entirely foreign to the teachings of the Bible that the deacons are a hiring and firing agency of the church, and also constitute a preacher disciplinary committee. Brethren, we are getting mighty close to some other denominations I know, if not in word, surely in deed.

Secondly, we have forgotten what the word, pastor, means. The dictionary defines it thusly: "A minister in charge of a church or congregation, a shepherd." In the sight of God he is an under-shepherd, or one under "The Shepherd," namely, Jesus Christ himself. He is a specialist in the field of spirituality. No one will deny that there have been men supposed to be shepherds who have turned out to be sheep-herders (dictators), but these are few and far between.

Do the Sheep Rebel?

KEEPING in mind the literal meaning of "shepherd," can you imagine a flock of sheep rebelling on the shepherd and telling him where to lead them and how to do it? Can you even imagine sheep shearing a shepherd, as so many of our churches today are doing to their pastor?

Now getting back to why preachers are looking for greener fields. Could it be that his leadership has been taken away from him or is being threatened?

I sincerely hope that every church member and every deacon who reads this will prayerfully think these things over.

Pastor to Be Trusted

WHEN you call a pastor, trust him. If you can't trust him, don't call him. A church has every opportunity to find out about a man before it calls him. You must remember that no preacher will please everybody.

I remember one fellow who had been saved for only a few months and who operated a used-car agency who felt that he knew more about how to operate a church than did his pastor who had been saved for 25 years, and preaching for fifteen.

Now this is not the whole reason for unrest and internal strife in our churches, but I firmly believe that it is 75 per cent of it.

Who is the leader? Flock? Deacons? Committee? or pastor?

Search the Scriptures!—An Observer ■

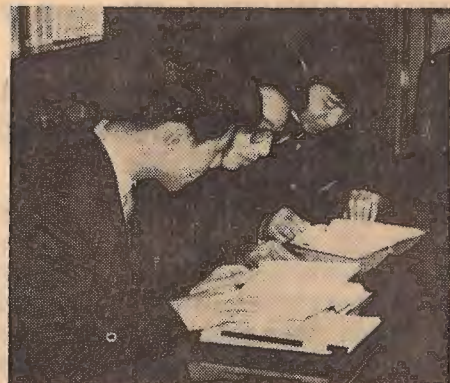
Student Center At Tokyo

"THE primary purpose of the Tokyo Baptist Student Center is to lead students to Christ," Dr. Shiro Hirano said at the center's dedication on the Japanese Thanksgiving holiday, Nov. 23.

Dr. Hirano, head of the science department of International Christian University and assistant pastor of Mitaka Baptist Church, both in Tokyo, has been on the Japan Baptist Convention's student center committee since the beginning of building plans.

The center is also designed to acquaint students with the local Baptist churches and to provide a central meeting place for fellowship for all Baptist students, who make up only a fraction of Tokyo's 300,000 university students. Built by the Japan Convention, with a \$50,000 gift from the Southern Baptist Foreign Mission Board, the center is located in the vicinity of four universities. Its activities have been well attended since the opening on Nov. 1.

The weekly schedule includes Bible classes for university and high school students, two sections of English conversation, introduction to Christianity, and music



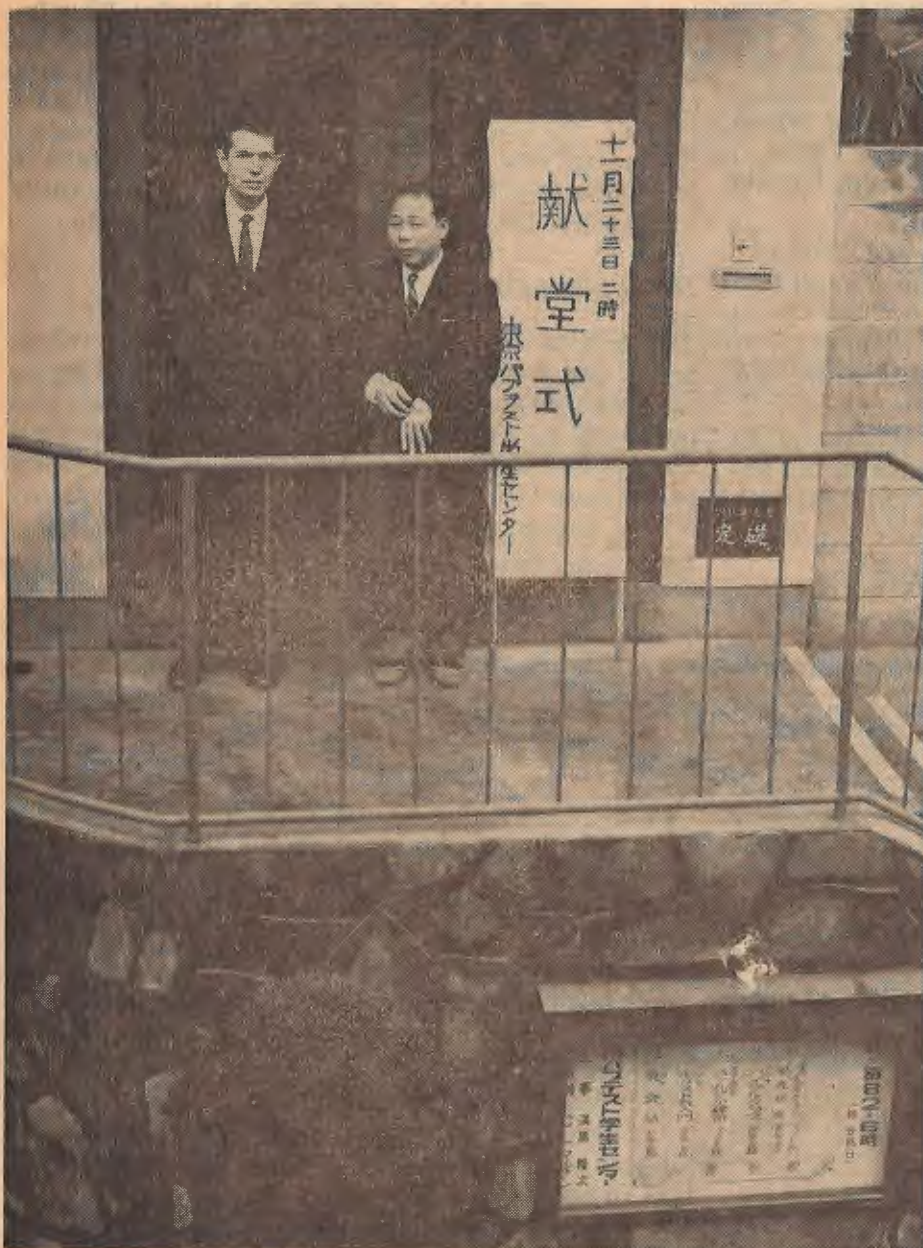
JAPANESE university students make use of the library.

classes. An expanded program is anticipated for the beginning of the new school year in April. Rev. Takaji Mitsushima, who has been both a pastor and a college profes-



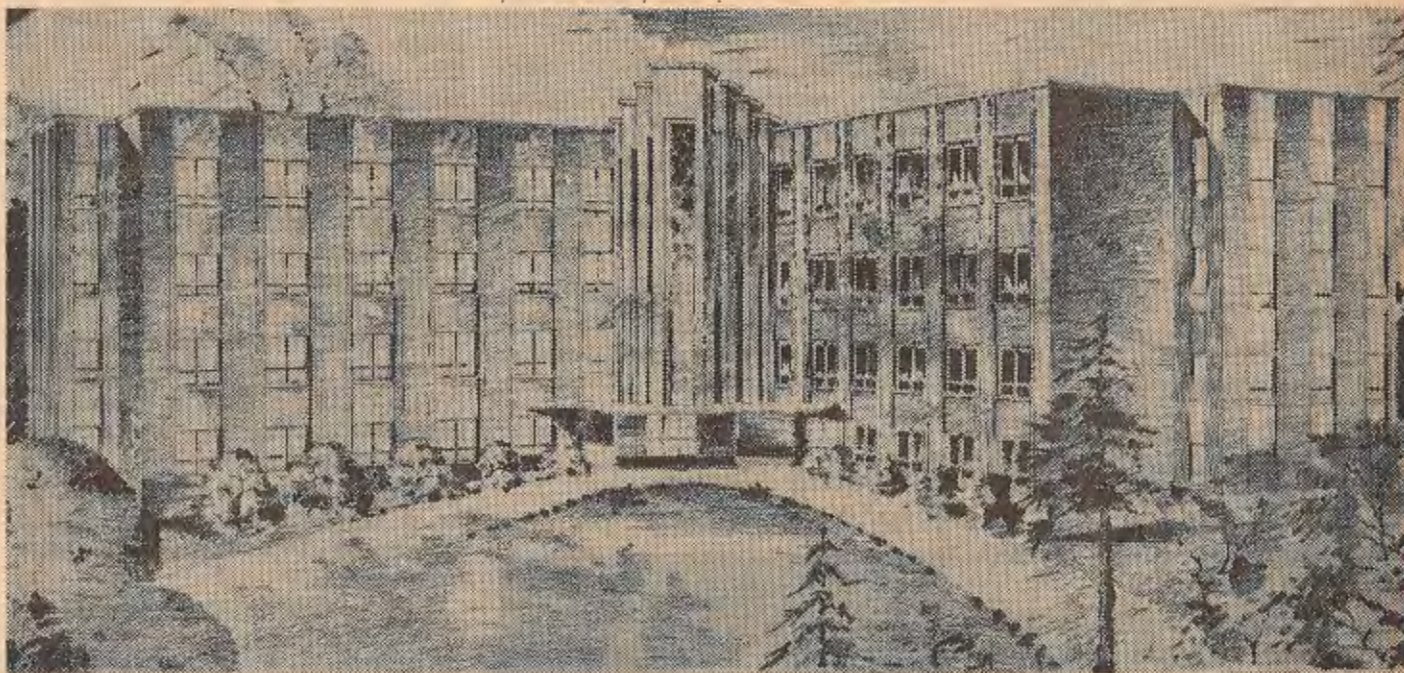
RELAXING in the lounge, young men from two of the city's universities listen to records with Rev. Charles L. Martin, Jr. (right), Southern Baptist missionary on the center's staff.

