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March 2, 1961

Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

MARCH 2, 1961

GEYER SPRINGS FIRST BAPTIST CHURCH
5600 GEYER SPRINGS ROAD
LITTLE ROCK, ARKANSAS
Telephone LO 5-9379

February-10, 1961

Mr. Ralph Douglas,
401 Baptist Building,
Little Rock, Arkansas.

Dear Mr. Douglas:

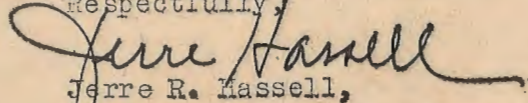
Enclosed in this letter is our summary of the Forward Program which our church observed during the month of January. Obviously, the figures are impressive, but there is a story far deeper than the facts and figures. Our budget was increased about 50%. Our number of tithers more than doubled. The number of people who made pledges almost was doubled over the previous year. The Loyalty Dinner or the Fellowship Dinner as we called it was the high light of the whole month. It allowed our people to come together and sit down around the table and enjoy the food and the fellowship of each other as we had not been able to do before. There were members of the church who took an active part in this campaign serving on various committees who, up until that time, had done very little in our church. If you exclude the first week of January, we had a record average Sunday School attendance for the month. We had also the highest average giving per Sunday for a month. The day that we observed our pledge march we had 6 additions to the church. We have had people attending our services and Sunday School who had not been in the church for a good while. The program of publicity which was carried out served a tremendous benefit in that it informed all of our people what the church was trying to do.

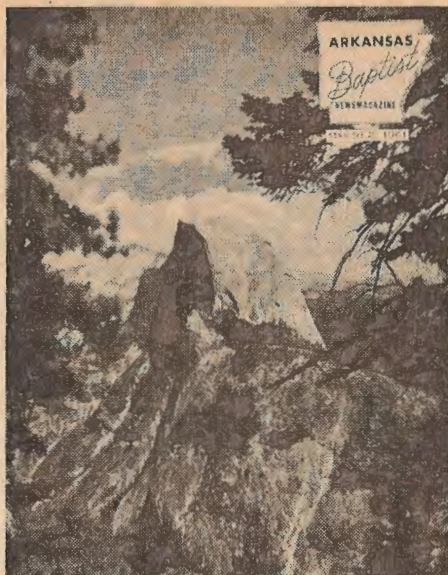
We are beginning this Sunday the preparations for the second unit of our building program for we feel that the spiritual emphasis which we have experienced this past month has given us the incentive to erect our new building now rather than wait for the end of the year. We feel that the spiritual level of our church has been deepened. We feel also that the stewardship training given our young couples will bear fruit in years to come. Thank you for your help and cooperation and encouragement.

I can close by making one statement which I know to be true; that if a church has 323 members it can very effectively put on the Forward Program with overwhelming results and great spiritual benefit. Add our church to the list of those who have made great advances through this Forward Program.

PASTOR
JERRE R. HASSELL

Respectfully,


Jerre R. Hassell,
Pastor



—Home Missions Board Photo

THE annual Annie Armstrong Offering for Home Missions this month has a goal of \$2,470,000. Home mission work is the bedrock of world missions.—“The rock of thy strength,” Isaiah 17:10. ■

Name Change Remains For Further Study

THE matter of whether to change the name of the Southern Baptist Convention has been left with a subcommittee for further study.

R. L. South, North Little Rock minister, asked the SBC Executive Committee to consider the matter. He is a member of the Executive Committee.

The matter was referred to the

Legislative News

A BUSY week is ahead for the members of the legislature. Much work is yet to be done before final adjournment on March 9, 1961.

House Bill 242 by Maddox of Montgomery County, which prohibits the sale, gift, or procuring of alcoholic beverages for minors, has been passed by both the House of Representatives and the Senate with overwhelming majorities.

The “Wets” are at it again! Senator Hurst of Hot Springs, in the 11th Senatorial District, has introduced Senate Bill 338. This bill is a local option election bill similar to the one which was recently introduced in the House and defeated by the House members. Senate Bill 338 provides for the calling of local option elections in the next general election following a petition by fifteen per cent of all qualified electors in any dry county, ward, precinct, township, or municipality. This is another attempt to plant “wet cells” of alcoholic beverages in all of our dry counties and territories in the state of Arkansas.

Next week will conclude the session of the 63rd General Assembly of Arkansas. Undoubtedly there will be many bills left without action. However, we expect that in addition to the Senate bill noted above, that the following House bills will be acted upon:

House Bill 302 which would prohibit the sale of beer, wine, or other alcoholic beverages in food stores.

House Bill 361 which would set up the machinery for blood testing drinking drivers. It also provides for the “implied consent” of drivers to submit to a blood test when suspected of drunken driving. This consent given automatically by applying for driver's license.

House Bill 366 which would reduce legal possession limit of liquor in dry territory from one gallon to one-fifth gallon.

House Bill 374 which would provide for evidence of illicit distiller practices when found with any part of distilling apparatus.

Our people are urged to immediately communicate with their legislators in opposition to SB 338 and in support of the House Bills noted above. Your representatives and senators are anxious to properly serve their people—your communications help them know your wishes as regards any pending legislation.

Editor McDonald Begins Fifth Year with Paper

WITH this issue of the ARKANSAS BAPTIST NEWSMAGAZINE Editor Erwin L. McDonald begins his fifth year with the magazine, having come to the position March 1, 1957.

In the past four years Baptists of Arkansas have witnessed 49,670 additions to their churches by baptism and 68,336 by transfer of membership from other Baptist churches, bringing the total membership from 289,981 to 301,435, for a net gain of 11,454.

Pastors' salaries for churches affiliated with the Arkansas Baptist Convention have advanced from a total of \$2,538,453 to \$2,919,065, an increase of \$380,612 per year.

A total of \$6,057,043 was given by Baptists of Arkansas during the four-year period for distribution through the Cooperative Program and total expenditures for churches of the state convention for all causes was \$51,817,887.


Of the four church departments, Sunday School, Training Union, Woman's Missionary Union, and Brotherhood, all showed increased enrollments during the four years except Brotherhood, which dropped from 12,061 members in 1957 to 11,285 for 1960. Sunday School advanced from an enrollment of 204,840 in 1957 to 210,733 in 1960; Training Union, from 92,093 to 93,911; and WMU, 36,263 to 36,583.

The circulation of the state paper moved from 48,000 as of March 1, 1957, to 55,000 as of March 1, 1961, a gain of 7,000. An effort will be made to increase the subscription total to 60,000 by Dec. 31, which will mark the close of the paper's 60th year. ■

administrative committee, one of the several sub-committees of the Executive Committee. When the Executive Committee met to consider subcommittee reports later, the name change was not reported out of subcommittee.

Hugh Van Eaton, Jasper, Ala., who presented the administrative committee report, said the question remains before that subcommittee.

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, Little Rock, wrote an editorial making such a suggestion. “Why not rename our Convention ‘Baptist Convention USA’?” McDonald asked. He urged the Executive Committee “to make a thorough study of the advisability of changing the name of the Convention.” ■



“ARKANSAS’
LARGEST
RELIGIOUS
WEEKLY”

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D. Editor
MRS. E. F. STOKES Associate Editor
MRS. HARRY GIBERSON Secretary to Editor
MRS. GARY LaRUE Mail Clerk

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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.

March 2, 1961 Volume 60, No. 9

THERE is a growing concern among Southern Baptist Convention leaders over the spiralling of special offerings and the comparative stand-still of Cooperative Program receipts. Many feel we cannot continue to promote bigger and bigger special offerings—such as Lottie Moon for foreign missions and Annie Armstrong for home missions—without killing or badly crippling the Cooperative Program.

In Support of a Cooperative Program

We have a dire need for a unified mission program. This we do not have, as far as the pattern of promotion and support are concerned. We are encouraging our people on the one hand to give liberally for the Cooperative Program on the reasoning that this plan of funds distribution covers every phase of our missions program. But on the other hand, we are urging support of special fund-raising campaigns over and above the support for the Cooperative Program. Eventually we must face up to fact that we either have a Cooperative Program or we do not.

