Mission Gifts Up

GIVING through the Cooperative Program in Arkansas for the year of 1960 was just a little over one-half of one percent above that of the preceding year.

On the other hand, designated giving within our state for 1960 was a little above nine percent over that of 1959. Most of the increase in designated giving was in the area of the three mission offerings promoted by the Woman's Missionary Union.

Perhaps there are many things which enter into the increase in mission giving. The difficulty we find in personalizing major factors for this increase in designations is woefully inadequate. Physical hunger failed, and spiritual bankruptcy characterize many parts of the world in which we live.

Out of every dollar received into the treasury of the churches in our state, 88 cents are spent locally. Twelve cents are left to proclaim the gospel to the ends of the earth. Will this kind of sharing win the world to Christ?

Almost one hundred of our churches failed, however, to have any part in world missions through the Cooperative Program during 1960. This, to me, is understandable tragedy. We could wish that our pastors, missionaries, and the few that must be in every church who hold missions dear in their hearts, might make a special effort this year to see that every one of our churches might have a part in missions beyond their borders during 1961. It would be well to urge these churches to take an offering for the Cooperative Program at least every fifth Sunday. We yearn for all our churches, however small, to be really "laborers together with God."—S. A. Whitlow, Executive Secretary

IN THE annual meeting of the Conference of State Directors of Race Relations, held in Memphis, Tenn., recently, Clyde Hart, of Arkansas, was elected president, succeeding Dr. W. P. Davis of Mississippi.

State Directors attending the conference were: Front row, l. to r., Dr. D. V. Cason, Georgia; Dr. W. P. Davis, Mississippi; Clyde Hart, Arkansas; Dr. Collins Cunningham, Alabama.

Second Row: Dr. W. R. Grigg, North Carolina; Dr. Guy Bellamy, Oklahoma City; Dr. Courts Redford, Executive Secretary, Home Missions Board.

Third Row: Rev. C. A. Roberts, Oklahoma; Dr. Loren Belt, Missouri; Dr. Victor Glass, Atlanta, Ga.; and Rev. Tom Pheiffer, Louisiana.

Stewardship Reports

SOME CHURCHES are now in their campaigns to emphasize Stewardship. We hope that each church will send a report to us.

We realize that making reports takes some time and that it may seem useless to the one whose job it is to prepare and mail a report, but when the reports from all the churches are known, they serve as helps and guides for other churches.

If your church used the Forward Program or parts of it in promoting the budget, please fill out a report and mail it to Ralph Douglas, 401 West Capitol Avenue, Little Rock, Arkansas.

Stewardship and Enrollment

We all know that Baptists have designated 1961 as a year of Stewardship and Enrollment. Perhaps this is one of the greatest opportunities Southern Baptists have faced. Here is a time when not only money is discussed but the total Christian life.

The potential is challenging. Only a small percent of our people tithe. Great numbers of Baptists cannot be counted on for real Kingdom service. Thousands of our church members no longer attend any church services and some attend only on special occasions. What an opportunity to help in these areas!

Now, with the help of new Stewardship books for study courses and with a whole year ahead of us, every church should make definite plans and set some definite goals for this Stewardship emphasis.

Here are some suggestions on Stewardship goals:

1. Challenge the young people to make commitments to church-related vocations.
2. Persuade Baptists to join the church by letter.
3. Get the church members to make a financial commitment to the church.
4. Help the church to adopt a worthwhile financial budget.
5. Use the Forward Program of Church Finance to help enlist tithers and pledgers.
6. Conduct a Stewardship study course.
7. Increase the church gifts through the Cooperative Program at least two per cent.

Yes, this can be a big year. Big in effort. Big in dedication to a bad task and big in results.—Ralph Douglas, Associate Executive Secretary

ARKANSAS BAPTIST
The Cover

Washington’s Prayer

With the eyes and hearts of so many of the people of the world turned upon Washington as President Kennedy and a new administration shoulder the tremendous responsibilities of our government, untold prayers are going up to God for protection and guidance.

Perhaps this would be a good time for us to pray the prayer of George Washington, which he prayed as our first President:

“Almighty God, we make our earnest prayer that Thou wilt keep the United States in thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

“Grant our supplications, we beseech Thee, through Jesus Christ our Lord. Amen.”

January 26, 1961

Veteran Member of ABN Staff Promoted to Associate Editor

By the Editor

It is a happy privilege to announce to our readers the elevation of Mrs. Juanene Stokes from the position of Circulation Manager to that of Associate Editor of Arkansas Baptist Newsmagazine, effective immediately. The promotion was voted Monday by the Operating Committee of the Executive Board of the State Convention on the recommendation of the editor and Dr. S. A. Whitlow, executive secretary of the Convention.

Mrs. Stokes has been with the paper 16 years, since January, 1945, when she became receptionist and mailing clerk, under the administration of Editor Cyril E. Bryant, who edited the paper from 1943 to 1947. She has served continually since that time, serving with the two other editors of the period, Rev. B. H. Duncan (1947-57) and the present editor, Erwin L. McDonald, who became editor in 1957.

Early in her tenure she became bookkeeper for the paper, and, a little later, circulation manager. She has seen the circulation grow from 21,000 in January 1945, to 55,600 today, and is doubtless due more credit for this remarkable growth than any other one person.

At 35, Mrs. Stokes shares with one other Baptist headquarters employee the distinction of the longest period of service of any now employed in the Baptist Building.

The new title is not so much an indication of new duties as it is a belated recognition of services Mrs. Stokes has rendered across the years, for she has long been the editor’s right arm, devoting herself primarily to the paper’s business affairs and circulation.

Mrs. Stokes has seen the number of churches in the Arkansas Baptist State Convention grow from 887 in 1945 to 1,163 today, and the number of churches sending the Baptist paper to all their families has increased during that period from 296 to 635. During her tenure the paper’s income has grown from less than $35,000 to more than $117,000 per year, and its cash assets have increased from less than $10,000 to more than $40,000. The paper was expanded last year from 16 pages weekly to 24 pages.

A native of Austin, Ark., Mrs. Stokes received her education in the public schools of Arkansas and was graduated from North Little Rock High School in 1943. She is married to E. F. (George) Stokes, a member of the North Little Rock Fire Department, and she and her husband are members of the Baring Cross Church, North Little Rock.
O One of the earliest of man’s recorded questions, “Am I my brother’s keeper?”, with its related query, “Who is my neighbor?” reverberate across the skies of man’s habitation today with a crescendo that drowns out the din of atomic blasts. How much territory, how much time did the Lord cover when he said: “Love one another”? Can we be disciples of Christ and restrict our love to ourselves? To our own families? To our own churches and denominations? To our own clubs and societies? To those of our own neighborhoods? To our own political parties? To our own nationalities? To our own races?

Can we cover all of these with our Christian affection and go on building impenetrable walls that shut out of our compassion others—others made to be in the image of God? Others for whom Christ died?

What does it mean to love our neighbors? Does it mean to love them reservedly? Does it have any practical application that reaches down to capital-labor relations? Does it concern itself with salaries and wages paid, with working conditions? Does it have any bearing upon the quantity and quality of labor a workman expends for his day’s pay?

Does the love Christ commands of Christians have anything to do with race relations? With how we feel about people whose skins and whose languages and backgrounds may be quite different from our own?

Does the love we are to have as followers of Christ have anything to do with attitudes of our hearts toward our fellow men, whether in our judgment they are wise or foolish, rich or poor, good or bad?

Does the love of Christ in our hearts make any difference in the way we treat people, whoever they are and wherever they are, whether in the face-to-face relationships of living together in the home, or working together, doing business together, or just living in the same world?