sor, is director of the center, and Rev. Charles L. Martin, Jr., is the Southern Baptist missionary assigned to the staff. They are assisted in teaching by Missionaries Mary Josephine Randall, Charlie W. Fenner, and S. Kenneth Wood. ■



DIRECTOR Takaji Mitsushima and Missionary Charles L. Martin, Jr., at the front entrance, Tokyo Baptist Student Center.

Work Progresses on North Little Rock's Memorial Hospital



ARCHITECTS' drawing of North Little Rock Memorial Hospital, now 35% completed, to be operated by Arkansas Baptist Hospital on a lease from the city of North Little Rock. The \$2½ million, 118-bed hospital is to be ready for use not later than January, 1962. It is a four-story, Kentucky-brick structure lo-

cated on the hilltop at the west end of 22nd Street, North Little Rock, on a 40-acre site, and overlooking the Arkansas river and Greater Little Rock. Rev. R. H. Dorris, pastor of Pike Avenue Baptist Church, North Little Rock, is chairman of the Memorial Hospital Commission, composed of five members.

Arkansans Write Articles

ARKANSANS are the authors of two articles in the first quarter, 1961, issue of *The Church Library Magazine*, publication of the Baptist Sunday School Board.

"The Mission of a Church Library," by Rev. John T. Holston, pastor of First Church, Batesville, points out that "the high mission of the library is to cast aside all that is worthless and retain only the pure gems." The article notes the areas, such as the educational program, counseling, young people, family guidance and missions, which can profit from use of the church library.

W. H. Oaks, minister of education for Second Church, Little Rock, in "A Minister of Education Looks at His Church Library," explains how Second Church's library was established and how it continues to serve church members. Several pictures accompany the article. ■

ONLY three churches are now pastorless in Buckner Association, according to Missionary Ford F. Gauntt: Bates, Providence and Haw Creek.

Thompson at Smackover

CHARLES A. (Chuck) Thompson, Jr., Marvell, a student at Ouachita College, is the new minister of music and youth director at Maple Avenue Church, Smackover, where Rev. Lewis E. Clarke is pastor. He formerly served in a similar capacity at West Helena Church. He is



MR. THOMPSON

the son of Pastor and Mrs. Chas. A. Thompson of First Church, Marvell. ■

First Anniversary

REV. Jack Parchman observed his first anniversary Nov. 15 with Second Church, West Helena. There have been 192 additions in the past year, 126 by letter and 66 by baptism.

A new air-conditioned auditorium seating 400 with additional space for educational activities has been completed. The church has also purchased a home for the pastor and a parking lot. ■

BARING Cross Church, North Little Rock, plans a Soul-Winning Clinic Feb. 20-24, Rev. K. Alvin Pitt, pastor, has announced. The week-long clinic, for all ages, will be highlighted in mid-week with special services featuring testimonies, special music and messages on the subject of soul-winning.

Ouachita College Adopts New Seal



NEW OUACHITA SEAL

A LARGE sandstone replica of the new seal of Ouachita College, with a gold leaf inset, has been placed on the east wall of the recently completed Riley Library addition, at Ouachita.

The replica is a gift of Miss Emma Riley of Little Rock, who also supplied the funds for the new east wing of the library.

Approved by the Ouachita board of trustees, the seal was designed by Phares Raybon, chairman of the Art Department, and John McCown, 1960 Ouachita graduate. It contains a picture of an open Bible and a torch, and has the following inscription in Latin: "Seal of Ouachita Baptist College founded 1886 for God, for country."

Ed Watkins of Columbia, Tennessee, installed the replica. ■

To Louisiana Pastorate

REV. W. P. Mears resigned as pastor of Calvary Church, Texarkana, effective Jan. 8, to accept the pastorate of First Church, Blanchard, La. During his ministry a church library was established, property was purchased for a new Intermediate I Department, two new Primary Departments and one new Adult Department were organized. There were 374 additions to the church, 148 by baptism and 226 by letter. Gifts for mission purposes increased 6 per cent.

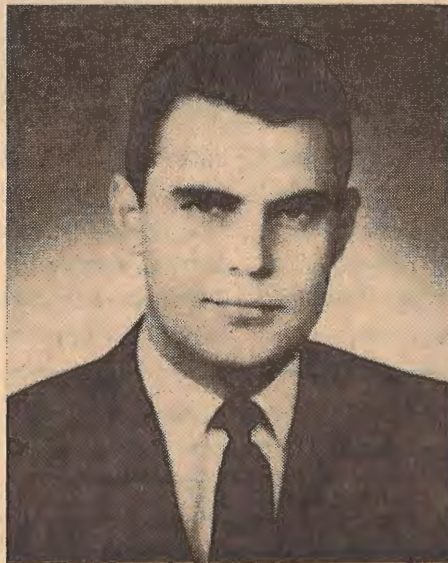
Rev. and Mrs. Mears were honored Jan. 6 at Calvary Church. Approximately 75 guests called and gifts were presented the couple. ■

FIRST Church, Springdale, reports 95 per cent of the 1960 budget goal of \$88,898 was received. Receipts were \$84,568, a 2½ per cent increase over 1959, and the highest in church history. Rev. Burton A. Miley is pastor.

GRAVEL Ridge Church, Jacksonville, adopted a \$15,000 budget for 1961. Eleven per cent of all undesignated receipts, an estimated \$1,650, will go to missions. The pastor is Rev. Jack Livingston.

SOUTH Side Church, Pine Bluff, reports 28 additions since Oct. 1 by transfer of membership and eight by baptism. The pastor is Rev. Ben M. Elrod.

Dr. Smith Marks Fifth Anniversary



DR. SMITH

JAN. 1 marked the beginning of the fifth year for Dr. Robert L. Smith as pastor of First Church, Pine Bluff. Under Dr. Smith's leadership the church received during the past four years 737 new members, 560 by letter and 177 by baptism. The annual church budget has increased from \$99,000 to \$160,000 and each year the budgets have been over-subscribed and paid by the membership. Enrollment and attendance have shown remarkable increases. The church is now planning and promoting a \$350,000 building program which will house additional educational space, social hall, new kitchen, and a chapel.—Frank J. Baker ■

Watson Chapel Church Constituted

WATSON Chapel Church, formerly a mission of Matthews Memorial Church, Pine Bluff, of which Rev. Vernon R. Dutton is pastor, was constituted Jan. 8. The mission was begun Aug. 28, 1960, with 73 in Sunday School. It now has 165 enrolled and is averaging over 100 in attendance weekly. Its concrete block building, constructed mostly with donated labor, and property, five miles south of Pine Bluff, are valued at \$15,000.

The new church will receive the *Arkansas Baptist Newsmagazine* free for three months under the magazine's program of making subscriptions available to newly-organized churches without charge as a contribution to the 30,000 Movement of the Southern Baptist Convention.

The pastor is Rev. Morris L. Smith who has served the mission since it began. Officers of the new church are Mrs. Gordon Culpepper, clerk; Charles Pharr, treasurer, Woody Harris, Sunday School superintendent, and W. R. Parris, Training Union director. ■

UNIVERSITY Church, Fayetteville, reports its total gifts for 1960 at \$51,694.52 and has set for its goal clearing the most of its \$45,000 indebtedness by Feb. 1. A new auditorium is in the advanced planning stage. Dr. Walter L. Johnson is pastor.

"WE DECIDED as a church to give ourselves a Christmas present—a year's subscription to the *Arkansas Baptist Newsmagazine*," reported a lady from Mt. Carmel Church, Cabot, as she turned in the mailing list for the church recently. Rev. Charles Atkinson is pastor at Mt. Carmel, which is in Caroline Association.