All that the Bible has to say about money and giving notwithstanding, our primary purpose as Christians and church members is not raising money, but raising men and women to walk in newness of life. One thing I like about the Cooperative Program is that it requires a minimum of our time and energy—or it could—for fund raising. If we can ever really agree, as Baptists, that we are going to give our tithes as a minimum into the church treasuries for distribution through the Cooperative Program to all the world, beginning at home and going out to the farthest reach we will not have to worry about raising money. We could then major on Christian witnessing and the winning of lost men and women to Christ. No wonder a lot of lost people get the idea we are primarily interested in raising money. We are bungling the job through multiplied money-raising campaigns. Those who say we are talking money too much have a point.

Let us get away from all the special appeals we can and center on Bible stewardship through one program—one that embraces the world. Along with this must come a new concept of missions. Too many people think of "foreign" missions, "home" missions, or "state" missions. We need to see that missions embraces all we are doing, from the local church out to all the world. Everything we do in the name of Christ and for his cause is missions. We should have no "sacred cows" among the various causes.

Our denominational economy being what it is, there is no prospect of us being able to get along with no special offerings at all, at least for any time soon. Instead of the three special offerings we now have for different areas of missions—state, home, and foreign—let us have one offering, the Lottie Moon Offering for World Missions. Each local church could be encouraged to include support for all three fields in this one offering. To determine a worthy goal for the new offering a church might find the averages of its contributions to the three offerings for, say, the past five years. For example, if a church has given an average of \$600 a year through the Lottie Moon Offering, \$300 a year through Annie Armstrong, and \$100 a year through the state missions offering, the goal for the new Lottie Moon Offering for World Missions, embracing all of these, would be \$1,000. Put this amount in the church budget and be sure that the proportionate amounts for state, home and foreign missions are forwarded at the proper time to the state headquarters for the Cooperative Program distribution.

The budgets for the State Convention and for the Southern Baptist Convention could be worked out by adding to them the anticipated income from the Lottie Moon Offering and establishing percentages of distribution on the basis of the averages state, home and foreign missions have been receiving for say, the past five years. Thus, state, home and foreign missions would be in the regular Cooperative Program budget for percentages which, at least on paper, give them as much as they have been receiving through the dual and conflicting system of both a Cooperative Program and extra, non-related special offerings.

Then it would be up to all of us to work together for the one big offering at Christmas each year. There would no longer be conflict of interest and purpose. The annual offerings could continue to grow without undermining or hurting the Cooperative Program. Established on a percentage basis, all mission causes would receive their full support through the Cooperative Program. This would leave us more time and energy for Bible study, prayer and personal soul-winning. Let's try this or some better plan.—ELM

Cutting Your Own Wood

IT warms him twice who cuts his own wood."

This bit of wisdom is carved over the huge fireplace in the conference room of the Annuity Board, in the board's new office building, Dallas. As I read this recently, while attending a meeting of the Promotion and Publicity Committee for the Convention-wide Evangelistic Conference in Dallas, Tex., July 2-4, 1963; I said "amen" in my heart



ELM

and memory.

If you don't think this adage is true, just take hold of one of the business ends of a crosscut saw, with a partner on the other end, and start cutting trees into firewood lengths. This, plus the necessary wielding of an axe to lop off limbs and split blocks into sticks of wood will warm you even on a cold day. That was certainly true 35 to 40 years ago in my own experience, when I was spending the most of my winter Saturdays making firewood out of blackjack oaks on the wooded hills overlooking London; or manufacturing from native pines, fuel for the old-time wood cookstoves.

Even on a cold day, a woodcutter can "get up steam." And anybody used to living in the comforts of air-conditioning during the hot days of the year would be too soft to cut wood in the summertime. Long before air-conditioning, Leonard Price and I found out, in one summer day's cutting of stove-wood, that that was no fittin' way for lazy boys to work their way through school.

The one who cuts his own wood is really warmed more than twice. He is warmed not only by the exercise of woodcutting, and again, from the heat given off as the wood burns. But he is warmed with a glow of personal satisfaction by his own achievement and by the thought that he is, at least to some extent, bearing his own burden.

Then there is another warmth for the one who cuts his own wood. It is the glow of true hospitality as the woodcutter invites relatives and friends to share with him the comfort of sitting in front of his fireplace on a cold day, as the wood he has provided makes possible a roaring fire. After all, this is the greatest of the "warmings." For we are happiest when we are doing something to contribute to the comfort and happiness of others.

Could it be that one reason there are so many unhappy people today is that so many wait for somebody else—friends, relatives, the Government—to cut their wood for them? Hand me that axe over there!—Erwin L. McDonald

THE PEOPLE SPEAK

'World Baptists'

SINCE you request for us a new name, why not change to "World Baptist Convention" (Mat. 28:19)? Let us be optimistic and hope for that day when people of the whole world will work together as Southern Baptists—for Him. Mrs. M. T. Elton, Crossett

* * *

A CHANGE of name for the Southern Baptist Convention would be some help to us in the newer, "non-South" areas, I think. At least I would be in favor of it. Although, the people of the North and West are coming to realize that "Southern Baptist" is a name of historical geographic significance, rather than present-day geographic significance. Today it is being understood as having doctrinal significance. That connotation could be lost in a name change. The liabilities could offset or even outweigh the assets. But if it came up for vote, I believe I would vote for change. — Robert L. Hartsell, Pastor, First Southern Baptist Church, Manhattan, Kan.

Economical Funerals

JUST to thank you warmly on your nice, good habit of sending marked copies . . . And for using an article I wanted much to get over to a million or so—on a Christian use of money and Christian economy in funerals.

I'd like to preach a crusade on both ideas—in my 90th year—and if there be more.

Your paper has been among the best—under you and your predecessor; only I regret the demand to cut articles to the limit. I was educated religiously, largely by the long, able editorials of Dr. Pitt, in *Religious Herald*. If only we could educate!—S. L. Morgan, Wake Forest, N. C.

Subtle Suggestion?

CITING the lead line of the advertisement of Atkins Moving and Storage Co.: "Let us move your pastor," one of our readers asks, "Could this be one explanation for the migrant condition of many pastors? Is this a subtle hint being sent periodically to the churches, or just a desire on the part of this company to be helpful?"

Canines and Forests

NOW that we are pressured further about "two interesting titles on a certain page of our issue of Feb. 2," the page involved was page 21.—ELM

From the Capitol

I APPRECIATE the efforts of your paper, and your people, in behalf of Christian legislation.

The Baptists are to be commended for taking an active stand on issues of a moral nature. Too many of our church

denomination are passive in regard to vital moral and philosophical questions that arise in our nation.

I am a Presbyterian minister and I admire you for your stand. Keep up the good work!—Clyde Kinslow

'What's on Bottom?'

I READ regularly and with appreciation your column headed Personally Speaking. The one entitled "What's on Bottom?" is especially fine. Thank you. It prompts me to remark that governments, social orders, and isms seldom show on the surface the forces for good or ill that are on the bottom.—Joseph B. Hunter, Executive Secretary, Arkansas Council of Churches, Little Rock

Report from Brazil

FOR those of us who live here in Rio, 1960 divides itself into before and after the Baptist World Alliance. . . . Certain impressions remain of the Sunday afternoon meeting in the big stadium. One was the dramatic order given over the loudspeakers to throw open all the gates permitting the thousands waiting outside to fill the remaining seats, and the spectacle of that multitude pouring in through the entrances. . . .

Another impression was the moment in which Billy Graham asked that all be silent and those walking about stand still where they were. For a time after that request was made, that huge audience, estimated anywhere between 160,000 and 200,000, was quiet and attentive. The sea of handkerchiefs waved to indicate decisions for Christ left some of us feeling that many had not understood, but when some 20,000 stood (according to estimates of our leaders here in Rio) declaring their acceptance of Christ, one realized anew the power of the Gospel to save sinners. . . .

We enjoy that paper all the way from 'kiver to kiver.' She accuses me of always beginning with the jokes. I indignantly deny it. I don't, Period. Not always.

Congratulations for a job well done. —W. E. Allen, Caixa 2655, Rio de Janeiro, Brazil. ■

The Bookshelf

The Family Treasury of Children's Stories, Edited by Pauline Rush Evans, Doubleday, 1956, \$7.50

THIS set, which, according to Editor Evans started out to be one volume and turned out to be three because there was just too much good material; is well named. It is a "treasury" for any family in which there are children of any age. And grown-ups will enjoy reading again the classics of childhood which are found here.

Although Mrs. Evans has not tried to catalogue the material on a strict reader-age basis, younger children will be attracted to Book One, which includes many of the Mother Goose stories, along with such selections as "Jack and the Beanstalk," "Red Riding Hood," "The Story of the Three Pigs" etc., etc.