Selfishness and self-centeredness, the very base of man’s inhumanity to his fellow man, are narrow in their concepts and in their outlooks, but they are almost limitless in the scope of their influence for strife in our civilization. Here is the cancer that eats away at the vitals of our society today. And many of the remedies that are being hawked as sure-cures are pure and simple nostrums.

THERE is but one remedy that can kill this cancer and give man the health and vitality to love God with all his heart, with all his soul, with all his mind, and with all his strength, and to love his neighbors (all men everywhere) as himself. That is the regenerating love of Christ in the heart. But many who say they have the remedy still have all of the outward symptoms of fatal affliction.

Christ can be the Great Physician only to those who open their hearts to the healing balm of his redeeming love.—Erwin L. McDonald

The Catholics are copying from the Baptists! Pastor John P. Weigand, of St. Joseph’s [Roman Catholic] Church, in West New York, N. J., has announced there will be no more carnivals, bazaars or raffles to secure funds for his church’s needs. Instead, the church members will be asked to tithe—to contribute 10% of their income to the church. And, again the Catholics are being Baptistic, for, Priest Weigand says, the church members are being asked and not told to tithe.

But our Baptist influence still has some distance to travel in getting Mr. Weigand and his church all the way back to the Bible plan of church financing. They have let it be known they will continue with their bingo games!

Paraphrasing what the Apostle Paul said in wishing that all people might be as himself (free in Christ) “except for these bonds” (of his Roman imprisonment), we Southern Baptists can say that we wish all church people, including Catholics, would emulate us in our stand on Bible stewardship, except in our failure to live up to what we say we believe! According to Ralph Douglas, Baptists of Arkansas are giving their churches the equivalent of a third of their tithes! What are we doing with the remainder of the Lord’s money? Surely we would not be spending it on ourselves! Or would we?

Page Four

New highway bridges are more in line with our radio-in-every-car age than the old bridges. On the old bridges, your radio would do nothing but pop and sputter the most of the way across, for the bridge was not grounded. And radios do not function properly without being grounded.

Most of the bridges built in recent years, being solid concrete from shore to shore, give your car and its radio a “ground” all the way across. This will be a wonderful improvement over the old bridges if the radio stations ever run out of rock-n-roll and hillbilly stuff and start broadcasting something worth listening to.

But more than radios need to be grounded. The other day somebody said of a lady of great talent and originality that she is sure to have a wonderful career if she can just learn how to keep at least one foot on the ground. We need to be grounded to the extent that we are always in touch with the reality of every-day life.

Many a dreamer never arrives at his destination because he never realizes that he must have a point of departure. A young man may aspire to be a great surgeon or a famous physician. But unless he sees a connection between his dream and his daily assignments in school and college to the extent that he disciplines himself and buckles down to acquire the necessary education, he will never arrive.

Does a young woman long to see her name in the lights of the marquee of Carnegie Hall as a noted vocalist? Then she must not only have talent and aspiration, she must be able to shackle herself with a torturing, life-long routine of study and practice, study and practice, day in and day out, week after week, month after month, year after year. She must be thoroughly grounded in her field.

Above all, we need to be grounded in our faith. The bane of modern existence is that so many never know God and truth and never have any real convictions. Having eyes to see, we do not see. We have ears, but we do not hear.

We need to pray the prayer of the great Apostle Paul: that we may be “rooted and grounded in love” that we “may be able to comprehend with all saints [Christians] what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge” that we “might be filled with all the fullness of God” (Eph. 3:17-19).

Erwin L. McDonald

Arkansas Baptist
**Letters to the Editor**

**THE PEOPLE SPEAK**

**Life Pattern**

SOMETIME ago I found the following statement in some book or paper and have decided to adopt it: "Use the 23rd Psalm as a pattern for thinking: The Lord's Prayer, as a pattern for praying; and the 51st Psalm as a pattern for confessing my sins; Philippians 4:13 as a daily motto, "I can do all things through Christ which strengtheneth me."

And when I feel that I have found a problem too big for all these I shall remember the Lord has said "As the day, so shall thy strength be."

If the above is used daily it will eliminate that down-dragging fear that whips us so many times.

Happy and prosperous New Year for all peoples everywhere. — S. C. Swinney, Sr., Jonesboro.

**Fair Practices**

THE communication from Jack Odom [Our issue of Jan. 12] in a recent issue of your paper, quite misrepresents the position which the Fair Campaign Practices Committee took on the subject of tax exemption.

"We never objected to the expression of an opinion of any individual about candidates, whether he was a minister or not; neither did we object to any activity by any organization on issues involving moral or ethical questions.

"We simply pointed out that for an exempt organization to issue a statement on behalf of a candidate is specifically forbidden by the Federal statutes. The samples given by your correspondent are all on issues. There is some doubt whether a Catholic Bishop may speak for or against a candidate since he is in himself a corporation sole. Of course this does not apply to any Protestant pastor or Bishop. — Charles F. Taff, Chairman, Fair Campaign Practices Committee, Inc., 908 First National Bank Bldg., Cincinnati 2, Ohio"

REPLY: Thank you, Mr. Taff, for this clarification of the work of your important committee. — ELM

**Authorship Discovery**

IN THE current issue [issue of Jan. 12] of the Arkansas Baptist Newsmagazine I took special note of your article, "Personally Speaking." The beginning words were familiar first to my wife. She, having called my attention to the article, informed me of this familiarity. The enclosed item is one given to me sometime ago by my wife's grandmother, Mrs. Ray Hunter, of Camden.

As you will notice, her father, Mr. M. M. Smith, is the supposed author of these words. Whether or not he was quoting another, I do not know. The letter does not appear to have been quoted, thus one might conclude that the words and thoughts were penned by this deceased Christian gentleman. At least when I have used it I have given Mr. Smith complete credit for the thoughts, since I've never seen them elsewhere.

"We enjoy your personalized notes each time we receive the paper and also the accumulated numbers. I agree with your implied intent that alcohol is indeed a potential threat to the basic structure of our country. It is a threat because the kind of people who will rely on alcohol are not fit people for accepting responsibility in a free society.

"What can be done? Safety experts advise us to put the label "poison" on bottles bearing noxious liquids in our medicine cabinets. Beer might be labeled a poison, because its use does have a devastating effect.

"In combating the beer industry through counter advertisement, perhaps it might be well to adopt slogans which it might give a realistic twist. A series of brochures could be prepared which shows the slogan "beer belongs," and with it show children destitute of clothes and food, or show a person in a mental hospital, or show a man on skid row, or show a gory accident, or show a child maimed from birth, or any one of a dozen scenes which might be directly or indirectly attributed to alcohol.

"The strategy is to take their terminology, but to show it in its true light, and to beat them at their own game. — G. Ray Worley, P. O. Box 22777, Fort Worth, Tex."

**Correction**

Rev. Dennis M. Dodson, whose sermon was featured in our issue of Jan. 12, is pastor of the Toltec Church, Route 2, Scott, instead of the church at Coy, as we had indicated. The pastor of the church at Coy is Rev. Al G. Escott. — Editor.
It Is An Old Question

"It is lovely to let in the light, but how shall we keep out the dark?" said a five-year-old London youngster when the blackout curtains were taken down after Germany's defeat.

That is a question that has been asked by millions of men and women, all through the ages. They, too, have wanted to know how to keep the darkness out of their lives.

The important truth to remember is that it is light alone that has substance. A little light can overcome darkness, but no amount of darkness can overcome light.

What is true of light and darkness is also true of love and hate, or unselfishness and selfishness, of industry and laziness.

To keep the darkness out, just keep the light burning.

—The Curtis Courier

For the Long Run

Patriotism

PATRIOTISM isn't just marching behind a band, and puffing out your chest.

Patriotism isn't a flash of fireworks one day of the year, and then submerging your emotions the rest of the year.

Patriotism isn't found in the whooping of the crowd, or maudlin flag-waving, or surface sentiment-alism.