"LIFTING lives through the light of the gospel of Christ" is the theme for 1961 Pastor George E. Pirtle, Jr. of Second Church, Pine Bluff, has proposed for his membership. "We are brought the closest to the presence of Jesus when we share the light of the gospel with those who are lost in the darkness of a life of spiritual despair," Mr. Pirtle said.

Twin Anniversaries At San Antonio

FIRST CHURCH, San Antonio, Tex., will climax the observance of two anniversaries Sunday (Jan. 22)—the 100th anniversary of the church and the 24th anniversary

of the pastorate of the native Arkansan Perry F. Webb. Speakers for the week include Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, Richmond, Va.; Dr. E. S.



DR. WEBB

James, editor of *The Baptist Standard*, Dallas, Tex.; and Dr. H. Leo Eddleman, president of New Orleans Seminary.

During Dr. Webb's ministry the church has received 17,560 members, 5,170 by baptism. Before going to San Antonio, Dr. Webb served in succession as pastor of First Church, Malvern; First Church, Blytheville; and First Church, Pine Bluff. ■

Deaths

FUNERAL services for Rev. John Thomas Ross Poole, 52, Fordyce, missionary of Carey Association who died Jan. 8, were held Jan. 10 at Brownsville Church, Cleburne County, with Rev. Cline Ellis, pastor of First Church, Fordyce, in charge.

Missionary Poole was born and reared at Brownsville. He formerly served as associational missionary in Cleburne County and as pastor of churches at Marmaduke and at Salem.

Survivors include his wife, Mrs. Georgia Bulard Poole; two sons, Clete and Cloyd, both of Fordyce; three daughters, Mrs. Bill Gilstrap, Little Rock; and Helen and Glenda Poole, both of Fordyce; his mother, Mrs. Mollie Poole, Heber Springs; five brothers, Gus, of Green Forest; Earl and Coleman, both of Heber Springs; Herman, of Sacramento, Calif., and Francis, of St. Louis; two sisters, Mrs. Nora Bittle, San Pablo, Calif.,

'Building an Evangelistic Church' Is Conference Theme Jan. 23-25

"BUILDING an Evangelistic Church" will be the theme for the 1961 Evangelistic Conference of the Arkansas Baptist State Convention, at Second Church, Little Rock, Jan. 23-25.

Speakers will include four Baptist leaders from out of the state—two pastors, a Home Mission Board leader, and a seminary professor. They are Mack R. Douglas, pastor of Tower Grove Church, St. Louis, Mo.; C. DeWitt Matthews, professor of Preaching, Midwestern Seminary, Kansas City, Mo.; Jack Stanton, associate in Division of Evangelism, Home Mission Board, Dallas, Tex.; and W. D. Wyatt, pastor, First Church, Albuquerque, N. M.

Program personalities from Arkansas include: Joe Angel, layman from Second Church, Hot Springs; D. B. Bledsoe, pastor of First Church, Stuttgart; James F. Brewer, pastor of First Church, Helena, and president of the Executive Board of the State Convention; Dale Cowling, pastor of Second Church, Little Rock; Cline Ellis, pastor, First Church, Fordyce; Lawson Hatfield, secretary, Sunday School Department, State Convention;

W. H. Heard, pastor, First

and Mrs. Mildred Brice, Santa Barbara, Calif.; a half-brother, A. J. Poole, Brownsville; and two half-sisters, Mrs. Myrtle Verser, Hope, and Mrs. Rhoda Cothren, Heber Springs.

TATE C. Heuer, 68, president of the Harrison Federal Savings and Loan Association for the past 25 years and a deacon in First Church, Harrison, died Jan. 8 following a heart attack the day before. He formerly was connected with a chain of 50 shoe stores in the Southwest and Ozark areas. Funeral services were held Jan. 11 by Rev. Roy Hilton, pastor of First Church, Harrison. ■

Church, Walnut Ridge; LeRoy McClard, secretary, Department of Music, State Convention; Newman R. McLarry, pastor, First Church, Ft. Smith; E. Clay Polk, pastor, First Church, Piggott.

Director of the conference is C. W. Caldwell, director of missions and evangelism, State Convention.

The program emphasis for the opening session, Monday, 7 p.m., will be "The Church's Obligation in Evangelism." Featured at the session beginning Tuesday at 9 will be "The Church's Obligation to the Evangelized."

Tuesday afternoon, beginning at 1:45, the program will feature "The Church Strengthened in Evangelism," and, Tuesday night, beginning at 7, "The Church's Resources for Evangelism."

Featured at the closing session, beginning Wednesday at 9 a.m., will be "The Church in Evangelism — Now or Never."

Arkansas' more than 1,100 churches affiliated with the Arkansas Baptist State Convention have adopted the following goals for new members through baptism: 1961, 13,800; 1962, 14,500; 1963, 15,300; and 1964, 16,500, Director Caldwell reports. ■

Hope Association

By R. T. MCGREGOR

DR. JOHN McClanahan, pastor, 1st Church, Hope, was elected moderator of Hope Baptist Association in its annual meeting last October. E. A. Croxton, pastor at Mandeville, was elected associational clerk; and Ronald Boulter, 1104 Garden Street, Texarkana, layman and a member of Trinity Church, Texarkana, was elected treasurer.

Rev. L. W. Rhoads of Magnolia is serving as supply pastor at Canfield.

W. V. Garner has accepted the pastorate of Immanuel Church, Texarkana, and is already on the field. He comes to Immanuel from the Martindale Church, Little Rock. ■

Arkansan's Church Wins Double Awards

LEONARD KAFFKA, a former student of Southern College, Walnut Ridge, is now pastor of First Church, Johnson City, Texas, the home of Vice President Lyndon B. Johnson.



This church won district recognition recently, receiving awards for outstanding achievement in "Building A Better Community" and in "Building A Better World." This district is in the Austin area.

Mr. Kaffka is active in the associational work of his denomination, serving as Training Union director, vice-moderator of the association and chairman of evangelism.

Mrs. Kaffka, who also attended Southern Baptist, is active in associational and district work as youth director and Sunbeam leader.

Their daughter, Sarah is youth pianist in their association and at G. A. encampment. The Johnson City Church under Mr. Kaffka's leadership has advanced in mission offerings as well as weekly attendance.

Before leaving Arkansas, Mr. Kaffka held pastorates at Cash, Joiner, Hot Springs, Pine Bluff and Benton. ■

MINOR E. Cole, now in his 11th year as pastor of First Church, Dumas, has seen the Cooperative Program gifts of the church increase 500 per cent in the past ten years. The CP gifts were increased 33 1-3 per cent in the 1961 budget and more than 37 per cent of the new budget is reported to be for mission causes.

CECIL (Peck) Johnson, a member of Pulaski Heights Church, Little Rock, was the recipient recently of the first annual Kroger "Store Manager of the Year" award. He was awarded a trophy, and a color portrait of him will be placed in the lobby of the Kroger Store's main office at 1302 Pike Ave., North Little Rock.

RESOLUTIONS of respect, honoring the memory of Mrs. Christena Seefeldt Holland who died recently after serving as secretary for the past 12 years at Bottoms Baptist Orphanage, were passed at a recent meeting of the board of the orphanage. The resolutions take note of Mrs. Holland's long and efficient service, her love for the children of the home, and her "fine Christian spirit." The resolutions committee was composed of Ed Thrash, chairman, and Otto Walker, Mollie E. Center and Mrs. Allen Toney.

Letter to the Editor

'Amazing Grace'

I WAS, at first, somewhat amused when I noticed while reading "Personally Speaking" in the Jan. 5 issue of *Arkansas Baptist Newsmagazine* that you referred to the third stanza of "Blessed Assurance" and then proceeded to quote the words of the third verse of "Amazing Grace."

After reading the wonderful words of that old song again, I decided that you were right, in spirit, after all (even though wrong in letter). What greater "Blessed Assurance" can we have than the knowledge of the "Amazing Grace" of our precious Lord?—Eddie Eaton, Pastor, Prairie Grove Mission, Russellville

REPLY: Thanks, young feller, you got my point!

Of course, I was making that point without realizing it at the time. But you certainly have been a big help with my rationalizing, now that I see I was wrong—in letter, that is.

New Year's resolutions surely are hard to keep. I had thought it was because the most of us do so much resolving, and had narrowed mine down to one: Resolved, that I will make no mistakes in 1961. And here I have already made one!—ELM ■

Bible Conference At Lonsdale Set

THE Mid-Winter Bible Conference of Central Association will be held Jan. 30-Feb. 3 at Lonsdale, under the direction of Dr. Bernes K. Selph, pastor of First Church, Benton, and president of the Arkansas Baptist State Convention.

Morning study sessions, including subjects and teachers, will be: The Book of Job, Dr. S. W. Eubank, pastor of Immanuel Church, Ft. Smith; Studies in Prayer, Dr. Amos Bennett, pastor of First Church, Morrilton; Old Testament, Dr. Charles F. Pitts, pastor of First Church, Blytheville; and New Testament, Dr. Selph.