Book Two is divided into five sections: "Fairy Tales, Old and New," "Fun and Fantasy—Remarkable Animals and Astonishing Things . . .," "Fables and Folk Tales—Stories Told Long Ago . . .," "Adventures of Real Children," and "Legends and Myths."

Book Three has the following sections: "Stories of Adventure," "Famous Men and Women," "The Wide Wonderful World," and "The Pleasures of Great Books."

You will feel free to skip back and forth in these books and you will find many hours of enjoyable reading, from the time you first learn to read till you are 12 or 13 years old. And many of the selections will appeal to all ages of readers.

Trumpet of Salvation, A Biographical Novel on the Lives of William and Catherine Booth, Founders of the Salvation Army, by Norman E. Nygaard, Zondervan, 1961, \$2.50

The lives of men and women who were dedicated to high and holy callings are a source of inspiration always. Mr. Nygaard, pastor of First Presbyterian Church, Kimball, Neb., has produced here a most readable and thrilling account of the Booths. He skillfully weaves in the story of the beginnings of the Salvation Army.

The Healing Ministry in the Church, by Bernard Martin, John Knox Press, 1961, \$3

What does the Bible reveal about the healing ministry of the Church? Author Martin invites a careful searching of the Scriptures for a better understanding of divine healing.

He considers, first, the healing ministry of Jesus Christ, endeavoring to determine his own attitude towards sickness and evil forces acting against man who was created to love God. Then he attempts to determine in what manner and spirit the Church of the Acts of the Apostles obeyed the commands of her Master. A few historical observations on the first three centuries of our era are traced to show the progress of the ministry of healing. ■

Church Chuckles
by CARTWRIGHT

© CHAS. CARTWRIGHT

"What with belonging to the church Bowling Team, the Square Dance Group, and the Men's Club, my husband can't spare any more time for church activities."

Profanity

ILL deeds are doubled with an evil word.—Shakespeare.

THE foolish and wicked practice of profane cursing and swearing is a vice so mean and low, that every person of sense and character detests and despises it.—George Washington

THE devil tempts men through their ambition, their cupidity or their appetite, until he comes to the profane swearer, whom he catches without any bait or reward.—Horace Mann.

BLASPHEMOUS words betray the vain foolishness of the speaker.—Sir Philip Sidney.

NOTHING is a greater or more fearful sacrilege than to prostitute the great name of God to the petulance of an idle tongue.—Jeremy Taylor.

SWEARING is properly a superfluity of naughtiness, and can only be considered as a sort of peppercorn sent in acknowledgment of the devil's right to superiority.—Robert Hall.

PROFANITY never did any man the least good. No man is the richer, or the happier, or wiser, for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to society.—Origin Unknown.

IF you wish to fit yourself for the dark world of woe, it will be time enough to learn its language after you have prepared for it, by more decent sins than profaneness.—John Todd.

THE Japanese language is the only one in the world in which there is not a single word that can be called profane. This is a matter in which the Nipponese take great pride. Although thousands of expressions and phrases have been "imported" from other languages, the native tongue remains clear and wholesome. If a Japanese picks up a questionable word and uses it, he feels thoroughly humiliated if he learns there is the least suspicion of profanity in it, and straightway he goes to his room and makes peace with the gods. To be profane is the worst thing that any man, over there, can do. He realizes it and knows that if he indulges in profanity picked up from foreigners, he will be ostracized not only by his friends and neighbors, but by his family as well.—*Christian Union*.

Applied Christianity

(The following quotes are from Baptist Student, March 1961.)

The Father, the Son, and re-deemed sons—all united in extending God's kingdom—constitute the New Testament church . . . The Christian life is such, in its nature and requirements, that it can be lived and expressed fully and effectively only in relations with other believers. — William W. Adams

* * *

It is the Christian faith that has the moral and dimensional quality that empowers a man ultimately to reach his goal . . . The Christian contention is that a man cannot be right in his relationship to God if he is unjust to a fellow creature; nor can he be right in his relationship to man unless he has experienced God's love and forgiveness.—Tom Logue

CHURCH PEOPLE, ATTENTION!

While the following articles from the Methodist Discipline have authority over no one save Methodists, the members of every church could well afford to be governed by them:

The use of alcoholic beverages adds serious and avoidable hindrance to our fellowship with God and creative helpfulness to men.

Because the church seeks to lead believing souls to fullness of life in Christ, our appeal is for total abstinence from all uses of intoxicants.

Methodists, in refusing beverages, should regard this as an essential part of their witness to the faith they profess and as evidence of loyalty to the highest.

The practice of total abstinence should also be thought of by Methodists as a matter of stewardship concern for our brothers, for the inevitable influence of personal life imposes a solemn responsibility on each one.

The Methodist Church advocates total abstinence for all its members. Those accepting nomination or appointment for any official leadership in the church are expected to refrain from all use of intoxicating beverages.

—From the 1960 Discipline of the Methodist Church

'Home Life'

(From HOME LIFE, March, 1961)

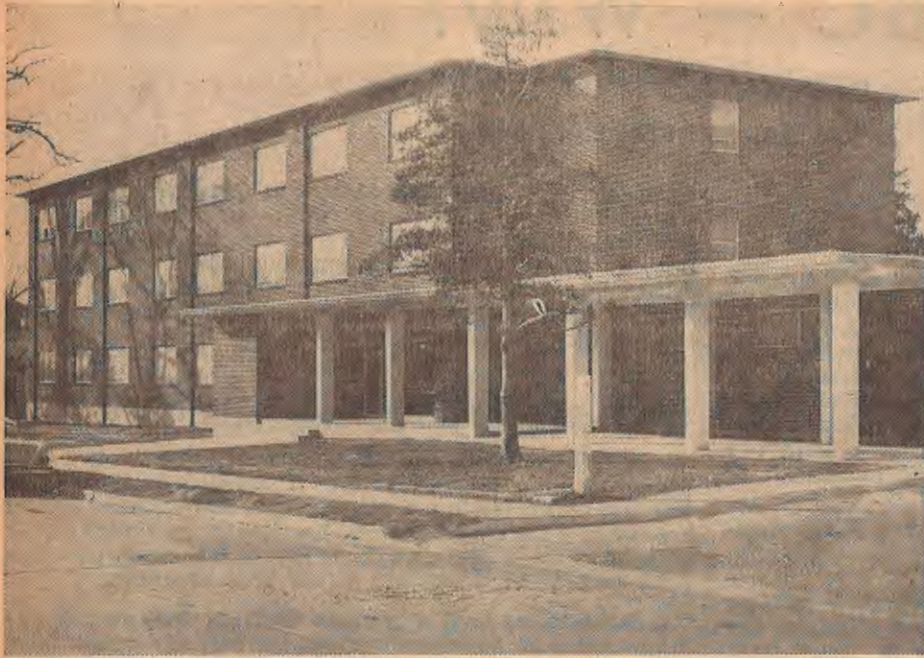
THOUGH our imperfect parenthood may leave some emotional scars, the important thing is that our children grow up with a sense of purpose and with God's love permeating their lives.—Jacqueline Compere Boyd

* * *

WE can be forever grateful that God has seen fit to make our children so wonderfully unlike, so dissimilar; for this makes each youngster a challenge. — Colleen Stanley Bare

A Laughing Stock

WHEN Edison announced his first public exhibition of the electric light, the story got into the *New York Herald* before it was seen by the managing editor. When he did see the item he rushed in wrath to the city room. Pushing the paper under the nose of the city editor, he shouted: "How did that get into the paper? Light strung on wires, indeed! You have made a laughing stock of the *Herald*! Oh, what will Mr. Bennett say?"—*The Wright Line*.



A NEW girls' dormitory has been opened at Ouachita College. The dormitory is at the corner of Ouachita and Sixth streets, facing Ouachita Street. It houses 75 women. ■

Does Your Station Carry 'Baptist Hour'?

DR. Andrew M. Hall, pastor of First Church, Fayetteville, a board member of the SBC Radio and Television Commission, advises those whose local radio stations are not carrying the Baptist Hour and who do not hear it over another station nearby to talk to local managers or owners of the stations in their towns. This broadcast is a public service of the Southern Baptist Radio and Television Commission and stations may have it without charge. They can also choose their own time on any day of the week, and they may have a weekly program to hear on trial by requesting it.