Patriotism is the sum of the three cardinal virtues: Faith, Hope, and Charity. Faith in the principles of our government, Hope in the future of democracy, Charity toward all and malice toward none.

Patriotism is that spirit that makes us want to be of real help to our neighbors when they are in distress, or meet with reverses, to extend our sympathy in times of stress.

Patriotism is the emotion that makes a lump rise in our throat when some intrepid spirit strives to achieve something no human being ever accomplished before.

Patriotism is to be unashamed at the moisture that comes welling up in our tearducts with the passing of some great and noble soul, who unselfishly devoted his life to the cause of mankind, or to the service of our Nation.

Patriotism is loving one's country, respecting its traditions, and honoring its people, high or low, rich or poor.

Patriotism is standing firm and unselfish for the right, for the common good, for the peace and well-being of all, sacrificing self, if need be, and unafraid of all opposition.

—Friendly Chat

Church Chuckles by CARTWRIGHT

"Please, Gerald, not the church service! I look a fright!"

Television brings many famous religious personages into our living rooms. Their spiritual inspiration is a valuable adjunct to that which we gain from regular church attendance. If our love of ease, however, should ever tempt us to substitute 'TV church attendance' for the real thing, we would find our personal fellowship with God had become a hollow and meaningless thing.
Controversy is not necessarily bad. Controversy for the sake of controversy is wrong. Arguments for arguments' sake lead to bickering and misunderstanding.

It seems that many people look upon all controversy as something to be shunned. But controversy because of principle is inevitable. Somewhere, sometime, error and truth conflict, and whenever they do there's controversy. Two different concepts cannot be resolved easily.

Baptists have never been afraid of controversy. John Bunyan protested the evils of the State Church in England when it was not popular. Roger Williams argued for soul liberty in Massachusetts because it was denied its citizens. Obadiah Holmes resisted forced baptism. Isaac Backus made a pest of himself in the eyes of many because he argued the rights of Baptists. This was controversy, but these leaders could not ignore such injustices.

Neither should Baptists be afraid of controversy. But from letters I received and articles read preceding the presidential election last fall, apparently many Baptists do not want controversy — over any point at any time.

However, conformity for the sake of conformity does not necessarily mean peace. It may only indicate lack of character, thought, ideals, or cowardice.

Controversy, if it must come, should be based on principles. The principles we adopt should be based on something definite — something in which all may find common acceptance. We have made this the Bible. True, we cannot help being subjective when we approach it. We have personal views of its teachings, but as long as it is objectively every man's, at least we can test our personal views by its teachings.

Webster's dictionary defines controversy as “discussion, dispute, debate; sometimes, a quarrel.” It is in the last sense that we usually think of the term. And discussion sometimes leads to anger, strife, and disagreements. But discussion need not be contentious.

Any rule, good or bad, if broken, may lead to controversy. Shall we permit evil to rule simply because we do not want debate? Do we think good will win without discussion? Can we afford to sit idly by and let error sweep away hard-earned victories and blessings because we do not want to appear disagreeable? Will we refuse to introduce and teach what is set out in the scriptures because someone will accuse us of being controversialists?

We believe that the Bible plainly teaches immersion of believers only; the world is a mission field; the church is made up of saved people and that individual members are to be missionaries; Christians are the sons of God and are to act like him. They have him as an example of holiness. Every man should be respected as a man made in the image of God. Hatred and strife should have no part in the Christian's life. Lying, stealing, drunkenness, prostitution, licentiousness are to be abhorred.

The Lord's Supper and church membership are not mystical rites performing saving functions but are expressions of remembrance and service. Each saved person is a priest in the New Testament sense — has the right to approach God without dependence upon anyone else.

These and many more truths are set forth in the Bible, but they are controversial. Not all people believe them, but not all who claim to be Christians. Bloodshed and suffering have followed their teachings; but where men have dared live by them, blessings have come. Shall we stop proclaiming them because they are controversial?

We hear the expression, “Let's just preach Jesus.” All right, but that's controversial. For Jesus was the most controversial figure that ever lived. He is often pictured as meek and mild, and that is well, if one uses the words in their original sense — humble and temperate.

But if one thinks that Jesus accepted everything as it was, never crossed anyone, never thought nor taught differently than the religious teachers of his day, never protested conditions nor took issue, then it is time for that person to re-study the life of Jesus.

He met opposition on every side. They called him a devil. He disturbed the status quo. He was asked to leave certain localities. Why all this? Because he was a controversialist.

Further, he evidenced this by overthrowing the money-changers' tables in the Temple and driving out the birds and animals used for sacrifice. Think of disturbing worship in such manner! Why didn't he leave things alone?

Too, his expressions bear him out. "I am come to send fire upon the earth" (Lk. 12:49). "In this world ye shall have tribulation" (John 16:33). "If the world hates you, ye know that it hated me before it hated you" (John 15:18). Many similar statements could be added.

Jesus was controversial because of the issues at stake. Again and again, mankind faces these same issues. Whenever it does there is only one alternative: Meet them.

Admittedly, there's been a lot of controversy over minor details. We've had enough of this. We'd like to disagree without being disagreeable. But, be that as it may, when we bring God's truth face to face with error, we ought never to retreat. And we ought not to let the cries of those who do not understand, nor sympathize, scare us from our duty. (Editor's Note: Amen! Preach on, Brother! —ELM)
Arkansas All Over

Nan Spears
In Recital

NAN SPEARS, senior piano student at Ouachita College, will present a piano recital at 8 p.m., tonight (Jan. 26), in Mitchell Hall. The program will consist of works from Bach, Mozart, Chopin, Bartok, and Mompou.

The daughter of Mrs. Helen Spears of Pine Bluff, Miss Spears was first vice president of the Ouachita student body last year. She is presently a member of the EEE social club and is listed in Who's Who in American Universities and Colleges this year. She is a piano student of Bill Trantham.

SENDING the mailing list of the Pleasant Valley Church to receive the Arkansas Baptist Newsmagazine on free trial for a month, Mrs. E. E. Shearin, Sidon, writes:

"I am 82 years old and my husband 89. We still read the paper and think it gets more wonderful all the time. I am still teaching in the Sunday School where I have taught every year since 1901. We celebrated our 64th wedding anniversary Jan. 19."

MISSIONARY M. T. McGregor, of Hope Association, Texarkana, writes: "Well, we kept hoping things would get better and they finally did. The new year, 1961, comes out right even when it is upside down."

Missionaries At Home

MISS Ona Belle Cox, Southern Baptist missionary now on furlough from Equatorial Brazil, has moved from Piggott, Ark., to Redford, Mo. She is a native of Redford.

Miss Martha Hairston, Southern Baptist missionary now on furlough from North Brazil, has moved from Ft. Worth, Tex., to Warren, Ark., where her address is Rte. 2, Box 516. She is a native of Warren.

A CHURCH Leadership Conference will be held Jan. 30-Feb. 3 at First Church, Jonesboro. Program leaders are Miss Nancy Cooper, W.M.U. secretary treasurer, State Convention; Rev. T. L. Harris, North Little Rock; Dr. C. Z. Holland, Jonesboro; Rev. H. L. MacClanahan, Associational Missionary, Black River Association, Kennett, Mo.; Russell Oldham, educational director, Immanuel Church, Little Rock; and A. C. Wimpee, associate secretary of Brotherhood for Texas.


"ABERNATHY Day," will be observed in First Church, Hot Springs, Jan. 29, in honor of Dr. and Mrs. John A. Abernathy, who are retiring as foreign missionaries, Rev. James H. Fairchild, First Church pastor, announced.

Riffeys Visit State
On Leave from Brazil

DR. JOHN Riffeys, a native of Wheatley and pastor of First Church, Brinkley, in the '30's, and Mrs. Riffeys, are home from Brazil on leave and have been visiting in Wheatley and Brinkley.