Topics and speakers for the night sessions will be: Monday, "Writing Helps the Pastor," Dr. Selph; Tuesday, "Baptists and Other Religious Groups," Dr. Bennett; Wednesday, open for prayer meetings in the various churches; Thursday, "The Church and Taxation," Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*.

The first meal will be served Monday night. Cost per person, including board and room, will be \$15 for the week, Rev. Hugh Owen, missionary of the association, has announced. Registrations should be sent to Dr. Selph, First Church, Benton. ■

MEMBERS of the Crossett Ministerial Alliance voted unanimously at the January meeting of the group "to call the deplorable condition resulting from the illegal sale of alcoholic beverages in the Crossett area to the attention of Ashley County officials."

New Arkansas Baptist Subscribers

New Budgets:

Church	Association	Pastor
Antioch, Fouke	Hope	J. W. Ingram
Concord, Ink	Ouachita	None (Mrs. Harvy Leah Holland, Treas.)
Morrow, Searcy	White County	W. J. Black
Rover	Dardanelle-Russellville	Bill Kite
Zion Hill, Zion	Rocky Bayou	Randell McDowell

One month free trial offer:

First, Bauxite	Central	F. M. Robinson
Vanndale	Tri-County	G. E. Minton



THESE 28 missionaries, appointed in December, represent the largest group of appointments by the Southern Baptist Foreign Mission Board in recent years. They brought the number of appointments for 1960 to 137.

They are, left to right, front, Rev. and Mrs. F. B. Huey, Jr., of Denton, Tex., appointed for South Brazil; Rev. and Mrs. Charles L. Miller, of Cascade, Va., for the Philippines; Dr. and Mrs. Archie L. Nations, of Goodlettsville, Tenn., for Japan; Dr. and Mrs. Guy S. Williamson, of Smyrna, Ga., for Mexico; Dr. and Mrs. Robert C. Covington, of Slaughter, La., for Malaya; Rev. and Mrs. Marcus C. Reed, of Cumming, Ga., for

Israel; Rev. and Mrs. T. Eugene Dubberly, of Jensen Beach, Fla., for Uruguay; and Rev. and Mrs. Roderick W. Smith, of Dillon, S. C., for Spanish-speaking Latin America.

Back, Rev. and Mrs. Clarence O. Griffin, of Harts-ville, S. C., for Indonesia; Rev. and Mrs. W. Chandler Lanier, of Wadley, Ga., for Israel; Rev. and Mrs. Harry A. Goble, of Winston-Salem, N. C., for Guam; Rev. and Mrs. R. W. Terry, of Bremond, Tex., for Ghana; Mr. and Mrs. Jimmie J. Hartfield, of Covington, La., for Mexico; and Rev. and Mrs. Earl D. Farthing, of Max-ton, N. C., for Japan.

First Island Church

THE first Southern Baptist church on Long Island, N. Y., was constituted Jan. 1, with 156 members. Rev. Don Miller, a graduate of Baylor University and Southwestern Seminary, is pastor of Farmingdale Church, which is affiliated with the Northeastern Baptist Association of six other churches and 23 missions. The church began in 1958 as a chapel of Manhattan Baptist Church in New York City, at Hempstead, Long Island. Mr. Miller, who was a pastor in Dallas, Tex., 11 years before coming to Farmingdale, says the new church plans estab-

lishment of other churches on Long Island where in a population of two million there are only 59 Baptist churches or missions. Southwestern Seminary President Robert E. Naylor, Home Mission Board Secretary of Pioneer Mis-sions A. B. Cash and Rev. Paul S. James, pastor of the sponsoring church in New York, participated in the constitution of the new church.

Joint Meet Planned

ANOTHER meeting to find ways in which Southern Baptists and Negro Baptists may work together to advance Negro Baptist higher education will be held next

summer at a time and place to be arranged.

At an earlier meeting, leaders from the Southern Baptist Con-vention, the National Baptist Con-vention, U.S.A., Inc. (Negro), and the National Baptist Convention of America (Negro) talked about aims for colleges and seminaries for Negro students. It was agreed representatives from the Ameri-can (formerly Northern) Baptist Convention should be invited to the second meeting. The Ameri-can Convention established several Negro colleges in the South years ago and still has an interest in many of the schools.

To Keynote Conference



DR. McCLAIN

ROY McClain, youthful leader of 29,000 Southern Baptist pastors, has been chosen to make the keynote address at the Second National Conference of Southern Baptist Men Sept. 13 at Memphis, Tenn.

The 44-year-old Atlanta, Ga., preacher will climax opening night activities of the conference with the sermon, "That the World May Know." More than 10,000 men are expected to register for the three-day event.

McClain is pastor of Atlanta's First Baptist Church and president of the Southern Baptist Pastors' Conference.

Mission to Military

SOUTHERN Baptist military personnel and their families were brought into closer contact with church life in 1960 through the visits of E. L. Ackiss, Home Mission Board secretary of military personnel ministries. George Cummins, Atlanta, director of the board's chaplains division, reports that Ackiss visited 47 military installations and commands in the United States during the year. In his ministry Ackiss also seeks to provide names of servicemen for Baptist churches in nearby areas and to lead churches in developing a ministry to their youth preparing to enter service, so as to keep contact with them during service.

Cuba Missionaries Stay

DESPITE the break in diplomatic relations between the United States and Cuba, the policy of the Southern Baptist Home Mission Board remains unchanged. "We have had no communication from Cuba," said Loyd Corder, Atlanta, secretary of the language groups ministries department of the board, adding "this action does not change the policy of the board." Missionaries have been asked to use their own judgment as to leaving Cuba. Only Mr. and Mrs. Tom Law, who worked with English-speaking residents of Havana, have returned.

Music Course Asked

MATERIALS and recordings for music appreciation instruction have been requested of the Church Music Department, Baptist Sunday School Board, by a study group headed by LeRoy McClard, Church Music Secretary, Arkansas Baptist State Convention. The study group on the Church Study Course for Teaching and Training asked production of the materials during the annual meeting at Nashville of state music secretaries, seminary deans and the Church Music Department. It also suggested production of a music workbook for Intermediates and a second book in conducting, to follow the present *Songleading*.

New Agency Launched

AT AN informal ceremony at Nashville, SBC Executive Secretary Porter Routh presented the Stewardship Commission of the Southern Baptist Convention a \$75,000 check to launch its work. Created by votes of the SBC in 1959 and 1960, the new agency will work with Cooperative Program promotion, the Forward Program of Church Finance and to encourage Baptists to remember Baptist work in their wills. Merrill D. Moore, Nashville, will lead the agency. He served for more than 12 years with the Executive Committee, which, prior to Dec. 31, 1960, had the function of stewardship.

Family Life Addition



MR. WATTS

A NASHVILLE minister of education has accepted the newly-created position of co-ordinator of family life curriculum in the Baptist Sunday School Board's Family Life Department.

Robert A. Watts, a native of Marshall, Tex., resigned as minister of education at Nashville's Eastland Baptist Church to accept the Board position. Before going to this church in February he had served churches in Columbus, Miss., and Grand Prairie, Tex.

He is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth, Tex., and is presently studying at Belmont College, Nashville.

In his new position Watts will be responsible for co-operative leadership in developing and writing family life education materials, editing "The Family Workshops" and "The Family Teaches" sections of *Home Life* magazine, and initiating and developing family life research.

Home Missions Goal

THE annual home mission offering this spring, sponsored by the Woman's Missionary Union, Convention auxiliary, seeks \$2,470,000 for home mission work. The church site fund of the Home Mission Board will be apportioned \$250,000 of this goal. ■

Missions-Evangelism

Evangelistic Conference

LAST CALL for Evangelistic Conference! Remember the date—Jan. 23-25. Remember the place—Second Church, Little Rock. Remember the beginning hour—7:00 p.m. Pastors will please remember to urge laymen and laywomen to attend. Make plans to stay until the closing session at 12:00 Wednesday.



DR. CALDWELL

Make your own hotel and motel reservations. There are no plans to register for home entertainment.

The inspiration of the Conference should be carried back to the associations and churches through evangelism clinics and church councils. In adopting a calendar of activities for a church, is it not true that the revivals are the main features? Yet, association after association will adopt a calendar that includes a multitude of events, but nothing on evangelism.

We urge, therefore, that every association set a date for a clinic on evangelism. For the associations planning jubilee revivals this year, the clinic should be in the early spring. Others may have the clinic in the fall. But have one! Plan it in detail; publicize it widely; conduct it properly, and project it enthusiastically.—C. W. Caldwell, Superintendent ■

Student Union

Three Minute Tour

MRS. CLAYBURN Bratton, Batesville, is serving as volunteer Baptist student director at Arkansas College.

The daily attendance at devotionals in December at Arkansas A & M averaged 64.



DR. LOGUE

Active members of the Baptist Student Union at Arkansas State College making Who's Who in American Colleges are Windy Burke, Jo Ellen Barr, and DeLois Ring. Windy is state BSU president and DeLois is local president at ASC.