[Editor's Note: The March broadcasting schedule for the state is listed in this issue.] ■

REV. H. E. Kirkpatrick, Hot Springs will be with Rosemont Baptist Church, Lexington, Ky., for a revival meeting Mar. 26-April 2. Dr. O. W. Yates, formerly head of the Bible Department of Ouachita College, is pastor. The church was organized eight years ago with 40 members, and now has over 1,200 members, 1,100 enrolled in Sunday School.

Award to Central

CENTRAL Church, Magnolia, has received an Outstanding Achievement Award in recognition of the training achievements of the Sunday School staff in 1959-60. Central ranked 21st in the top 25 churches of the Southern Baptist Convention, earning the highest number of awards in Category 17 of the Church Study Course for Teaching and Training. ■

Geyer Springs Girl On T. U. Staff

BRENDA Sue Owens, 13-year-old member of Geyer Springs First Church, has been named to the advisory staff of the Intermediate Training Union Department. She is the only representative from Arkansas and one of 21 young people chosen from the Southern Baptist Convention area.

She will serve two years. The advisory staff writes material for and gives evaluation of the programs of the Baptist Training Unions.

Miss Owens is the daughter of Mr. and Mrs. W. M. Owens, Little Rock. ■

Harry Noble, Jr.

Ordained at Hamburg

HARRY Yates Noble, Jr., was ordained to the ministry in special services at First Church, Hamburg, Feb. 15, with a presbytery of ministers and deacons making up the board of ordination.

Rev. E. E. Griever, pastor of First Church, served as moderator for the board and brought the ordination sermon. The invocation was given by Rev. Vernon Dutton of Matthew Memorial Church, Pine Bluff. Dr. T. J. Welch, Monticello, a former pastor to Mr. Noble, was the inquisitor. The prayer of dedication was offered by Rev. Guy A. Hopper, association missionary. A. James Linder presented the Bible. Recording secretary for the board was Jack H. Carpenter.

Mr. Noble has been called to pastor Parkdale Church and many visitors came from Parkdale. Mr. Noble and his family are now residing in Parkdale. ■

Dr. J. B. Lawrence To Visit Arkansas

DR. J. B. Lawrence, secretary emeritus of the Baptist Home Mission Board, is spending a week in Arkansas in the March Week of Prayer emphasis on home missions. Sunday morning, Mar. 5, he will preach at First Church, Little Rock, on Sunday night at Park Hill, North Little Rock, and Wednesday night, Mar. 8, at Pulaske Heights and Riverside, Little Rock. On Monday, Mar. 6, Dr. and Mrs. Lawrence will be guests of First Church W.M.S. for a noon fellowship meeting, and on Tuesday at noon Dr. Lawrence speaks to the Little Rock Baptist Pastors' Conference at a luncheon meeting at First Church.

Dr. and Mrs. Lawrence will be house guests of Dr. and Mrs. John Caylor in Little Rock. The Caylors and the Lawrences have traveled to Southern Baptist Convention meetings together since 1949. ■

SBC and ABC — Why?

By HAROLD R. STEWART
in *The Watchman-Examiner*

THE Baptists are the largest segment of Protestantism in America today. We are millions ahead of our nearest fraternal "rival" — the Methodists. Before we stick out our chest too far, however, we must also keep in mind our patchwork image of over twenty-five different Baptist groups. We are proud to be called the largest Protestant denomination but, to our shame, we are also proud of our brokenness. No more unjustifiable division exists between Baptist groups than that which exists between the Southern and American Baptist Conventions. The three things which keep these two family members apart are fears, fables, and fallacies.

[Rev. Harold R. Stewart is pastor of the First Baptist Church, Dover, Delaware.]

The fear that no city could contain the annual meeting of such a united group is dispelled when we recognize the improving auditorium and hotel facilities in many large cities. Some people in both conventions fear the loss of an "image of identification" by which their group is known. Southern Baptists need to understand better their "true-church" complex, while American Baptists need to modify their "mother-church" complex. These should be replaced by a united Baptist expression of our Christian faith.

American Baptists, on the one hand, fear the thrust of Southern Baptists, while on the other hand they bewail their own lack of thrust. Meanwhile, Southern Baptists avoid organized relations with other Christian groups like the plague, because they fear a super-church and the loss of autonomy. The strongest guarantee against these two fears becoming realities would be whole-hearted participation by all Baptists in cooperative Christianity. Baptists surrender their leadership role in the battle against ecclesiastical tyranny by non-participation in efforts toward Christian cooperation.

Some Outdated Fables

WE are also kept apart by "old preachers' fables." Not the least of these fables is the one portraying American Baptist preachers as "modernists." At least one avenue should be opened to put this false tale to rest. There needs to be a "theology exchange program" between conventions. This exchange must not only be on the seminary professor and prominent pastor level but, what is even more important, on the average pastor and lay level as well.

There is also an old preacher's fable, still believed among some American Baptists, concerning their brethren in the South. To mention Southern Baptists is to give them hallucinations of ranting evangelists and sawdust trails; the jerks and the shakers. Again, an exchange between forward-looking pastors of both conventions for a period of weeks would demonstrate the obvious falsity of this fable.

There are also certain fallacies in our thinking concerning our conventions. We have too long labored under the delusion that competition is good for business, when actually, it is a sinful waste of our divine trust. While the Southern Convention sends whole divisions into the North, the American Convention sends a scouting party into the South. Why not do the job as a single army against the common enemy?

There is also the fallacy in both groups that "we have no need of thee." The mighty Southern Convention rolls on year after year, spreading itself in ever-widening circles and becoming increasingly obsessed with numbers. Growth has be-

come an end in itself. The American Convention speaks of the "depth of its convictions," while becoming increasingly more impotent as it contemplates its own navel. The Southern Convention needs the penetrating insights and critical self-examinations of the American Convention. The American Baptists need the consecrated zeal and organizing genius of the Southern Baptists.

What Should Be Attempted?

WHAT factors favor such a union between the two conventions? First of all, we have a common heritage. Our histories are rooted in a common origin, and until the fateful year of 1845 the mainstream of Baptists in the United States thought of themselves as a single group. Our continuing disunity perpetrates a fracture in the body of Christ.

Secondly, we have a common theology. The overwhelming majority of American Baptists are basically conservative theologically, although they disavow the use of labels. A "theology exchange" program will reveal our theological oneness.

We have a common area of labor in these United States. We need to wipe out the vestigial remains of the Fortress Monroe boundaries by common agreement, since we have already done so by competitive practice.

What are some of the results which would accrue from the creation of a single convention? First of all, I am convinced that other Baptist groups would want to be party to such a reunited group. Secondly, we would materially and spiritually increase the effectiveness of our stewardship. Thirdly, because Baptists are evangelically oriented, as a united family we would have an impact upon American life beyond anything we have ever known.

What actions ought to be taken? In the first place, the enormity of the task requires that we begin now to move close together. This does not necessarily require approval by a majority of churches in both groups, since the individual churches did not vote on the schism in the first place. It would, however, help us to know where we stand by polling every church of both conventions to determine their congregational attitudes toward a single Baptist body.

The second action would be the creation of "theological exchange" and "pastoral exchange" programs. The first exchange should be at all levels of Baptist life, including laymen, seminary students, pastors of different size churches, as well as executives, professors, and the prominent pastors. The second exchange should go beyond trading pulpits for a Sunday to a three-month period of working with the people.

A third action required is the appointment of a commission from each convention to find those areas where we can begin to move closer together. Communications between our conventions must rise above the level of "informal conversations" among our "top brass."

A fourth action is for Baptists of both groups to critically examine their attitudes toward union. In big business the railroads are going all out to merge competing lines. They are not doing it for some altruistic purpose, but for their own financial profit. Is not the unity of the body of Christ and the effectiveness of his witness worthy enough motivation for Southern and American Baptists to seek merger? At any rate, is there any sensible reason why they should not do together those wonderful ministries which must wait for want of unity? ■

Owen Kersh Ordained Minister of Education

OWEN Kersh, director of Religious Education at First Church, El Dorado, since 1959, was ordained a minister of education Feb. 15 at Immanuel Church, Ft. Smith.

The examination was led by Andrew Setliffe, Rev. S. W. Eubanks, pastor of Immanuel Church; Claude Stewart, Mason Bondurant, Jay W. C. Moore, Bill Kersh, Mr. Kersh's brother, who also gave the charge, and W. W. Kersh, his father, who also gave the ordination prayer. Mr. Eubanks preached the ordination sermon. J. E. Robinson was moderator, and Raymond Leek, director of music, with Miss Mary Alice Nantz, organist, and Mrs. J. E. Robinson pianist. Mrs. W. H. Peterson, Jr., Mr. Kersh's sister, sang during the service.