They are making their headquarters in Ft. Smith where Mrs. Riffeys, for whom the "Prudence Riffeys W.M.U." of First Church, Brinkley, is named, spoke at the Associational W.M.U. Rally at Grand Ave. Church Jan. 19. Both Dr. and Mrs. Riffeys were guests Jan. 18 at the W.M.U. Rally at First Church, Mulberry.

ONE year pins and diplomas for a year's perfect attendance in Sunday School have been awarded to seven members of Bayou Mason Church, Lake Village. The awards were made to Mr. and Mrs. Oliver Durham and daughters Janice, 5, and Carolyn, 26 months; Mrs. Roy Broach and daughter, Jane, and Raymond Anderson.

OFFICERS of the state group from Arkansas at Southern Theological Seminary, Louisville, Ky., are left to right: Dr. Joseph A. Callaway, faculty sponsor; Fred L. Knickerbacker, secretary-treasurer, North Little Rock; C. Earl Leitfinger, president, Fort Smith; Darrell W. Overstreet, vice president, Fort Smith; and Dr. Wayne E. Ward, faculty member from Arkansas.
First Church Officers

First Church, Fayetteville, ordained Gerald Jones, Marshall Heck and Raymond Kitchens as deacons Jan. 15. The pastor, Dr. Andrew M. Hall, gave the ordination message. Dr. Alexander Best, associational missionary, gave the charge, and Marvin Murphy, newly-elected chairman of deacons for 1961, led the ordination prayer. A group of the deacons provided special music.

Other church officers for 1961 are George Tharel, vice chairman of deacons and Billy Bryan, secretary; Ray Adams, Finance Committee chairman and Bill Dalton, vice chairman.

First Church, Crossett, was host Jan. 20 and 21 to the Southeast District Royal Ambassadors Congress. The visiting boys were guests in church homes during the meeting. Laston Rose is District Royal Ambassador leader. Claude Spanhour is chairman of the local RA Committee.

Officers for 1961 have been chosen by the deacons of First Church. Hugh Williams will serve as chairman, Robert Malloy as vice chairman and T. A. Denton as secretary. The pastor is Rev. B. G. Hickem.

Rev. William B. Gossett resigned, effective Jan. 22, as pastor of Joiner Church, where he served for three years and one month. He has accepted a call from First Church, Braggadocio, Mo.

Deaths

Dr. William F. Rogers, 79, a Presbyterian minister in Arkansas more than 50 years, died Jan. 17 at Warren. He had lived there since 1952.

He was pastor emeritus of First Presbyterian Church, Warren, having served as minister from 1915 to 1981.

A native of Pottsville (Pope County), he was graduated from Ouachita College, Arkadelphia, in 1907. He was coach and fullback on the college's first football team and was an outstanding pitcher on the baseball team.

He was a past president and charter member of the Warren Rotary Club and received the honorary doctor of divinity degree from Arkansas College.

Survivors include his wife; three sons, William F. Rogers, Falls Church, Va., James M. Rogers, Warren and Dr. Henry Rogers, Menlo; two brothers, Henry Rogers, Earle and Dr. Kirk Rogers, Houston, Tex., and a sister, Mrs. Russell Badgett, Grand Rivers, Ky.

Tiger On The Go—
Symbolic of the changing face of the Ouachita Baptist College campus, the steel Tiger has been moved to its third location at the west end of the new A. U. Williams Field and can be viewed by passersby on Hwy. 67. The new sign was donated by the Sigma Alpha Sigma social club, which has eight members in the 1960 grid squad. The Tiger was donated by the class of 1946 and was placed originally at the end of Sixth Street, but was moved after a few months to the former site of A. U. Williams Field.

Christmas Services

A 'Family Affair'

Rev. George Lonsbury, pastor of Calvary Southern Church, near Van Buren, had the privilege of preaching to his family on Christmas day. A total of 26 sons, daughters, in-laws, and grandchildren were present. Dell Green, Sunday School superintendent, had 17 of his family present in the same service.

Rodeo clown and bullfighter Ken Boon was the featured speaker at evening services Jan. 15 at Immanuel Church, Little Rock. Boon, a Ft. Smith resident, has traveled thousands of miles giving testimony, since his conversion a few years ago. He also spoke to the Intermediates and Young People after the service. Rev. W. O. Vaught, Jr. is pastor.

First Church, Stuttgart, reports undesignated offerings during 1960 of $88,279.96 and designated receipts of $2,810.18, for a year-end total of $91,090.14. This compares with receipts and expenditures in 1959 totaling $83,827.21. The 1961 budget calls for $99,000. Rev. D. B. Bledsoe is pastor.

A series of three services called The Mid-Week Hour of Decision was begun Jan. 25 at First Church, Springdale. The first service was held simultaneously with Springdale High School's Career Day. On Feb. 1 the program will feature Jamie Jones, director of Baptist Student Union, University of Arkansas. The series will close Feb. 8 with an address by First Church's pastor, Rev. Burton A. Miley, on the subject "God Magnified in a Vocation."

First Church, Clarksville, paid the last of $53,000 in bonds on Jan. 4. The calling of these bonds clears the church plant, valued at nearly $190,000, of all indebtedness. The final payment was nearly two years early of the due date. Oscar Hobbs is treasurer and Rev. P. C. Church, pastor.
Nursery Building Planned
PIKE Avenue Church, North Little Rock, has adopted a $46,234 budget for 1961, including $10,000 toward a new Nursery Building. The first contribution, establishing the Nursery Building fund, was made Jan. 1 when a contribution to Corder Bible Class in memory of the late Deacon B. O. Taylor, given by his family, was turned over to the fund. Rev. R. H. Dorris is pastor.

A MINISTER and a deacon were ordained in a service Jan. 8 at Tone Church, Buckner Association: Earnest J. Hicks, pastor of the church, and Clyde E. Bowden, deacon. Ford F. Gauntt, superintendent of missions for the association, served as moderator; Porter Black as clerk. Examining the candidates were Ernest Hogan. The Bible was presented to Pastor Hicks by Henry Boss; Perry Babb led the ordination prayer; and Elton Pennington preached the ordination sermon.

FIRST CHURCH, Lonoke, J. T. Harvill, pastor, is just completing a $9,000 renovation of the basement of the main auditorium to provide new cooking and dining areas and an auditorium and classrooms for the Junior Department. The walls and ceilings have been done over, much of the walls in paneling, new lighting fixtures are being installed, and the floors covered with terrazzo.

SOUTH Side Church, Pine Bluff, has completed the purchase of property at 906 West 23rd Street in that city. The church is also redecorating its auditorium. The pastor is Rev. Ben M. Elrod.

REV. W. B. O'Neal, Jacksonville, retired minister, served as supply pastor at Stanfil Church, Jacksonville, Jan. 8, for the pastor, Rev. Wayne Carter, who was ill.

REV. Daniel Hughes recently resigned as pastor of Lebanon Church, Trinity Association.

FIRST Church, Nashville, Rev. Mike Carozza, pastor, has announced further plans for its revival Feb. 6 - March 5. James Burleson, director of public relations at Ouachita College, and former director of music at South Side Church, Pine Bluff, will be the soloist and music director. Rev. William J. Sewell, pastor of First Church, Searcy, will be the evangelist.

572 Sundays of Perfect Attendance
MRS. Luther Graves, a member of Park Place Church, Hot Springs, has completed 11 years — or 572 Sundays — of perfect attendance in Sunday School.

It all began like this, she says: “Her son, Bruce, now grown and married, and in the armed services, had become a Christian and was attending services at Park Place. For several Sundays he asked his mother, who had been a member since 1932 but not very active, to attend with him. Finally, as Mrs. Graves recounts the story, she began to feel guilty of neglecting her responsibility to “take” rather than “send” her children to Sunday School. There were also three children smaller than Bruce — Margaret, Judy and Wayne.