The BSU at Southern Baptist College has established a mission point at Battle Ax.

Dr. John H. Miller, former missionary to China and presently engaged in medical practice in Camden, spoke re-

cently at Southern State College's BSU. The John H. Miller chapter of Royal Ambassadors from Central Church, Magnolia, were special guests.

Ouachita's BSU is sponsoring noon-day devotional services on the second floor of the Student Union Building to replace the usual vespers in the chapel. The area has been redecorated and the attendance has improved.

Students at the University of Arkansas who are members of local Baptist churches number 545.

Bill Hickem, pastor of First Church, Crossett, will be Religious Emphasis Week speaker at Arkansas State Teachers College Jan. 31-Feb. 1.

Religious Emphasis Week at Arkansas Baptist Hospital will be held March 20-24. Speakers will be Mrs. George Stokes, housewife from Waco, Tex.; Dr. Dan Langford, New Orleans; and Rev. Pete Beard, Nashville, Tenn.

The Student Department is providing youth-led revival teams for First Church, Mena, in January and First Church, Corning, in April. —Tom J. Logue, Secretary ■

Sunday School

Value

WE HAVE often heard the phrase, "He does not sell for as much as he is worth."

This is often said about some quiet person who plods along at his job without much fanfare, yet this unobtrusive soul consistently produces good results in his task.



MR. HATFIELD

Some other people get a lot of the public eye and yet actually produce very poor results when measured by their opportunity.

If your Sunday School should examine its various functions, which ones would sell for less than their real value?

A good weekly teacher's and officer's meeting does not sell for much but churches which have a good teachers-officers meeting have a Sunday School commodity of great value.

Another unheralded phase of Sunday School work is that done by class officers. Perhaps one trend in progressive Sunday School work for greater development is that of training a strong group of class officers to help the unreached for Christ.

Does your Sunday School sell for all it is really worth?—Lawson Hatfield, Secretary ■

Brotherhood

District Conventions

WE ARE rapidly approaching the time of year for the eight Annual District Brotherhood Conventions. Much work has been done in preparation for the change-over from 15 Regional Conventions to eight District Conventions. The Brotherhood Department is endeavoring to lead the eight District Conventions into a uniform pattern of Brotherhood endeavor, and has found it necessary to take the lead in planning the program for the meeting of each of the Districts.



MR. TULL

The District Conventions are scheduled as follows:

January 27: Northeast District, Central Church, Jonesboro

February 2: Southwest District, Place of meeting undecided

February 3: East Central District, First Church, Forrest City

February 6: Central District, Place of meeting undecided

February 7: Southeast District, First Church, Hamburg

February 16: West Central District, First Church, Paris

February 17: Northwest District, First Church, Huntsville

February 27: North Central District, First Church, Calico Rock

The District Brotherhood Convention program at all of the Conventions will feature singing, devotion, special music, announcements of importance and interest, a presentation of the new Brotherhood program, an exposition of the District Brotherhood, adoption of a new constitution, election of District officers, information concerning Royal Ambassador Camps and the State Brotherhood Encampment, an offering for the District Brotherhood treasury, and an inspirational message brought by a capable man.

District Brotherhood Nominating Committees are at work, and also special committees on constitution and bylaws.

Brotherhood men all over Arkansas are girding themselves for the greatest year that they have ever known in Brotherhood. In fact, the theme of each of the District Conventions is, "Girding for the Task."

Pray and work with your Brotherhood Department for the best year of Brotherhood work in Arkansas!—Nelson Tull ■

Successful Soul Winning Through Your Sunday School

By DONALD C. BROWN

Clift Brannon Evangelistic Ass'n., Longview, Tex.

IS IT reasonable for Southern Baptists to reach a record of baptisms after the recent decline in the number baptized? Everyone is asking, "How can we recover?" Here is a suggested answer to these questions that promises to produce more results for the glory of God than ever before achieved by Baptists.

There are more than 735,000 teachers, officers and elected Sunday School workers in our Southern Baptist churches. If each of these would win only one soul in the spring of 1961 a great revival would sweep through our churches and a new record would be set.

There are five categories of soul winners at present. The largest number of souls are won by the pastor. The next prolific group of soul winners are the occupational evangelists. The third largest group are the Sunday School teachers. The fourth group is made up of the parents who win their children to Christ. The smallest number is won by friends of the lost.

Since junior-age children have won converts to Christ in recent months using substantially the plan of salvation set out herein, it is certain that victory will come if Baptists will work this plan. It will not conflict with any plan you may now have in effect. It will supplement any future plan you may adopt. Then you ask, "Where do we start?" The answer:

I. RECORD YOUR PROSPECTS

SOUL winning starts with your securing the subject to be saved, the prospect for salvation. Where are the prospects? Nearer and in greater numbers than you think. You can discover them by:

Surveying your Sunday School rolls. List every person by age groups, junior age and above, not now a member of your church.

Ask each member of your Sunday School to give you names and addresses of each person in the area served by your church whom they know are not members of any church locally. List by age or departmental group these neighbors, friends and loved ones of your Sunday School members.

The report of the recent census and Welcome Wagon or New Comers list will reveal additional prospects. List them by age or departments.

(Make mimeograph copies of all prospects. It is suggested that each Sunday School departmental superintendent, have a complete list.)

II. REMINDER OF RECORD OF ACHIEVEMENT

THE reason most plans fail is because there is no reminder to reveal the results or failure. The faculty of the Sunday School should be asked to adopt a plan of reminding each member of what is being accomplished. Ask the teachers and officers to vote to present to each department and each class (junior age and above) the challenge of accepting a program of constantly reminding the members of the results achieved. When adopted by the department or class a large plaque showing record of excellence of achievement of the class (or department) for the year should be placed where all assembled may see it.

The plaque will show the number:

Enrolled in our Sunday School by the efforts of the group.

Enlisted in our church by transfer of membership, and Evangelized and baptized into our church.



—Photo by Home Mission Board

IF this young man knew how important it is for children to have Christian homes, and if he could talk, he would probably be heard to say: "How grateful I am that the Christians here cared for me enough to tell my parents about Jesus!"

The plaque should present a challenge to show the group's love for Christ and loyalty to their church by works and not words.

On the Wednesday night before the first Sunday in each month, the Superintendent will review with each teacher the success achieved in soul winning and enlistment. The numbers on the plaques in each class should be made current at this time. The prospects for the department should each be discussed and assigned to a class for visitation. On the first Sunday morning in each month the superintendent will announce the results by each class in the three categories. Then, when the class assembles, the president or the teacher will draw the attention of the class to the plaque and it should be read aloud in unison.

The superintendent will assign the prospects by classes. The workers' acceptance of the assignments and the receipt of promise from the prospect is placed in the Soul Winner's New Testament to be given to each volunteer worker to deliver. (Soul Winner's New Testaments are available from your Baptist Book Store at 40 per cent discount in wholesale lots of 100 or more.)

On Sunday morning the volunteers for "Visits for Victory" are chosen. The teacher will write on the prospect list the name of the worker beside the prospect's name that the worker is to visit. When the mission is accomplished the worker reports results on the reverse side of the acceptance form. The teacher or class officer should obtain weekly reports of the results of the visits.

III. REACH THE UNREACHED

REASONS for failure to reach the lost fall into three categories: lack of courage, lack of confidence and lack of consecrated concern.

Fear on how to start is the prime hindrance to soul winning. You can overcome fear with the courage which comes with the Soul Winner's New Testament in hand and your opening statement, "We have a gift of the Soul Winner's New Testament for you from our church which we desire to present to you."

Ignorance on what to say in a soul winning talk is dispelled by confidence when, after the prospect has the gift in hand, you state, "Let me show you how simple it is to keep the promise shown on the inside front cover; you just turn to page 308. Now let us read this reference numbered one." After reading all of reference number one, say, "See how easy it is to find the next reference. Please turn with me to reference number two."

Lack of leadership to win the lost is due to failure to follow the leadership of the Lord. Jesus said: "Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

IV. READ THE REFERENCES SO YOU MAY REAP

THE seed of salvation is the Word of God. No harvest can be reaped until the seed is sown. Sow the precious seed. Lead the prospect through the 14 references that are numbered beginning on page 308. Sight and sound sends the impression to the mind and heart. Have prospect read with you both scriptures and notes aloud in unison. Do not stop until all 14 references are completed.

V. RECEIVE PROMISE OF PROSPECTS TO STUDY

RECEIVE from the prospect a promise to study the Royal Road to Redemption, beginning on page 7 of the Soul Winner's New Testament. Urge prospect to attend Sunday School regularly and remain for the church services. Leave the promise receipt with prospect to remind him of his covenant to study.

VI. REPORT RESULTS OF VISIT

THE report for the church records is most important. Please help those who keep the records make them complete. Information avoids frustration. Let the visitor who follows your visit profit by what you learn. Write it so they will read it.