Mr. Kersh is a graduate of Ft. Smith High School, Ouachita College (1950) and Southwestern Seminary (1952), where he received his degree of Master of Religious Education. Prior to his service in El Dorado, he served churches in Ft. Worth, Tex., Ada, Okla., and Tucson, Ariz. He is married to the former Hazel Mize of Ft. Smith. They have two children, Nancy and Cindy. ■

Deaths

Burns Prove Fatal To Pastor's Wife

MRS. Ernestine Cheatham Merryman, 23, died at a Harrison hospital Feb. 23 of burns suffered Saturday Feb. 18 when her clothes caught fire while she was burning trash.

Mrs. Merryman was the wife of Rev. Guy Merryman, who pastors churches at Jasper, Parthenon and Deer in Newton County Association.

Mrs. Merryman is survived also by a daughter, 3; a son, 18 months, and her mother, Mrs. Ernest Cheatham of Parthenon. ■

March 2, 1961

Revivals

FIRST Church, Monticello, will be in revival April 23-30 with Dr. G. Earl Guinn as evangelist and Hoyt Mulkey, of First Church, Pine Bluff, leading the singing. Rev. Thomas J. Welch is pastor.

DR. S. A. Whitlow, executive secretary of the Arkansas Convention, will be the revival speaker at Forest Highlands Church, Little Rock, Mar. 19-26. The pastor is Rev. Darell S. Ross.

REVIVAL at First Church, Hamburg, will be Mar. 26-April 2, with Rev. Bill Hickem of First Church, Crossett, preaching Mar. 26 and Rev. Norman Ferguson the rest of the week through Easter Sunday. First Church is pastored by Rev. E. E. Griever.

Mr. Hickem will be the evangelist for the revival at Central Church, Hot Springs, April 23-30. Gale Dunn of Shreveport, La., will lead the singing and provide special music at each service. Rev. James E. Hill, Jr., is pastor at Central.

DR. Ralph Phelps, Jr., president of Ouachita College, will preach during the revival Mar. 12-19 at First Church, El Dorado. James Burleson, Ouachita public relations director, will be song leader. Offerings during the meeting will be given to the new Bible building under construction at the college. Dr. W. W. Warmath is pastor of First Church.

EAST Main Church, El Dorado, will have its own pastor, Rev. Rhine McMurry, as evangelist during revival Mar. 12-19. Don Edmonson, minister of music at Central Church, Magnolia, will direct the musical program.

FIRST Church, McCrory, Rev. Carroll L. Evans, pastor, will be in revival Mar. 12-19 with Rev. Jack Gullede of Brinkley as evangelist and Warren Haley of Paris as music director.

FIRST Church, Manila, Rev. Emmett Pipkin, pastor, will have Dr. C. W. Caldwell as their evangelist in a revival Mar. 5-12.

Don Chesser To Stuttgart



MR. CHESSER

REV. Don Chesser, pastor of Grand Avenue Church, Hot Springs, the past 9½ years, has resigned to become pastor of North Maple Church, Stuttgart.

During his ministry there were 445 additions. The church property increased in value from \$7,000 to \$90,000, with five lots purchased and a completely new building erected. The sanctuary was air conditioned and furnished with new equipment and an organ was installed. The two-story educational building houses the primary, junior, intermediate, young people and adult departments and a dwelling house adjacent to the church, purchased a few months ago, is used by the nursery and beginner departments.

A graduate of Ouachita College, Mr. Chesser is married to the former Faye Tullous of McGehee. They have two daughters, Sandra, 15, and Donna, 12. ■

In Attendance Drive

GRAND Avenue Church, Ft. Smith, is in a special attendance campaign for the seven Sundays preceding Easter, with a goal increasing from 727 to 1,007 in Sunday School by Easter Sunday. The pastor, Rev. Paul McCray, is preaching each Sunday on the seven last words of Christ and the choir is presenting music at each service to correspond with the message. ■

BY THE BAPTIST PRESS

Carver School Museum Gets African Collection



THESE are some of the spear points and knives which were given in the Conwell collection to the newly established anthropology museum of Carver School of Missions and Social Work, Louisville, Ky. Some of these points and knives are 16 inches long and 8 inches wide, and are extremely sharp on both edges.

THE Anthropology museum of Carver School of Missions and Social Work has received its first collection of teaching materials from the African Congo. The collection belonged to Dr. Donald Conwell, a former medical missionary now engaged in public health work in Naples, Italy.

It is Dr. Conwell's desire that the materials be displayed where they can be handled as well as seen. The newly appointed curator of the museum, Dr. Hugh A. Brimm, says that this could well make the Carver School museum unique. Instead of the signs telling people to keep hands off, there will be the pleasant invitation to handle — but carefully.

The collection consists of a large number of spears and hunting knives, examples of basketry, wood carving, fish spear points, metal ornaments and a group of oil paintings.

Board Passes Nun Case

THE Texas Board of Education has ruled that it has no authority in the matter and that legality of religiously-garbed nuns' teaching in public schools must be decided by the courts or the legislature.

A Protestant-taxpayer group, which contends an unconstitutional "religious atmosphere" is created by the teachers' religious garb, announced it will resume a court fight against the Bremond, Tex., Independent School District's operation of St. Mary's School, which the district leases from the Catholic church.

A bill that would forbid public school teachers wearing religious garb in the classroom has been introduced in the Texas legislature. Penalty for violation would be loss of state school aid. Rep. Leon Thurman, a deacon in First Baptist Church, Anson, Tex., is sponsor of the measure.

Southern Seminary Lecturers

TWO outstanding men of their fields, Dr. Edward McCrady, vice-chancellor and president of the University of the South, Sewanee, Tenn., and Dr. Horton Davies, professor of religion, Princeton University, will be on the campus of Southern Seminary, Louisville, Ky., for Spring Conference Lectures Mar. 14-17. Dr. McCrady will deliver the Norton Lectures on Science and Religion, and Dr. Davies will deliver the Mullins Lectures on Preaching. Faculty members on the program include Ernest J. Loessner, associate professor of Religious Education; Dr. James W. Cox, associate professor of Preaching; Dr. Dale Moody, professor of Christian Theology, and Dr. Ray Summers, professor of New Testament.

178 Summer Missionaries

A TOTAL of 178 Southern Baptist college students under sponsorship of state Baptist Student Unions will serve as home and foreign student summer missionaries this year, the Baptist Sunday School Board's Student Department has announced.

January Gifts Less

JANUARY receipts for the Southern Baptist Convention Cooperative Program are only \$1,397,480 compared with \$1,555,469 which came in during January 1960. Even designated receipts—boosted in January by Lottie Moon Christmas Offering income—are down from January, 1960. Total designated receipts for January, 1961, are \$2,091,336 compared with the previous January's \$2,255,838.

The report from Convention Treasurer Porter Routh includes only that part of Cooperative Program and designated receipts going to agencies of the Southern Baptist Convention. Funds kept for state projects and local church activities are not counted.

Fourteen state conventions sent in more to the Cooperative Program in January, 1961, than during the previous January, but 14 states sent in less. The 14 states sending in less money overcame the gains from the 14 sending in more.

'Not Losing Strength'

President Ramsey Pollard of the Southern Baptist Convention has declared the denomination is not losing its strength. "There's no need to hit the panic button," he said, when asked his own personal opinion about a reported "recession" in the Convention.

Those who have claimed a "recession" have pointed to fewer converts this year than last, and to fewer commitments by young people to the ministry and other church-related vocations. They also have said that giving has not met goals.

"Those things fluctuate," Dr. Pollard said. "They always will.

"Churches don't stay on an even keel; the Convention doesn't stay on an even keel because it is made up of churches," he added.

"God's still on his throne; our churches are all right; we're still strong," he announced. "In spite of our worries, our people gave more through the Cooperative Program last year than ever before."

Pollard gave this explanation for declining commitments to the ministry. Partially it was because many of the student ministers who swelled seminary enrollments in recent years made their commitments during the war while in the military service.

Education Issues Complex

FEDERAL - aid - to - education proposals in the 87th Congress face a complexity of forces, according to C. Emanuel Carlson in the January issue of the "Report From the Capital," monthly newsletter from the Baptist Joint Committee on Public Affairs. Carlson is executive director of the BJCPA.