On the first Sunday of January, 1950, she too went to Sunday School — “taking” the children. She has not missed a Sunday since.

CLIFT Brannon, Longview, Tex., compiler of “The Soul-Winners’ New Testament” will be the evangelist for a revival March 12-19 at First Church, DeQueen. The pastor is Dr. E. Butler Abington.

REV. J. C. Meyers, pastor of First Church, North Little Rock, will make the principal address at the Northeast Arkansas District Brotherhood Convention Jan. 27 at 7:30 p.m., Central Church, Jonesboro.

Dr. Stagg to Teach
DR. FRANK Stagg, professor of New Testament Interpretation and Greek at New Orleans Seminary, will be guest teacher at First Church, El Dorado, during annual January Week of Bible Study Jan. 29-Feb. 2. Dr. Stagg, who will also preach at both services Jan. 29, will teach the Adult departments and a daily class in Baptist Doctrines. Other teachers during the week will be Rev. Rhine McMurry, pastor of East Main Church, and Leel Gibson, First Church minister of music. Dr. W. W. Warmath is pastor.

State Official Dies
SECRETARY of State C. G. Hall, dean of Arkansas’s constitutional officers, died Jan. 14 after a long illness, which had necessitated his missing for the first time the Christmas manger scene lighting ceremony, which he originated many years ago. He was elected secretary of state in 1936, and in the quarter century since then had made the State Capitol grounds one of the state’s show places. Funeral services were conducted Jan. 16 at the Second Presbyterian Church, Little Rock. Mr. Hall’s mother, Mrs. J. R. Hall, is a member of First Church, Little Rock, and his mother-in-law, Mrs. M. B. Johnson is a member of Immanuel Church, Little Rock. Governor Faubus appointed Mrs. Nancy Hall to succeed her husband as secretary of state for the two-year term that began Jan. 9.

TWO new pastors have been called by churches in the Caroline Association. Rev. Marvin Faulkner, formerly of Little Rock, is serving Pleasant Hill Church. Rev. Claude A. Hill, formerly of Stuttgart, is now at Old Austin Church.

REV. Rheubin L. South observed his 10th anniversary as pastor of Park Hill Church, North Little Rock, Jan. 8. The same day the Sunday School attendance was a record-breaking 822.

REV. Johnny Willard has resigned as pastor of Horseshoe Church, in Black River Association. Dr. J. T. Tippit is supplying Grubbs Church in the same association.
B.A. and M.A. degrees from the
ion Board for 46 years.
ary Doctor of Divinity degree.
chairman, has announced. Dr.
ognition and appreciation of her
degree from Southern Seminary.
interest in Christian education:.
Lange Hall, the
Reiff,
the Southern Baptist Foreign Mis­
the . 1961 spring semester, Dr. H. F.
the Baylor
Peacock, R e 1 l i o n
autonomy representative of most
ed agencies and groups within the

SOUTHERN Baptist leaders at White House Conference on Aging
greet A. L. Roberts, associate executive secretary of the Division of
Christian Education, National Council of Churches. Left to right:
Clifton J. Allen, editorial secretary, Sunday School Board; Roberts; Foy
D. Valentine, executive secretary, Christian Life Commission; and T. B.
Maston, professor at Southwestern Seminary.

January 26, 1961
A New Awakening

America Facing Moral Issues

THERE is much to indicate a new awakening of the people of America to the moral issues of our day, Bishop W. Kenneth Pope, of the Methodist Church in Arkansas, said Monday of last week at the annual meeting of the board of the Christian Civic Foundation of Arkansas, Inc., at Winfield Methodist Church in Little Rock.

Much of the pioneer spirit of early American preachers and churchmen, who did not hesitate to put themselves into the fight for the cause of righteousness, is reflected in present-day Christians, Dr. Pope said.

He expressed high appreciation for the Christian Civic Foundation and for its director, William E. Brown. The Foundation's new and scientific approach on the evils of alcoholic beverages is proving far more effective than dry campaigns of the past, he said.

One of the most heartening things about the Foundation is that it is enlisting members of many different churches and denominations to work together in the common cause of civic morality, Dr. Pope declared. "The brewers have been organized and working together to promote their business for a long time," he added.

Dr. Brown, in his annual report, said that 47% of the residents of Arkansas reside in the 48 dry counties of the state. He pointed out that no county, having once voted liquor out, has ever in subsequent elections voted it back in.

Rev. Lee I. Dance, superintendent of missions for Pulaski Baptist Association, was presented to the board as legislative secretary, working with the current session of the State Legislature. Progress was reported on the preparation of several bills to be presented for action of the Legislature.

One of the bills would prohibit the sale of beer and other intoxicants in grocery stores; another would make it unlawful to sell alcoholic beverages in drug stores; one would limit the amount of liquor that can be possessed in dry territory to a fifth of a gallon.

Still another bill proposes an "implied consent law," which would require anyone applying for a driver's license to agree to submit to a chemical blood test when requested to do so by an enforcement officer.

A budget totaling $26,803 was adopted for the coming year, an increase of $3,803 over the budget for last year.

The following have been named as members of the Foundation's board for the coming year. (For officers elected, see page 3 of our issue of Jan. 19.)

Rev. Fred H. Arnold, Pine Bluff; Rev. Dale Barnett, Cotter; Rev. John Bayliss, Fayetteville; Dr. R. E. L. Bearden, Little Rock; Rev. Lester M. Bickford, Little Rock; W. C. Blewster, Magnolia; Dr. Francis A. Buddin, Newport; Rev. Carl Bunch, Bentonville; Rev. W. T. Bynum, Hazen; Rev. J. Ralph Clayton, Little Rock; Rev. Lloyd Conyers, Paragould; Mrs. Nancy Cooper, Little Rock; Rev. Al Butler, Bentonville;

NEWLY-elected officers of the Christian Civic Foundation of Arkansas, Inc., include, left to right: Paul Meers, Dardanelle, president; Rev. Lee I. Dance, Little Rock, vice president who is serving as legislative secretary; Rev. J. Ralph Clayton, Little Rock, treasurer; and Rev. Alfred A. Knox, secretary.

Rev. Joel Cooper, Conway; Dr. Dale Cowling, Little Rock; Rev. H. W. Culbreth, Little Rock; Dr. Cecil R. Culver, Pine Bluff; Rev. Lee Dance, Little Rock; Rev. Earl C. Darden, North Little Rock; Tom Digby, North Little Rock; Mrs. Edgar Dixon, Little Rock; Rev. Edwin Dodgen, Fort Smith; Rev. Edwin B. Dodson, Batesville; Dr. Harold Eggenberger, Fayetteville;

Rev. J. Cammel English, Blytheville; Dr. Roy E. Fawcett, Little Rock; Charles Fite, Fort Smith; Tyndall Fooks, Camden; Rev. A. J. Frank, Jr., Blytheville; Rev. Raymond L. Franks, Conway; Dr. E. D. Galloway, Little Rock; James B. Gannaway, Little Rock; Rev. Delbert L. Garrett, Yellville; Rev. J. Albert Gatlin, North Little Rock; Rev. Worth W. Gibson, North Little Rock; Rev. T. J. Gotcher, North Little Rock; Rev. Amos Greer, Pine Bluff; Dr. Andrew M. Hall, Fayetteville; Rev. G. W. Hardcastle, Little Rock; Mrs. Harvey Harper, Star City;

Rev. Merle J. Harris, Fort Smith; Dr. Fred R. Harrison, Hot Springs; Dr. W. Nell Hart, Camden; Rev. Andy Heskett, DeWitt; Rev. C. B. Hickman, Crossett; Rev. Roy Hilton, Harrison; Rev. Tommie Hinson, Paris; Rev. Don Hoot, Little Rock; Rev. W. Harry Hunt, North Little Rock; Rev. Ben F. Jordan, Jonesboro;
The Truth Test

THE Christian would have difficulty proving all things. Indeed, some try, but prove nothing except that they themselves are obnoxious. But the Christian can more nearly put all things to the test. That is really the sense of I Thess. 5:21: “Test all things.”