VII. REMEMBER TO PRAY FOR PROSPECTS

WE are ministers of the Spirit. Pray for the Spirit's leadership. Pray for compassion for the lost. Pray until you are concerned. Pray until you have consecrated all to the service of Christ for the purpose of the visit. Pray continually for the prospect until victory comes and he is won. ■

Cabinet Members Active In Church

A STUDY of the Cabinet appointed by President-elect John F. Kennedy showed that it includes seven Protestants, two Jews and a Roman Catholic — all active in their churches or synagogues.

Protestant nominees include two Presbyterians, two Methodists, a Lutheran, an Episcopalian and a Mormon.

Robert F. Kennedy, nominee for Attorney-General, is the only member of the Roman Catholic Church named to the Cabinet.

Dr. Dean Rusk, nominee for Secretary of State, is the son of an ordained minister of the Presbyterian Church in the U. S. (Southern). An alumnus of Davidson (N. C.) College (Southern Presbyterian), Dr. Rusk is a member of the Hitchcock Memorial Presbyterian Church in Scarsdale N. Y.

The newly-named Secretary of Defense, Robert S. McNamara, is an elder of the First Presbyterian Church of Ann Arbor, Mich.

C. Douglas Dillon, Secretary of Treasury, is a prominent layman of the Protestant Episcopal Church.

The Postmaster General nominee, J. Edward Day, is a member of the official board of the Wil-

shire Methodist Church of Los Angeles. Another active Methodist layman is Gov. Luther Hodges of N. C., who will become Secretary of Commerce.

Minnesota's governor, Orville Freeman, named Secretary of Agriculture, is an active layman of the Augustana Lutheran Church.

Rep. Stewart L. Udall (Dem.-Ariz.), who has been appointed

Secretary of the Interior, is a member of the Church of Jesus Christ of the Latter-Day Saints (Mormon).

Both Albert J. Goldberg, the nominee for Secretary of Labor, and Gov. Abraham A. Ribicoff, who will be Secretary of Health, Education and Welfare, are members of Reform Jewish congregations. ■



What Does God Get?

THE Christian gets "saved" — for time and eternity. He gets redeemed out of sin and eternal meaninglessness. He gets the Holy Spirit as *his inheritance*, a "down payment" on richer blessings yet to come (Ephesians 1:13-14). The Christian gets fellowship with God now and forever, which affords us the occasion to sing:

"When we've been there ten thousand years,

Bright, shining as the sun,

We've no less days to sing
God's praise

Than when we first begun."

But what does God get? What God gets may seem to be paltry little. According to Ephesians 1:11, correctly translated, we were made an *inheritance of God*. This same note is sounded in 1:18.

So, what does God get? He gets us. From our point of view that appears to be precious little. But, after all, this is God's business; that's what God wants. He loves us and simply wants us to love him in return. And God knows that there is no more valuable heritage in all of life than to receive a loving response to one's love. ■

Dr. J. S. Rogers

ARKANSAS Baptists owe much to Dr. James Sterling Rogers, retired and now living in Conway.



DR. SELPH

He was born March 3, 1871, near Mayfield, Kentucky, and moved with his family to a farm near Paragould, Arkansas, when he was 14 years old.

Completing public schools, he attended Clinton College, Kentucky. He came back to Arkansas and graduated from Ouachita Baptist College, Arkadelphia, and went back to Kentucky and completed his school work in Southern Baptist Seminary, Louisville. He followed this with postgraduate work in Moody Bible Institute and Chicago University. Later, he received his Th. D. from Southwestern Baptist Seminary, Ft. Worth, Texas.

He taught in public schools, Ouachita College and Southwestern Seminary. He was acclaimed "a past master" in this art—inspiring, informative, and dramatic.

This versatile man served as pastor of three churches in Arkansas: Clarendon, Searcy, and Pine Bluff. On three occasions, he served as secretary of the Arkansas Baptist State Convention—16 years in all. For 12 years he was president of Central College. He was superintendent of the Baptist Hospital one year. Twice, he served as President of the Arkansas Baptist Convention.

He worked hard to raise the endowment for Ouachita College. His spirit, vision, and untiring efforts stimulated progress.

In the years to come, perhaps he will be remembered most for compiling and editing the *History of Arkansas Baptists*, 1948. This will remain a source book for work in the future. Thanks can be expressed to him again for this. ■

The Race Issue

Handwriting on the Wall

By GAINER E. BRYAN, JR.
Editor, *The Maryland Baptist*

UNITED NATIONS—The adoption of an Afro-Asian resolution against "colonialism" by the United Nations General Assembly Dec. 14 has applications to race relations that Southern Baptists should ponder.

Although the subjugation of territories by foreign governments was the primary focus of the resolution, the statement and the accompanying debate has a message for citizens of New Orleans, Atlanta and elsewhere where lines of racial conflict are drawn. It has applications to our world mission program.

The message is this: forced racial segregation and other forms of racial discrimination are out of harmony with the mood of today's world. There is real danger that the communists will steal the initiative from Christians in the propagation of this basically Christian truth and that the ethical influence of the churches will be "weighed in the balances and found wanting."

It was Chairman Khrushchev of the U. S. S. R. who submitted to the General Assembly this fall a declaration "to grant immediately to all colonial countries, trust territories and other non-self-governing territories complete independence and freedom in building up their own national states in conformity with the freely-expressed will and desire of their peoples." This was the introductory sentence of his resolution.

After months of debate the U. N. delegates rejected this Soviet-sponsored statement by a narrow margin but proceeded immediately to adopt the Afro-Asian resolution that had been inspired by it.

Throughout the debate, which required 19 Assembly sessions, speaker after speaker from the Afro-Asian bloc stressed that for its membership "colonialism" is synonymous with "white rule" and that they were out to obliterate all forms of "racial discrimination."

Repeatedly, they praised the Soviet Government for having initiated the debate.



—Photo by Robert E. Beatty

HUNGRY for something to read, these Africans reach for Christian literature written in their own language—Zulu. A recent convert hands out the papers at one of the seven preaching points sponsored by the 40-member Road Council Baptist Church, near Bulawayo, Southern Rhodesia.

Under the resolution finally adopted, all governments administering overseas territories are enjoined to take "immediate steps . . . to transfer all powers to the peoples of those territories, without any conditions or reservations . . . in order to enable them to enjoy complete independence and freedom."

The resolution also had the assembly declare that "an end must be put to colonialism and all *practices of segregation and discrimination* [italics added] associated therewith."

The United States abstained from the vote on the resolution, reportedly in response to a direct appeal from Prime Minister Harold Macmillan of Britain. By so doing it found itself classified with such reactionary governments as the Dominican Republic, Portugal, South Africa, Spain and Belgium.

One of the most notable reactions to the successful passage of the resolution, the Baltimore *Sun* reported, was the ostentatious applauding of the decision by Mrs. Zelma Watson George, a Negro member of the United States delegation.

The hand-writing is on the wall for all to see. World opinion is against racial discrimination. The colored peoples of the world are arising and demanding an end to ancient wrongs. The churches can co-operate in this liberation movement or jeopardize missionary success abroad and moral leadership at home.

(Mr. Bryan is alternate observer to the United Nations for the Southern Baptist Convention under auspices of the Christian Life Commission.) ■

GLOBE-TROTTING With Ginny . . .

***We Bought A Seminary
And Three Families***

By VIRGINIA HARRIS HENDRICKS
RIVOLI-TURIN, Italy (BP)—
When Ben Lawton, Southern Baptist missionary, arrived here in 1949 to look over the beautiful property Southern Baptists had purchased for an Italian Baptist seminary, he had a surprise awaiting him.
Several families, under Italian law, were entitled to continue living in the newly-purchased buildings. He was successful in "buying out" all but three of the families. And such families!



THE author admires seminary garden.

The Baptist missionary found himself walled in on the property with the families of a Communist, an ex-Fascist officer, and a man obsessed with acquiring land for vineyards.

But the Baptist missionary families brought in a quality that had power to absolve all enmity. A Sunday School class that they began grew into preaching services. The preaching services grew into a Baptist church.

The ex-Communist became the first treasurer of the new church. The land miser became one of the first deacons. The ex-Fascist became the first national Sunday School superintendent in addition to his jobs in the local church!

The church that was the outgrowth of this drama had the first adult Sunday School in Italy and the first graded, Sunday School. It now has 75 members and four missions.

This story demonstrates the one power that offers a meeting ground for the diversified peoples of the world . . . God's Son, Jesus Christ. ■

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Counselor's Corner

BY DR. R. LOFTON HUDSON

(Author of the new book,
"Sir, I Have A Problem,"
at your Baptist Book Store.)

"Girl Seeks Forgiveness"

QUESTION: I am a girl eighteen years old, a Christian, and have been dedicated to God and the church for several years.



DR. HUDSON

I have dated a boy a year older than me for about four years. About two months ago I made a terrible mistake — I thought I was in love with him.

Now I have lost my self-respect and feel that God has left me.

I know God is always willing to forgive but how can you know that you have been forgiven?

ANSWER: My dear girl, you can't know. You must have faith. Or to put it differently, the Christian knows by faith. He knows that God is true to his Word because he has met God in Christ and has recognized Him.