Although the major education bill to be offered to Congress has not yet been introduced, the issues involved are already clear as indicated in Carlson's analysis.

These considerations in evaluating the outlook for Federal aid to education were set forth in the *Report From The Capital*: (1) The national mood for more and better schools for all has not abated; (2) Federal aid for operating expenses and building construction or only for buildings will continue to be controversial; (3) The church-state controversy in aid-to-education proposals will continue. Carlson points out that "the traditional American policy will also be harder to hold in the face of the unfolding programs of the National Defense Educational Act."

Indirect approaches to aid education will be attempted if effective road blocks are encountered on the main route. The most probable by-pass will be the "aid-to-the-person" or "aid-to-the-family" approach. "Large scholarship programs or other devices for distributing educational money will undoubtedly get parochialist support," Carlson observed.

An even more indirect approach may be attempted in the form of income tax relief for those carrying educational burdens. Both income tax "credit" and "deduction" plans have been proposed. Strongest opposition to such plans may come from the Treasury and the Administration, because of their responsibility for a balanced budget.

1,000 Expected

MORE than 1,000 college students from throughout the South are expected for the 12th annual Mission Volunteer Conference at Southwestern Seminary Mar. 10-12.

Thirty missionaries, on furlough

in the Ft. Worth area, will conduct daily discussion sessions and prayer meetings, centering around the general conference theme "The Old Commission in a New Crisis."

Last year's conference attracted 875 college students from 175 campuses. ■



JEAN Ramsey, a pretty 16-year-old high school junior, attempts to enjoy life to its fullest by taking part in every activity that presents itself. In so doing she finds herself drawing further from the church and her Christian activities. Carlos Aguilar, an exchange student from Argentina, makes Jean ashamed by his unselfish devotion to Christ. Here he discusses Jean's problem with her, in "Teen-Age Loyalty," one of 13 films in "The Answer" series produced and distributed by Southern Baptists' Radio-TV Commission. This film will be telecast in Arkansas Sunday, Mar. 5, over KFSA, Fort Smith, at 10 a.m. ■

Suggested Order of Business

SOUTHERN BAPTIST CONVENTION

May 23-26, 1961

St. Louis, Missouri

W. Ramsey Pollard, Tennessee, president; W. O. Vaught, Jr., Arkansas, first vice president; John Lawrence Slaughter, South Carolina, second vice president; James W. Merritt, Georgia, senior secretary; Joe W. Burton, Tennessee, secretary; Porter W. Routh, Tennessee, treasurer; W. H. Souther, Louisiana, music director; Tommy Lane, Tennessee, assistant music director.

General Theme: "My Church . . . Reaching Out." Scripture: Mark 1:38—"Let us go elsewhere . . . preach there also." Hymn: "To God Be the Glory."

TUESDAY NIGHT

"In the Beauty of Holiness"

- 7:00 Song Service
7:10 Scripture—(1 Chronicles 16:7-36)—Andrew M. Hall, Arkansas
Prayer—E. Hermond Westmoreland, Texas
7:15 Welcome—Earl O. Harding, Missouri
7:20 Response—James P. Wesberry, Georgia
7:25 Report on Registration—Joe W. Burton, Secretary, Tennessee
7:30 Committee on Order of Business—James E. Boyd, Chairman, Florida
7:35 Appointment of Committee on Committees, Committee on Resolutions and Tellers
7:40 Southern Baptist Foundation—J. W. Storer, Secretary, Tennessee
7:55 Song
8:00 Stewardship Commission—Merrill D. Moore, Executive Director, Tennessee
8:30 Song
8:35 Annual Sermon—A. B. Van Arsdale, Alabama,
Title: "The Unfinished Gospel"
Text: Acts 1:1.
W. Fred Swank—Scripture, Texas
W. H. Heard—Prayer, Arkansas
Benediction—G. Allen West, Tennessee

WEDNESDAY MORNING

"Like A Mighty Army"

- 9:00 Song Service
9:10 Scripture (Matt. 16:13-20) W. G. Stracener, Florida
Prayer—Harold D. Tallant, Kentucky
9:15 Recognition of Fraternal Messengers
Response—Fred Bullen, Secretary, Canadian Baptist Federation, Ontario, Canada
9:35 Executive Committee—Administrative, Porter W. Routh, Tennessee
10:45 Song
10:50 Election of Officers
11:15 Miscellaneous Business
11:30 Annuity Board—R. Alton Reed, Executive Secretary, Texas
11:50 Song
12:00 President's Address—"My Church—A Militant Body"—Ramsey Pollard, Tennessee
Benediction—Charles A. Osborn, Jr., Texas

WEDNESDAY NIGHT

"Unto the Uttermost Parts of Earth"

- 6:30 Song Service
6:45 Scripture (Matt. 28:16-20) John Parrott, New Mexico
Prayer—Henry L. Lyon, III, Alabama
6:45 American Bible Society—Thomas T. Holloway, Secretary, Texas
6:50 Radio and Television Commission—Paul M. Stevens, Secretary, Texas
7:15 Woman's Missionary Union—Mrs. R. L. Mathis, Texas,

President; Miss Alma Hunt, Alabama, Executive Secretary

- 7:35 Election of Officers
7:45 Baptist World Alliance—John Soren, Brazil, President; Josef Nordenhaug, General Secretary, Washington, D. C.
8:10 Song Service
8:15 Foreign Mission Board—Baker James Cauthen, Executive Secretary, Virginia
Benediction—Homer A. Morris, Georgia

THURSDAY MORNING

"That the World May Know Him"

- 9:00 Song Service
9:10 Scripture—(Philippians 3:1-15) Joseph B. Flowers, Virginia
Prayer—R. Hugh Hawkins, Florida
9:15 Brotherhood Commission—George W. Schroeder, Executive Secretary, Tennessee
10:35 Song
10:40 Election of Officers
10:50 Miscellaneous Business
11:05 Seminaries and Seminary Extension
Golden Gate Theological Seminary—Harold K. Graves, California, President
New Orleans Baptist Theological Seminary—H. Leo Eddleman, Louisiana, President
Southwestern Baptist Theological Seminary—Sydnor L. Stealey, North Carolina, President
Southern Baptist Theological Seminary—Duke K. McCall, Kentucky, President
Southwestern Baptist Theological Seminary—Robert E. Naylor, Texas, President
Midwestern Baptist Theological Seminary—Millard J. Berquist, Missouri, President
Seminary Extension Department—
Theological Education Address—H. Leo Eddleman, Louisiana

- 11:55 Song
12:00 Sermon—Carl E. Bates, North Carolina
Benediction—E. C. Brown, South Carolina

THURSDAY AFTERNOON

"With Compassion For the Multitudes"

- 2:30 Song Service
2:40 Scripture—(Matt. 19:35-38)—Edward G. Ayers, Virginia
Prayer—Robert F. Shipe, Tennessee
2:45 Committee on Boards—James A. Howard, Chairman, South Carolina
Committee on Committees
3:05 Election of Officers
3:10 Miscellaneous Business
3:25 Christian Life Commission—Foy D. Valentine, Executive Secretary, Tennessee
4:05 Song Service
4:15 Sermon—W. Herchel Ford, Texas
Benediction—W. D. (Jack) Turner, Alaska

THURSDAY NIGHT**"In the Homeland"**

- 7:00 Song Service
- 7:10 Scripture (Mark 5:1-20)—Clarence G. Cole, Georgia
Prayer—Hughlan P. Richey, Indiana
- 7:15 Memorial Service—Earl B. Edington, Florida
- 7:35 Baptist Jubilee Advance—C. C. Warren, Chairman,
North Carolina
- 8:15 Song
- 8:20—Home Mission Board—Courts Redford, Executive Sec-
retary, Georgia
Benediction—Thomas W. Nelson, Missouri

FRIDAY MORNING**"Through Our Institutions"**

- 9:00 Song Service
- 9:10 Scripture—(John 14:1-14) — Aubrey L. Meacham,
Kentucky
Prayer—Austin Lovin, Oregon
- 9:15 Committee on Denominational Papers—Louie D. New-
ton, Chairman, Georgia
- 9:30 Education Commission—Rabun L. Brantley, Executive
Secretary, Tennessee
- 9:45 Song Service
- 9:50 Panel—"Role of the Christian College in Today's
World." College President—John W. Raley, Oklahoma
Pastor—Monroe F. Swilley, Jr., Georgia
Layman—Owen Cooper, Mississippi
- 10:20 Committee on Resolutions
- 10:35 Miscellaneous Business.
- 10:55 American Baptist Theological Seminary Commission,
L. S. Sedberry, Executive Secretary, Tennessee
- 11:05 Carver School of Missions and Social Work—Nathan
C. Brooks, Jr., President, Kentucky
- 11:15 Committee on Canadian Baptist Co-Operation—Courts
Redford, Chairman, Georgia
- 11:30 Southern Baptist Hospitals—T. Sloane Guy, Jr., Supt.,
Louisiana