Trust is such a dominant emphasis in Christianity that we should not be surprised to find it wedded to naivete. And the child of this union is gullibility.

There is abundant evidence from the Thessalonian letters that the Christians in Thessalonica were afflicted with more than their share of gullibility. Like many moderns, they apparently were quick to believe every lie told against their preacher (Paul). So, by way of defense, he had to argue laboriously in I Thessalonians that he was not vain (2:1), deceptive (2:3), a men-pleaser (2:4), a flat-terer (2:5), covetous (2:4), and atheistic (2:7 ff.).

In like manner does a naive disposition to believe a lie often result in the assassination of somebody’s character. It is hardly excusable to reason that somebody else told the lie and I only believed it. As for that matter, the oily-tongued prevaricator bears a man’s first responsibility for his falsehood. But the gullible mind must bear some responsibility along with the gibb tongue.

A clue to this character of the Thessalonians may be found in Acts 16:11 where a compliment of the Bereans became an oblique criticism of the Thessalonians: “Now these were more noble than those in Thessalonica, in that they received the word with all readiness, examining the scriptures daily, whether these things were so.”

Paul sought to negativize the evils of naivete in Thessalonica by urging that they apply the truth test. Well may we do likewise.

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Professor, New Orleans Seminary

How Agencies Shared 1960 Receipts

NASHVILLE — (BP) — How did Southern Baptists’ agencies share the nearly $29 million received by the Convention last year through the Cooperative Program and designated gifts?

A report by the SBC treasurer here shows that the Foreign Mission Board of the Convention received almost $17 million. The Home Mission Board received $5.6 million and the largest of its six seminaries, Southwestern Seminary, Fort Worth, Tex., got slightly more than $1 million.

No other Convention agency reached seven figures in disbursements. Midwestern Seminary, Kansas City, Mo., came the closest with $963,000.

Others, in order, were: Southern Seminary, Louisville — $764,282; New Orleans Seminary, Louisiana — $757,579; Southwestern Seminary, Wake Forest, N. C. — $666,814; Radio and Television Commission — $606,401; Golden Gate Seminary, Mill Valley, Calif. — $41,267; Annuity Board — $31,421; Baptist Bible College — $210,113, $170,056; African Union Seminary, Nashville — $150,088; Southern Baptist Hospitals (New Orleans and Jacksonville, Fla.) — $751,196; Education Commission — $48,037; Historical Commission — $38,020; Public Affairs Committee — $33,019; Christian Life Commission — $31,506; Southern Baptist Foundation — $31,221; Baptist World Alliance — $387 (The Alliance received $50,000 from the Convention operating budget. The $387 is separate.)

Woman’s Missionary Union, which is not an agency, but an auxiliary of the Convention supported separately by Baptist women, received $200. It did not share in Co-operative Program allocation.
Counselor's Corner

By DR. R. LOFTON HUDSON
(Author of the new book, “Sir, I Have A Problem,” at your Baptist Book Store.)

"Conscience and Fear"

QUESTION: The Lord taught us that we should act as a good neighbor to one in need as He told in the parable of the Good Samaritan. I have always wanted to follow this principle and yet I am torn in two directions. My conscience hurts terribly when we pass a hitch-hiker without even looking; yet because of fear of the hitch-hiker’s unknown motives we go on. Conscience and fear also get hold of me when strangers and bums come to the door for help.

Then, too, I have taught my little girl to be loving and kind to all; yet, as I read the paper I want to run to her and tell her: not to trust anyone; someone she is kind to might hurt her.

Is there something wrong with my spiritual depth that I feel this way? Do I not trust the Lord enough? This war within me makes me very unhappy at times.

ANSWER: Conscience and fear are very closely connected. Apparently someone has taught you that God is a tyrant. He is not; so calm down. Jesus does not want you to serve him out of fear but out of love (John 14:15; I John 4:8).

Of course you cannot trust everyone, but break this news to your little girl gradually. An immature mind cannot face the hard facts of life all at once.

Read Chapter 4, “The Man Upstairs,” in my book Taproots For Tall Souls. It deals with our conscience problems.

Most of all, remember that God expects you to use your brains. (Address all questions to Dr. Hudson, 116 West 47th St., Kansas City 12, Missouri.)

THE CONQUEST OF “INNER” SPACE

Between the fingertips of a man lies a substance that holds the answers to unsolved problems of life and disease. The substance is DNA – deoxyribonucleic acid.

Scientists exploring sub-microscopic worlds now know that nucleic acid transmits the hereditary characteristics of all living things from generation to generation. This has resulted largely from studies showing that naked nucleic acid in viruses will infect susceptible cells.

With such exciting leads, the exploration of “inner” space goes forward. Its goal – the preservation of human life. You support such promising scientific research when you say “Yes” to the New March of Dimes.
Postage Stamp Cards

By Edna Mae Anderson

HAVE you ever heard of postage stamp drawings? The Chinese make lovely ones which are sold in Hong Kong and Singapore. Figures are usually drawn in black ink and the costumes filled in with small bits of used postage stamps.

You, too, can make postage stamp cards. Here is what you need: postal cards or plain white correspondence cards, used postage stamps, paste, pencil, crayons, and scissors.

Draw a figure of a person on the blank side of the card. You can make clowns, fairies, people in foreign costumes, anyone you like. Color the hair, eyes, and mouth. If your figure wears socks, color these with crayon also.

Next, choose stamps of color combinations you like, and cut them into small pieces to fit onto the dress or costume of your drawing. If you wish, make a hat of half a stamp or of several small pieces. Make shoes also.

With crayons draw a background. You can make a balloon coming from the mouth of the figure with a special message such as "Happy Birthday," "Hello," "Get well fast," or "I miss you." Make a set of these cards for a birthday present. Send cards to your friends as thank-you notes or get-well cards.

You can have lots of fun with postal cards and used postage stamps. Just try it.

The older boy stared in amazement and then bowed low.

"Don't you know who that is?" he exclaimed. "That's our king — the king of Denmark!"

It was good King Christian who had given Jacob Riis his first lesson in democracy.

God's Wondrous World

By Thelma G. Carter

IMAGINE how strange and frightening it would be to be standing on a riverbank and suddenly see a part of the river shore line break and start floating away. This happens frequently during the rainy season in the tropics or jungle areas near rivers. Floating islands, known as camalotes, pepper jungle rivers after torrential rains.

Especially are these islands found in the Rio de la Plata and Parana river basins in South America, where the great rivers are very high in flood seasons.

Dense jungle masses of plant growth make up these floating islands. Sliding slowly down the river, uprooting vegetation on their way to the ocean, they look like little worlds of their own with green matted roofs.

Coconut palms, creeping herbs and vines, tall grasses, and bright flowers are found on these islands. Their cargo also consists of wild jungle animals: jaguars, deer, rats, squirrels, snakes, toads, lizards, and many other jungle creatures.

Beautiful tropical birds are oftentimes seen on these floating islands: parrots, macaws, tiny hummingbirds, finches, and others.

Seldom do these birds stay on their floating worlds. As soon as they become alerted to the danger of floating out to sea and destruction, they take flight to the safety of solid ground.

Naturalists and visitors to the beautiful tropics who see these floating islands must often think of the Bible verse: "These (men) see the works of the Lord, and his wonders in the deep." (Psalm 104:24-25)
FOUR BIG TRAINING UNION EVENTS IN 1961

1

EIGHT DISTRICT CONVENTIONS

March 13-17, 6-30-9:00 p.m.