What you probably mean is, How can I feel assured and have peace in spite of my sin and guilt feelings?

Here you come to the very foundations of our human existence. To feel forgiven you must defy the childish part of your personality that demands a pound of flesh. You must admit that there is but one way to be received by God, one way for you or anyone else. That way is to rely upon him to be gracious, to accept you as you are — "By grace are ye saved through faith." Having done this, if you still doubt, you are making God out a liar, for he has promised to save all who come to him by faith.

And remember, love is no excuse for making a terrible mistake. The Bible does not say "Thou shalt not commit adultery unless you feel that you are in love."

(Address all questions to Dr. Hudson, 116 W. 47th St., Kansas City 12, Missouri.) ■

Negro Priests Top 100

BAY ST. LOUIS, Miss. (EP)— During 1960, 12 Negro priests were ordained in the U. S. to push the total to more than 100 for the first time, bringing the total number of living Roman Catholic Negro clergymen to 106. So reports Divine Word Séminary here.

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Examples to Follow

By LEONA MEALS

IT isn't surprising that Robert E. Lee dedicated his life to serve God and his country.

His father was Gen. Henry Lee, who told his son many thrilling stories about the beginning of our country and the men who had fought for it. His stories were about such people as George Washington, Patrick Henry, and Benjamin Franklin.

His mother, Anne Carter Lee, led him to be a good Christian. Reading the Bible at home was a daily event. Going to church on Sunday was a family affair.

Robert E. Lee was a member of the same church all his life. This was Christ Church in Alexandria, Virginia. It was the same church that George Washington had attended and where Lee's mother had learned to love God as a little girl.

Christ Church meant much in the life of Robert E. Lee. It was here as a small boy, with the guidance of a Rev. Mr. Meade, that Lee became sincerely religious.

When the War between the States broke out, President Lincoln asked Lee to become commander of the Union Army. Besides being a great honor, this position would have brought him fame, personal glory, and wealth. It was one of the biggest decisions Lee ever had to face. He felt that his place was with the South, but as a West Point graduate his duty was to support the Union.

According to reports from his family, Lee spent a wakeful night in his room, mostly kneeling in prayer, asking God to sustain him and show him the right way. As always, he put his trust in God. Next day, in the yard of Christ Church, he announced his decision to offer his services to the South.

During the following months of hardships, he proved himself to be an able general, but he never forgot to be a good Christian. Repeatedly he sent orders to his men forbidding the looting and burning of property. He treated them time and time again to treat their horses as kindly as possible. Once at Gettysburg an officer rode up to Lee on a stubborn horse.

"Don't whip him, Captain; don't whip him," Lee protested, even though he was troubled and weary in the midst of the great battle.

When the South lost the battle at Gettysburg, Lee was the most discouraged soldier there, but he took the blame on himself. As his men trudged wearily along, hungry, wounded, and drenched with mud, he tried to cheer them.

"It is I that lost this fight, boys, not you," he told them.

Lee's Christian faith was so strong that it sustained him no matter what tragedy befell him. The untimely death of Stonewall Jackson was a great shock to Lee.

In one of his letters he said, "I mourn the loss of the good and great Jackson. I know not how to replace him, but God's will be done."

When Lee was encamped near Winchester in 1863, he was notified of the death of his daughter Annie. This was a terrible blow to him, but his first thought was of his wife's grief. In his letter to her he tried to comfort her. He reminded her of God's great love and mercy for all his children.

"May you join me in saying, 'His will be done,'" were some of the words in his letter.

On April 9, 1865, the war ended officially at Appomattox. It was easy to be great in victory, but Lee was great in defeat. After the war, he refused positions that would have brought him wealth and a life of ease. He didn't want riches and fame. That is why he accepted the presidency of a southern college, now known as Washington and Lee University. In this capacity he saw a chance to help rebuild the South.

In his acceptance speech he said, "I have led the young men of the South in battle. Now I shall devote my life to training them to become good Christians and good Americans." ■

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BIBLE MUSICAL INSTRUMENTS

By VIRGINIA WHITMAN

BY rearranging each set of letters you can form the names of some musical instruments mentioned in the Bible. One letter from each word helps to spell the name of an instrument which the Bible says will signal the resurrection (1 Corinthians 15:52).

tufel
prha
mludcire
blimtre
sylepatr
yler
brtaet

Answers

flute, harp, dulcimer, trumpet, psaltery, lyre, tabret

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God's Wondrous World

The Tailorbird

By THELMA C. CARTER

THERE is a funny little bird called the tailorbird. With its beak it stitches the margins of leaves together, making a conelike support for the soft mosses and grasses that make up the nest proper. The stitched nest, hanging from a tree bough, looks very much like a large cocoon.

It is a funny sight to see the tiny baby birds, looking like small hummingbirds, peeping out of the cone-shaped nest. So that the baby birds will have good protection from larger enemy birds, the mother tailorbird works hard at getting her sewing done securely.

Tailorbirds are beautiful birds. They make their homes in gardens from India to southern China. Artists love to paint these enchanting little birds with their bright, yellowish-green coats, white vests, and long white tail feathers.

Many Chinese artists paint these

birds against a background of flowering plum, peach, apple, pear, and cherry trees. If you will look closely among Chinese sketches on fans, scrolls, china, and oil paintings, you will find these lovely colorful birds.

Tailorbirds are members of the warbler family and are about four to five inches in length. They are a joy to gardeners in China and India because of their sweet singing and their never-ceasing search for insects. Restless as the winds, they hop, skip, and flutter from limb to bough, peeping into crevices of tree bark, exploring carefully each leaf, and destroying even the tiniest insect.

Why they sew their nests so carefully only the Creator knows, but the tailoring of their nests is a work of art. One can only say, after studying these beautiful birds, "Lift up your eyes on high, and behold who hath created these things" (Isaiah 40:26). ■

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This is The Christ

By REV. LARRY O'KELLEY
Pastor, First Church, Rogers

January 22, 1961

Bible Material: John 4

I. The Christ in Samaria, 1-42

THE ministry in Samaria is recorded because it is the writer's desire to exhibit Christ as the Saviour, not only of Israel, but of the whole world (4:42).



MR. O'KELLEY

The Samaritans were mainly an alien race, having descended from the colonists planted in the land by the Assyrians (II Kings 17: 6, 24, 29; Ezra 4:1, 9, 10). They boasted of being Israelites, and with some degree of justification, for there was probably a considerable Jewish

element in the population. They had accepted the Pentateuch and were expecting the Messiah to make Samaria, not Jerusalem, his seat of government.

Jesus was being eyed with suspicion by the rulers of his own nation. But here the despised Samaritans received Him gladly. One of the ever-recurring contrasts of the ministry of our Lord is the repudiation of him by the religious leaders of his nation, and his acceptance by the outcast, sinners, and common people.

The mission of Jesus includes the non-Jewish peoples of the world. As Jesus goes north, in order to avoid the detour through Perea, it is necessary to take the north road from Jerusalem to Galilee, passing through Samaria en route—"and He must needs go through Samaria" (v. 4).

Jesus, exhausted by the journey, about noon requests a drink of water from a Samaritan woman who had come to the well to draw water. Jesus tells her of a gift which He would have been willing to bestow upon her had she desired—the gift of "living water" (v. 10); "living water" as opposed to the stagnant waters of cisterns and given a religious meaning as in Psalm 36 and Jeremiah 2.

In Zechariah 14 "living waters" flow out from Jerusalem, i.e., the influence of God's law. The water of Jacob's well can satisfy thirst only for a moment (v. 13), but He can give the gift of eternal life springing up in the soul and fully satisfying man's inner thirst (v. 14).

The woman conceives of this living water as something magical and calculated to make life easy and com-

fortable, and makes the request, "Sir, give me this water . . ." (v. 15). Jesus, realizing that the exposure of her sin will alone awaken a sense of personal guilt, bids her call her husband (v. 16). The woman's reply, which reveals her embarrassment, gives Jesus an opportunity of confronting her with her sin (v. 17, 18). The woman confesses, realizing that she is in the presence of One whose knowledge is not merely intuitive but supernatural: "Sir, I perceive that you are a prophet" (v. 19).

Speaking as a prophet, our Lord draws a sublime picture of the religion of the future. All that is national, local, and ceremonial about the religion of Jerusalem and Gerizim is to pass away, and God will accept for the future only the worship of the spirit and the heart. In the meantime, however, Jerusalem, not Gerizim, is the true center of worship. There the Lord God has placed His name, there the Redeemer is to suffer, and there His religion is to be first established (v. 21-24).

"We Jews understand the nature of the God we worship: you Samaritans do not. We have the Psalmists and Prophets to teach us the meaning of spiritual religion: you reject all but the ceremonial law of Moses. Moreover, you show your ignorance of God by setting up an unauthorized worship which is not limited to any one place. The locality is irrelevant. What matters is spiritual reality. The messianic hour has struck, abolishing all racial differences.