- 11:50 Song Service
- 12:00 Sermon on the Mount—Paul Brooks Leath, California
Benediction—Carl W. Hunter, Ohio

FRIDAY AFTERNOON**"Rendering unto Caesar"**

- 2:30 Song Service
- 2:40 Scripture—(Matthew 22:15-21) — Gerald Martin,
Tennessee
Prayer—Frank B. Haynes, South Carolina
- 2:50 Report of Committee on Denominational Calendar—
Baker James Cauthen, Chairman, Virginia
- 3:00 Report Committee on Public Affairs—C. Emmanuel
Carlson, Chairman, Washington, D. C.
- 3:15 Address on Church and State—E. S. James; Texas
- 3:40 Song Service
- 3:50 Sermon—Robert Greene Lee, Tennessee
Benediction—Ira D. Hudgins, Virginia

FRIDAY NIGHT**"With the Gospel, the Power of God Unto Salvation"**

- 7:00 Song Service
- 7:15 Scripture—(Romans 1:1-17)—C. Z. Holland, Arkansas
Prayer—Lloyd N. Whyte, Florida
- 7:20 Presentation of New Officers
- 7:25 The Historical Commission—Davis C. Woolley, Ex-
ecutive Secretary, Tennessee.
- 7:40 The Chaplain's Commission—George W. Cummins,
Director, Georgia; Address: Chaplain (Maj. Gen.)
Frank A. Tobey, US Army, Chief of Army Chaplains,
Washington, D. C.
- 7:55 Song Service
- 8:05 Sermon—W. A. Criswell, Texas
Benediction—Rex H. Henderson, Missouri

COMMITTEE ON ORDER OF BUSINESS:

George Boston, Kansas; Herschel E. Cole, Georgia;
Perry F. Webb, Sr., Texas; Franklin P. Owen, Sec-
retary, Kentucky; Bruce H. Price, vice chairman,
Virginia; James E. Boyd, chairman, Florida.

Dr. Pollard Likes Editor's Suggestion

DR. Ramsey Pollard, president of the Southern Baptist Convention, commenting on an editorial by Dr. Erwin L. McDonald in the Feb. 16 issue of the *Arkansas Baptist Newsmagazine*, suggesting the name "Baptist Convention USA" for the convention, agreed that dropping the "Southern" from the convention title "might be of distinct advantage to our churches in the North and Far West." Dr. Pollard said the next convention at St. Louis May 23-26 will be asked to consider changing the name to something less regional.

"While all of us are very proud and fond of our present name, it is still true that the term Southern Baptist Convention does not fully represent our geographical status," Dr. Pollard said.

Dr. McDonald in his editorial said pastors in Wisconsin urged a change because it would make their missionary work easier. ■

Billy Graham to Miss Convention — Mix-up in Dates to Blame

FOR the first time in Southern Baptist Convention history, an alternate preacher will deliver the annual sermon when the Convention meets in St. Louis, Mo., May 23-26.

A. B. VanArsdale of Decatur, Ala., will preach on Tuesday night at the opening session. Evangelist Billy Graham was to have preached the sermon but a commitment in London, England, forced him to cancel his appearance.

Graham, Montreat, N.C., is a Southern Baptist and a member of the Convention's Foreign Mission Board. In a letter to Convention leaders, Graham said:

"You can imagine my shock to learn that I was confused on the dates of the convention in St. Louis. When asked to deliver the convention address, I was told it was May 18. This has been in all

our calendars.

"My crusade in England begins on Tuesday night, May 23 (the night of the convention sermon), with an address at Royal Albert Hall to 7,000 clergymen that are being brought in from all over Britain . . . When I accepted the invitation to address the Convention, I accepted with the stipulation that it would not interfere with the dates in England."

Graham described the invitation to preach the SBC sermon as "the greatest honor of my ministry thus far" and expressed deepest regrets over the confusion of dates.

One of the main items of business before the Convention will be election of a new Convention president. Ramsey Pollard, Memphis, has served two one-year terms, the limit allowed by the convention's constitution. (BP) ■

Concord Association

By JAY W. C. MOORE



MR. KESNER

RAY Kesner, who has served Glendale church for the past two years, has resigned to accept the pastorate of Brush Creek Church in Washington - Madison Association.

The 24 year old minister served two years as mission pastor of Faith Chapel, a mission of First Church, Arkadelphia, while in Ouachita College, and served for six months as associate pastor of Bluff Avenue Church. He is a graduate of Ouachita College.

He is the son of Mr. and Mrs. W. J. "Bill" Kesner of Ft. Smith. Mrs. Kesner is the former Kathleen Daniels, whose parents live in the Rye Hill community. They have one son, Max, age 4.

FLOYD Sheeks, who has served First Church, Hackett, for the past two years, has resigned to accept the pastorate of First Church in Des Moines, N. M.

He is a native of Detroit, Mich., and is a graduate of Southern Baptist College in Walnut Ridge. During his ministry in the Hackett Church, the Sunday School attendance doubled, and the offerings increased a third.

Members of the pulpit committee are Calvin Norrid, Mr. and Mrs. Billy George Reed, Mrs. Dee Kuykendall, Mrs. Shirley Goins and Dan McBride.

OAK CLIFF church has closed a revival meeting with Tom McClain, of First Church, Rosenberg, Tex., serving as evangelist. Paul Williams of First Church, Ft. Smith, led the singing. There were nine for baptism and seven by letter. Murl Walker is the pastor.

CLYDE PAGE, B. L. McCrary and G. L. McWilliams have been ordained as deacons in Kelley Height Church, James Fitzgerald, pastor. Dr. S. W. Eubanks of Immanuel Church preached the sermon and Harlan Abel, Towson Avenue church, offered the ordination prayer.

AN attractive office sign has been installed for the Concord Associational offices in front of the educational building owned by First Church, Ft. Smith, where the offices and Concord Seminary Center are housed. The sign directs the visitors to the various rooms where the offices and center are located on the second floor.

DR. PAUL Roberts, pastor of First Church, Little Rock, has closed a revival with Pastor Mason Bondurant and Trinity church. There were six additions by baptism. Mr. Bondurant led the music.

C. C. Roberts, formerly superintendent of Missions in Concord Association and currently serving as pastor of Memorial church in Hackett, has been discharged from Sparks Hospital where he had major surgery. He is recuperating at his home.

SIXTEEN committees are busy working out details for an association-wide revival to be held in the Senior High football stadium at Ft. Smith July 9-22. Dr. C. E. Autry of Dallas, Tex., who heads the Evangelism department of the Home Mission Board of the Southern Baptist Convention, will preach nightly. Paul McCray, pastor of Grand Avenue Church, is the general chairman.

Greene County Assn.

MORE than 400 gathered Jan. 19 to pay tribute to Rev. H. W. Johnston, who has retired as Greene County missionary. A gift of cash was given Mr. Johnston and his family as a farewell gift. The association Executive Board expressed its appreciation of Mr. Johnston's ministry during which, for 4½ years, he ministered to 40 churches.

REV. GWIN Renshaw has been called to pastor Marmaduke Church where he began his ministry Jan. 18. Mr. Renshaw was formerly pastor at Robbs Chapel.

NORTHEAST District Training Convention will be held at First Church, Paragould, Mar. 17.

LAKE Street Church has redecorated its nursery and built a new secretary's office. It is planning to redecorate the Fellowship Room.

Mississippi County Assn.

By JOHN D. GEARING

THERE were 999 enrolled in the three group training schools for Training Union workers in Mississippi County Association. The average attendance was 709 and there were 597 awards earned. There were 138 children under Junior age enrolled in the schools.

Rev. Ralph Davis, Rev. R. V. Haygood, and Norman Sutton acted as deans of the schools. They were assisted by six other state-approved workers and many other workers from within the association. The Training Union Department is to be commended for a job well-done. Rev. Thurlo Lee is the Training Union Director.