N. W. Dist. Mar. 13 1st, Springdale
S. W. Dist. Mar. 13 1st, Nashville
S. E. Dist. Mar. 14 1st, Monticello
W. C. Dist. Mar. 14 Ozark
Cent. Dist. Mar. 16 1st, Benton
N. C. Dist. Mar. 16 Mtn. View
E. C. Dist. Mar. 17 Forrest City
N. E. Dist. Mar. 17 1st, Paragould

Conferences, Junior Memory-Sword Drill, Intermediate Sword Drill, Speakers' Tournaments, and Church Administration Conferences for Pastors and deacons.

District Training Union President will preside over the conventions. The State Training Union Secretary will attend four conventions and the Associate four conventions.

2

STATE YOUTH CONVENTION

First Church, Little Rock

Friday, April 14, 10 a.m.—9 p.m.

Theme: "Found Faithful Today"

For Intermediates and Young People
Speaker: Rev. Mack Douglas, Pastor, Tower Grove Church, St. Louis

Special Features
1. 100 Intermediates and Young People on program
2. Panel discussion: "Pressures of the Crowd"
3. Age group conferences
4. State sword drill, led by Mrs. Leonard Wedel, Sunday School Board
5. State speakers' tournament, led by Carlton Carter, Sunday School Board
6. Three great messages by Mack Douglas of St. Louis

3

TWO TRAINING UNION ASSEMBLIES AT SILOAM SPRINGS

1st Assembly—July 3-8
(N.W., N.C., W.C., S.W. Districts)

2nd Assembly—July 10-15
(N.E., E.C., S.E., Central Districts)

Speaker both weeks—Dr. Gordon Clinard,
Southwestern Seminary

Morning Devotional Speaker and Adult Teacher:
1st week—Dr. Robert Smith, Pine Bluff
2nd week—Rev. J. T. Elliff, Kansas City

Recreational Leader—Lee Porter, Baton Rouge, Louisiana
Porter has had recreation at Glorieta for several years.

Each assembly begins on Monday night and closes Saturday morning at 10:30 with sack lunches.

4

STATE LEADERSHIP WORKSHOP

First Church, Little Rock

September 26, 1961, 10 a.m.—9 p.m.

Eleven Simultaneous Workshops led by workers from the Sunday School Board and seven Training Union leaders from Texas.

1. Nursery workshop
2. Beginner workshop for exp. workers
3. Beginner workshop for inexp. workers
4. Primary workshop for exp. wkr.s
5. Primary workshop for inexp. wkr.s
6. Jr. workshop for exp. wkr.s
7. Jr. workshop for inexp. wkr.s
8. Inter. workshop for exp. wkr.s
9. Inter. workshop for inexp. wkr.s
10. Y. P. & Adult workshop
11. General Officers workshop

Special Feature: Two messages and four conferences by Mrs. Agnes Pylant, Secretary of Church Recreation Service, Sunday School Board.
Evangelism Primary

PLANS are in the making to secure someone to assume the work as secretary of Evangelism: How soon this will be done, we do not know; but it has been our hope for some time that the cause of evangelism could be magnified and dignified by being set up as a department with a full time director. Evangelism is to be primary. It should not be subjugated to a lesser work. It can hardly be said to be on a par with other departments any more than the Sunday School, Training Union, Brotherhood, Music, etc., is on a par with the Pastor’s ministry in a local church.

It has been a joy to this servant to have a small part in promoting evangelism along with all our mission responsibilities. We realize the work has been rather feeble for when one scatters his efforts over so many fields of endeavor it is impossible to be thorough in any.

Wherever is elected, let us all give him our full support and loyal cooperation. Just electing a secretary of evangelism cannot lift the record of baptisms. He cannot stir an assembly. He cannot be our leaders of tomorrow. I know; but it has been rather feeble for when one scatters his efforts over so many fields of endeavor it is impossible to be thorough in any.

Following the Evangelistic Conference there should be Associational Evangelism Clinics and then church evangelism clinics before the Jubilee Revival. — C. W. Caldwell, Superintendent.

Church Music

New Associational Music Activity

CONTINUALLY, we are searching for new and improved ways of helping our churches to develop and strengthen the music ministry. Thus far in the associations, we have promoted quarterly hymn sings, music conferences and choir demonstrations, graded choir workshops, and schools of music. This next year, a new activity will be conducted by five of our associations. This new activity is the Associational Hymn Festival.

Associational Hymn Festivals are not to be confused with the State Music Festivals. These are entirely different activities with no relationship whatever. Associational Hymn Festivals are sponsored by the associational music committee.

Each choir participating in the Hymn Festival prepares to sing one of the Hymns of the Month for 1961 (of own choosing) in parade of choirs. Junior, Youth, and Adult choirs are allowed to enter the festival. It is permissible to use Youth in the church choir if this is the practice in the home church.

Soloists, duets, trios, quartets, and ensembles may sing one selection of their own choosing during the parade of choirs and small groups. The selection must be selected from some hymnal or collection published by Broadman or Convention Press.

All choirs rehearse and are completely familiar with three assigned hymns. These hymns are made available free to churches desiring to participate in the Associational Hymn Festival.

Although this event is entirely different from the State Music Festivals, there are many mutual benefits: Every soloist, duet, trio, quartet, ensemble and choir has the opportunity to sing before a competent adjudicator who makes constructive criticism; inspiration from hearing other groups with similar problems; inspiration from singing in massed chorus; new appreciation for Christian hymnody; blessings of singing under outstanding director; joy and fellowship in worship with Christians from other churches.

Associations conducting pilot Associational Hymn Festivals are: Buckner, Concord, Mount Zion, Bartheolomew, and Pulaski. We believe that this will become one of the most popular and perhaps helpful associational music activities — LeRoy McClard, Secretary.

Student News

DR. JOHN McClanahan of Hope will be Religious Emphasis Week speaker at Henderson State Teachers College.

A quotation from Nigeria missionary letter: “Word came to me this week that the new history-making University of Nigeria (opened about Oct. 1), needs additional faculty members and would welcome applications for teaching positions from Americans. There are a number of Americans teaching there now and the acting president is an American Negro. Much of the set-up is on the University of Michigan plan, I understand. It is a co-educational school. We guess that the contracts will be about two years in length, but we are not sure. The geography of the land is beautiful; climate, good; and the housing, new and lovely. This is a good chance to work with students from a religious standpoint, and we need some Baptists on that faculty. There are already two Catholic priests on it. The students who come out of there will really be our leaders of tomorrow. I cannot say if a Baptist Student Union can be organized, per se, but I do know there would be many opportunities. The location is only 40 miles from this Eastern capitol of Enugu, with all the amenities and recreation. It would not be bush work.”

No information was given concerning the field in which teachers are needed, but probably there are presently vacancies in most fields. If more information is desired, the name of the missionary will be supplied. A more direct approach would be: The President, University of Nigeria, Enugu, Nigeria, W.A., or, The Embassy of Nigeria, Washington, D.C. — Tom J. Logue, Secretary.
I. The Cure at the Pool of Bethesda, 1-9

JOHN is emphasizing the coincidence of the visit of Jesus with a Jewish feast when the city would be filled with people. It was also the sabbath (v. 9, 16). Jesus had returned to Galilee in December, about the time of the Feast of Dedication. The Feast next following would be Purim, which is quite generally accepted as the time of this visit. This visit to Jerusalem took place in March or April, 28 A.D., consequently the Galilean ministry mentioned in 4:35 probably lasted three or four months. Desiring to visit Jerusalem without interrupting the Galilean work, our Lord sent, the apostles on a preaching tour (Mark 6:7), and then went up to the capital, either alone, or more probably accompanied by John who acted as His host.