The woman, conscious of the sublimity of the truths Jesus has proclaimed, asserts that she prefers to wait for the fuller revelation which the Messiah will bring (v. 25). Jesus then reveals Himself as the Messiah: "I that speak unto thee am He" (v. 26).

The disciples now appear and the conversation is interrupted (v. 27). The woman, excited with the news, hurries back to the village to share it with the people of Sychar (v. 28, 29). This visit of Jesus laid the groundwork for the hearty reception of the Gospel by the Samaritans a few years later (Acts 8: 4-8).

As the disciples returned they marvelled that Christ was speaking with a woman. In His high estimate of womanhood Jesus rose far above the ideas of His time. The contemporary rabbis refused to teach religion to a woman, and would not even speak to a woman in a public place. In verse 34 Jesus explains his joy in seeking to save a sinful soul. He no longer is hungry

physically, for He had found a deeper satisfaction in fulfilling His calling, for in the multitude whom the woman was bringing to Him from the town He saw "the speedy harvest of the seed He had sown."

As Jesus sees the Samaritans coming through the cornfields, He bids His disciples to "lift up their heads." The literal harvest is four months distant, but the spiritual harvest of the souls of these Samaritans is ripe, and will be reaped this very day.

II. The Beginning of the Ministry Proper in Galilee, 43-45

THE title "Saviour of the World" (v. 42) suggests the greater readiness of non-Jewish people to believe; and the greater value of a faith resting on personal experience than of one based on the testimony of others.

The motive of the return to Galilee stated in verse 44 recalls the use of the saying by Jesus at Nazareth (Matt. 13: 57): He went into the region of Galilee, but not, as might have been expected, to that part of it called, 'His own country,' Nazareth (Mark 6:4, Luke 4:24). Proud, perhaps, of their countryman's wonderful works at Jerusalem, and possibly won by this circumstance to regard His claims as at least worthy of investigation, He is warmly welcomed in Galilee.

III. The Healing of the Nobleman's Son, 46-51

THE incident of the healing of the nobleman's son has many points of affinity with the healing of the centurion's servant (Luke 7:1-10). The miracles are both effected at a distance, and the faith of the nobleman corresponds to the faith of the centurion. The nobleman, a king's officer, of the court of Herod, who had probably heard of the sign of Cana of Galilee, travels all the way from Capernaum, a distance of about 20 miles, and begs Jesus to come down to Capernaum and heal his son (v. 47). But Jesus rebukes the faith that merely rests on signs and wonders (v. 48). The official merely repeats his plea for the boy's life, for he believes that the presence of Christ can heal the child (v. 49).

Jesus will not reject even the little faith that he had, so He bids him go his way, assuring him: "thy son lives" (v. 50).

The official accepts these words, and returns home, finding that his son has recovered, the recovery being at the very moment that Jesus had spoken, "thy son lives" (v. 53). The sequel to this narrative is expressed thus: "and he believed, and his whole house" (v. 53).

This is, indeed, Jesus Christ, the Son of God. ■

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Attendance Report

January 8

Church	Sunday School	Training Union	Additions
Berryville			
First	187	73	1
Freeman Height	161	97	
Camden, First	560	253	
Crossett, Mt. Olive No. 2	263	116	
El Dorado, Parkview	273	100	
Fountain Hill, First	64	24	
Ft. Smith			
Grand Avenue	748	323	2
Kelley Height	183	82	1
Hot Springs, Park Place	514	179	4
Huntsville, First	154	72	
Jacksonville, First	628	239	9
Levy	604	264	
Little Rock			
Forest Highlands	178	66	1
Second	861	273	7
Magnolia, Central	797	323	
McGehee, First	542	223	
North Little Rock			
Baring Cross	839	280	4
Highway	243	129	2
Springdale, First	644	203	5
Van Buren, First	414	179	4
Waldron, First	293	108	
Wattensaw	44	43	
West Memphis, Calvary	266	153	1

A Smile or Two

America, the Land of Plenty!

WHERE else can you walk out of your mortgaged home, step into a time-payment car and drive down a bonded highway on credit-gas to charge something at your favorite store!

Outside Man

MOSE: "Does you' wife take in washin'?"

RASTUS: "Ah shud say not. Ah takes it in an' Ah takes it out. All she does is stay home an' wash it."

Salesmanship

"WHY should a great strong man like you be found begging?"

"It is the only profession I know in which a gentleman can address a beautiful woman without an introduction."

Must Be a Way

A FARMER was losing his temper trying to drive two mules into a field, when the parson came by.

"You are just the man I want to see," said the farmer. "Tell me, how did Noah get these into the ark?"

Something in Common

THE teacher was taking the class in botany.

"Now boys," she said, "do any of you know if there is any relation between plants and animals?"

Tommy James rose.

"Yes, ma'am," he said, "I know of one case."

"Tell the class," said the teacher.

"Well, the dog and the tree both have a bark."

His Ears O. K.

A POLICE car stopped a motorist and informed the driver that his wife

had fallen out of the car a mile back. "Thank heaven!" exclaimed the motorist. "I thought I'd turned deaf."

Cause For Thanks

MASTER — "Now, can any of you boys remember what it was I told you that kept us from falling off the earth?"

BRIGHT LAD — "Please, sir, gratitude."

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Bible in Japan

TOKYO (EP)—Once again the Bible turned up at year's end in Japan as the nation's top non-fiction best-seller in 1960. Total sales: 1,886,909 volumes.

This total is second only to Bible distribution in the United States, which last year recorded annual sales of more than 10,000,000 volumes.

The Japan Bible Society states that since the end of World War II, a total of 27,074,553 Scripture volumes have been sold. Only 18,000 copies were sold in the entire period from 1876 to 1944.

Catholic Protestant Meet

BOGOTA, Colombia (EP) — Some 9,000 persons attended lectures given at Gali recently by Catholic priests and Protestant ministers. It was reportedly the first public meeting held in the nation's history to encourage understanding between Christians, according to a report from KIPA, international Catholic press agency in Fribourg, Switzerland.

Following the public meeting, the priests and pastors met for a "round table conference" to discuss the problems which are obstacles to this understanding. Further meetings of similar character are being planned.

Score Missionaries

Pyongyang, Korea (EP) — Red radio broadcasts here have unleashed a verbal attack on Protestant and Roman Catholic missionaries in South Korea. It charged that all of them "irrespective of their denomination, are working hand in hand with American imperialism."

"These missionaries," the Communists stated, "are spreading Christianity in Asia with the Bible in one hand and a bayonet in the other. They are the mainstay of U. S. imperialism in Asia."

Common Format

WINNIPEG, Manitoba (EP) — A printer here has announced that five Canadian Lutheran Church periodicals are planning a common format with each magazine publishing an identical three-page news section as a monthly insert. This news section would take the place of the present *New Horizons*, quarterly of the Canadian Lutheran Council.

Missionary Statistics

AT present there are 42,250 Protestant missionaries sent out to lands other than their own—27,219 or 64.4 per cent from North America.

These and other statistics for 1960 were given in the Nov. 23, 1960, *Occasional Bulletin* of the Missionary Research Library, New York City. The *Bulletin* also reports that the North American foreign missionary force has increased 81 per cent during the past 10 years; 8.6 per cent since 1958.

The number of overseas missionary agencies listed in 1960 was 421, or 72 more than in 1958. This striking increase is due to two main reasons: the discovery of new missionary societies not previously included, and the larger number of societies which responded in the 1960 survey. (EP)

Graham Busy in Florida

CLEARWATER, Fla. (EP)—From mid-January through March, the Billy Graham evangelistic team will be active throughout the state of Florida.

The crusade effort began Jan. 14, 15 with rallies in Jacksonville's Coliseum and concludes in the New Miami Beach Auditorium March 5-26.

Between these times, the Graham team will conduct week-end rallies in Orlando, Jan. 21, 22; Clearwater, Jan. 28; St. Petersburg, Jan. 29; Bradenton-Sarasota, Feb. 4; Tampa, Feb. 5; Tallahassee, Feb. 11; Gainesville, Feb. 12; and the University of Miami, Feb. 27.

Other associates of Dr. Graham will be active in other meetings, meanwhile throughout the state.

'Bible Anniversary'

NEW YORK (EP)—The editor and publisher of *This Week*, writing in the Christmas issue of this weekly newspaper supplement, has urged President-elect John F. Kennedy to proclaim 1961 as "Bible Anniversary Year."

"Such a proclamation," wrote William I. Nichols, "would invite the churches of every denomination as well as all agencies of communications to cooperate in making the year 1961 a time when old truths are rekindled in our hearts."

Publisher Nichols pointed out that such an observance in 1961 would be particularly appropriate since the year marks the anniversaries of a number of Bible editions: the 350th anniversary of the King James Version; the 80th of the Revised Edition of the New Testament; and the 60th of the American Standard Edition of the Revised Version.

In addition, Mr. Nichols observed that 1960 marked the 350th anniversary of the Douay (Catholic) translation of the whole Bible. ■

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