The miracle wrought by our Lord in Jerusalem may be regarded as illustrating the deadly effects of sin, and the power of the Saviour to deal with the most hopeless cases. This poor man in his youth had probably shattered his nervous system by a life of sensual indulgence (v. 14), and had lain for 38 years a hopeless paralytic (v. 5). The historian, Josephus, tells us that this man was too much broken down in mind and body to believe, until some signal mercy had been bestowed upon him. This being an extreme case, the usual order of Christ's miracles is reversed. Instead of healing being wrought as a reward of faith (v. 13), the miracle is wrought to produce faith. This mercy was given by Christ, and repentance and faith followed (v. 14).

II. The Controversy Regarding the Sabbath, 9-18

As the Gospel records show, Jesus' healing on the Sabbath soon led to controversy (Mark 3:1-6). Although himself a Judean, the writer uses the term "Jews" in a derogatory sense for the enemies of Jesus. The miracle had occurred on the Sabbath and, in the view of the rulers, constituted a breach of the law which was stringently guarded by the Jews (Je. 17:21). The man is questioned probably by members of the Sanhedrin, who charge him with breaking the Sabbath (v. 10). "He that made me whole... said" (v. 11) —

The man's defense is simple but conclusive. The authority of the One who wrought the miracle seemed to him to outweigh legal enactment. This man knew His power, but not His name. Jesus had slipped away as the crowds gathered (v. 13). He meets the restored man later and emphasizes the moral significance of the act of healing. The restored man goes away and evidently under a sense of obligation, reveals to the Jews the fact that Jesus had healed him (v. 15). "And for this cause did the Jews persecute Jesus, because He did these things on the Sabbath" (v. 16). This is the first open declaration of antagonism to Jesus.

But in all reality the man's act of desiring healing was not unlawful, even from the Old Testament standpoint (Esther 12:1-21; Nehemiah 13:18). This being an extreme case, the man later and emphasizes the moral significance of the act of healing. The restored man goes away and evidently under a sense of obligation, reveals to the Jews the fact that Jesus had healed him (v. 15). "And for this cause did the Jews persecute Jesus, because He did these things on the Sabbath" (v. 16). This is the first open declaration of antagonism to Jesus.

Jesus states, "My Father worketh even unto now, and I work." These words announce a new ideal for the Sabbath, the "rest" of God after the creation, which the Sabbath typifies, is not mere inactivity, but activity in doing good. So man's true Sabbath rest is not inactivity, but the work of a higher character, e.g. the worship of God, and works of mercy. These words also imply our Lord's Deity, for He claims that God is His Father in a unique sense ("My Father", not "our Father"), and He coordinates His work with God's.

III. The Relation of Father and Son, 19-29

Herein is found an important doctrinal section. Our Lord, while affirming His filial subordination to the Father ("the Son can do nothing of Himself," v. 19), and the derivation of His own Being from His (v. 26), yet declares that He exercises the Father's whole power and authority (v. 20); — the power to quicken those dead in sins (v. 25), the power to raise men from literal death at the Last Day (v. 28), and the power to judge the world (v. 22). He accordingly demands "that all men should honor the Son, even as they honor the Father," for the work of Jesus is grounded in the Father's name. He does nothing but what He sees the Father doing. God delights to bestow spiritual life and blessing, and He has sent His Son to earth for this very purpose (v. 21). And this, continued Jesus, is the hour of spiritual quickening for all who will hear the divine voice which summons them forth from the stupor of self-satisfaction and sin (v. 25).

Father, then, the absolute Source of spiritual life, has made the Son also the bearer of the same life to all who will receive Him (v. 26). God is the absolutely living One, and He imparts spiritual life to the world through the Son who lives because of the Father, that is, the Son is the maker of dispensation of life because of His unique and essential relation to the Father. To Christ God has committed the work of salvation; but, with His inseparably connected a work of judgment, because he that honors the Father honors the Son, and he that honors not the Son honors not the Father who sent Him (v. 22, 23).

IV. The Witness to the Son and Jewish Unbelief, 30-48

In verses 30-36 our Lord mentions four "witnesses" through which men may be brought to a belief in Him: (1) The witness of John the Baptist, good, but insufficient. The Jews rejoiced in his light perhaps more like children, but disregarded the stern seriousness of his call to repentance. (2) The witness of the Father, which Christ's hearers are not willing to receive. The Jews were blind to the glory of God and deaf to His call. They were slaves to the letter of the law, and could not appreciate the inner meaning of the Scriptures, sufficient proof of which could be found in their failure to believe in the Messiah (v. 36, 39). (3) The witness of Moses and the prophets, which they also reject. They regarded Moses as their defender and mediator, but he would become their accuser because of their disloyalty to the essential meaning of the Mosaic ideas which pointed to the Christ. If they had appreciated the real content of the law of Moses, they would have welcomed Christ (v. 40), but if they could not enter into the teaching of Moses, how could they ever be led to accept the words of Jesus Christ? (v. 47). (4) The witness of Christ's own "works," the character of which is sufficient evidence that the Father has sent Him.

Their unbelief is due to their ignorance of God, so that they cannot even understand the Scriptures, of which they are diligent students. So ignorant are they of the situation that Jesus says, "If someone else comes in His own name, you will receive him." This was our Lord's prophecy concerning a false Messiah who would adapt his views to the carnal ideas of the time. The Lord's word was literally fulfilled a century later, when the bulk of the nation accepted the claims of the impostor Barcochba. From the time of the true Christ to our day, some 64 false Messiahs have deceived the Jews. Their mental incapacity is due to a moral defect. They lack love for God, and are concerned about their own reputation among their fellows.
A Smile or Two

His Background Showed
It was the little boy's first visit to church and when the choir entered, all in white, he whispered to his father: "Look quick, Daddy! They're all going to get a haircut!"

Makes A Difference
A COUNTRY pastor complained to one of the members that the latter had not been in church on the previous Sunday. "I had hating to do," the farmer explained, "and it was over in the back lot where nobody could see me working on the Sabbath."

"But God saw you," the pastor protested.

"I know it," answered the little chap, 

To Be Heard of Women
MUMMY was listening to little Dennis saying his prayers, while Grannie sat knitting.

Toward the end of his prayers Mummy was surprised to hear her little son raise his voice and positively roar: "And please can I have a motor-car for my birthday?"

"But, darling," she protested, "God isn't deaf!"

"No," answered the little chap, severely, "but Grannie is!"

At Least She Tried

DOCTOR: Did you follow my advice and drink hot water one hour before breakfast?

PATIENT: Well, I did the best I could, doctor, but I just couldn't keep it up for more than 20 minutes.

Lies Sparingly
"SEDENTARY work," said the college lecturer, "tends to lessen the endurance."

"In other words," butted in the smart student, "the more one sits, the less one can stand."

"Exactly," retorted the lecturer; "and if one lies a great deal, one's standing is lost completely."

Unlimited Opportunities

POET: Have you an opening for a poet of real genius?

EDITOR: Certainly. We have several doors and any number of windows.

He Should Have Known

OLD GENTLEMAN: What's the matter, little boy, are you lost?

LITTLE BOY: Yes, I am, I might have known better'n to come out with grandma. She's always losing something.

Vocabulary and All!

BOSS, to recently hired steno: "Now I hope you thoroughly understand the importance of punctuation."

"Oh, yes," the sweet young thing replied, "I always get to work on time."

January 26, 1961
ANNUAL REPORT

Total Cash Contributions Received in Office of Executive Secretary of
Executive Board of the Arkansas Baptist Convention During the Months of
January 1 - December 31, 1960

Notify Dr. S. A. Whitlow, 401 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

ARLINGTON VALLEY

Churches and Pastors

Arkansas Valley:

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Page Twenty-Two

ARKANSAS BAPTIST
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**MT. ZION**

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