NEW Bethel Church ordained its pastor, Rev. Robert Moon, to the gospel ministry on Feb. 19. John Gearing served as moderator and questioned the candidate. Harold Ray, pastor, Calvary Church, Blytheville, served as clerk, Bill Wiles, pastor, Etowah church, presented the Bible, Russell Bragg, pastor, Keiser Church, gave the ordination prayer and John Moon, pastor, Calvary Church, Osceola, preached the ordination sermon and gave the charge.

Caroline Association

A TOTAL of \$3,627.21 for the Lottie Moon Christmas Offering has been reported by 19 of the W.M.U organizations in the association. This is an all-time high and exceeds the association goal of 13 per cent increase over last year by \$445.72.

MT. Carmel Church is sending the *Arkansas Baptist Newsmagazine* to its membership through the budget plan.

HAZEN Church, with 88 present, took "first place" in attendance at the associational hymn-sing Feb. 5, Baugh Chapel was second with 24 and Lonoke third with 22. There were 188 in attendance in all, with 15 churches, 14 pastors and eight choir directors represented in all the meetings.

J. M. James is superintendent of Missions

Washington-Madison Association

By DR. ALEXANDER BEST

REV. Jackie W. Pennell has served as pastor of Ridgeview Chapel for 11-2 years, and has done an outstanding piece of work during this period of time.



MR. PENNELL

The chapel was organized into a church on Sunday, Feb. 5, at a special service in which a number of churches were represented. Dr. Andrew M. Hall, pastor of the mother church, First, Fayetteville, brought the message on this significant occasion. Mr. Pennell is a senior at Southwestern Seminary, Ft. Worth, Tex., and will graduate in May. He is also a graduate of Oklahoma Baptist University.

The new church is planning to build an educational unit in the near future at a cost of from \$10,000 to \$15,000.

UNIVERSITY Church, Fayetteville, called its outstanding bonds, Feb. 1, 6½ years before some of them were due. During 1960, \$29,993 of the total income of \$51,698 was devoted to the bond retirement fund. The long range planning committee has been authorized to secure preliminary sketches looking toward the construction of the new sanctuary. Dr. Walter Johnson is pastor. Congratulations to both pastor and people.

THE Executive Board of Washington - Madison Association recently voted to give the missionary, Dr. Alexander Best, a leave of absence to participate in the Scotland Evangelistic Crusade. The churches of this association are presently securing funds for the expenses of this trip.

Current River Association

By DALE MADDUX

SUNDAY afternoon, Jan. 29, the first Hymn Sing ever conducted in Current River Association was held in the Success Church. The theme of the Hymn Sing was "We Would See Jesus."

Churches present included Suc-

cess, Biggers, Pocahontas, Shannon, Witts Chapel, Corning and Reyno. Eight associational music officers, six pastors and four church music directors were included in the total attendance of 77. Brother Dale Maddux, associational missionary, directed the congregational singing. Mrs. Ben Lincoln brought the Pocahontas choir and presented several selections. The Success Church presented a quartet and the Corning Church presented a solo.

TWENTY-ONE men, representing four churches, attended the first associational Brotherhood Rally in several years. There are

only four Brotherhood organizations in the association so this was considered a good beginning. Rev. C. H. Seaton, associate Brotherhood secretary, challenged the men to use the organization of Brotherhood to strengthen all phases of church work.

Officers elected were: David Hanning, Corning First Church, president; Robert Legate, Biggers, vice president; Allen Bates, Corning Second Church, secretary; Beral Pettus, Witt's Chapel, Personal Stewardship leader, and Walton Goff, Biggers, World Missions leader. The meeting was held at Witt's Chapel Church, Maynard.

"MY PRAYER TO GOD...
THAT THEY
MIGHT BE SAVED"

WMU Week of Prayer for Home Missions
March 6-10

Annie Armstrong Offering Goal \$2,470,000

The advertisement features a black and white photograph of four people: a young boy in the foreground, a woman behind him, and two women to the right. They are all looking upwards with expressions of prayer or contemplation. The text is overlaid on the image in large, bold, white letters.

Annie Armstrong Offering Offers New Opportunity

By MAX STANFIELD
Pastor, Putnam City

Baptist Church, Oklahoma City
THE annual Annie Armstrong Offering for Home Missions is indispensable. Its contributions to Home Missions in buildings and projects and programs are too numerous to mention. But this year this marvelous enterprise of our W.M.U. features something too dramatic to overlook.

A new feature of the 1961 Offering gives the 30,000 Movement a tremendous boost, affords every Baptist a means to participate in it as an individual whether his church is able to establish a new mission or not, and helps secure for Baptists a foot-hold in pioneer areas which will be impossible without it. This new item is the \$250,000 in the Offering goal for the church Site Fund which the board will use to secure property in pioneer areas on which can be located the churches of the future. Also, all monies over and above the goal will go into this fund.

There is nothing that can mean more to the 30,000 Movement than the million dollars or more that would be possible through this means. And there is nothing that can mean more to Southern Bap-

Graham to Minnesota

MINNEAPOLIS, Minn (EP)—Dr. Billy Graham has accepted an invitation to hold an eight-day crusade at the Minnesota State fairgrounds beginning July 9.

This will be the noted evangelist's first crusade in Minnesota since 1950 when he led a three-week campaign in the Minneapolis auditorium.

Dr. Victor B. Nelson, pastor of Aldrich Avenue Presbyterian Church and chairman of the Upper Midwest Crusade executive committee, which invited Dr. Graham, said the meetings will be conducted in front of the fairgrounds grandstand. With additional seats on the race track, he said, it will accommodate 40,000 to 50,000 persons.

tists' efforts to win America to Christ than the new churches and preaching places visualized in the 30,000 Movement. The success of this movement is the secret of how to maintain and increase the pace in evangelism, gifts to missions, volunteers for the ministry and the mission fields, and every other area where we seem to have slowed down.

The church is God's idea. It is his answer to meeting human need—with a gospel of salvation, a sphere for a Christian's growth in grace, a channel for receiving God's leadership, a teacher of ideals that make for Godlike character, and an avenue through which a Christian can serve his Savior.

A New Testament church is God's answer to human need. As long as there is one human being in the bounds of our Convention who has not a Baptist church available to him we can feel that we are failing to provide an answer to the needs of the humanity of our nation.

Denominational leaders, give



heed! The Annie Armstrong Offering affords you a way to help get a magnificent mission task accomplished without adding a single offering to our calendar or in any way injuring the Cooperative Program.

Pastor, hear! The Annie Armstrong Offering gives you a chance to lead your people in nationwide participation in a program that heretofore has seemed out of your reach.

Baptists, listen! America needs our message and our churches. Everyday these church sites become more expensive and many of them become unavailable. Now is the time to do something big about multiplying our churches. And the 1961 Annie Armstrong Offering is the way!

Let's dignify this offering this year by giving it high priority on our calendar and great emphasis from the pulpit and church publicity media. Let's make the results match that of the Christmas offering for foreign missions. It must and can be done. ■



Gleanings from the Greek New Testament

by V. Wayne Barton

HOPING is not wishing. At least, it is not *merely* wishing. If wishing represents *desire*, then hoping is wishing, but it is more.

Robert James Dean, in his doctoral dissertation, "A Study of Hope in the New Testament" has demonstrated that Christian hope involves both *desire* and *expectation*. So, Dean concludes that hope for the Christian "is not the vague 'I hope so' of colloquial English usage, which means no more than 'I wish it were so.'"

Recognizing this shallow con-

notation of hope in our own casual conversation, we who are Christians sometimes substitute the more dogmatic (and obnoxious) "I know" for "I hope." In Philippians 1:20 Paul spoke of his "hope" that Christ would be magnified in his body. His use of the word "hope" shows that he was properly humble, as every Christian ought to be. At the same time, the word which he used signified without presumption what he both *desired* and *expected* would come to pass. ■

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New Orleans Seminary

Training Union

State Youth Convention

"FOUND Faithful Today" is the theme for the State Youth Convention that will meet at First Church, Little Rock, Friday, April 14, 9:55 a.m. to 8:15 p.m. Rev. Mack R. Douglas, pastor of Tower Grove Church, St. Louis, will bring the inspirational message at each of the three sessions.

Another big highlight of the convention will be the testimony of Ken Boen at the beginning of the afternoon session. Throughout the land Ken Boen, rodeo clown and bullfighter, has thrilled crowds with his clown act at rodeos. He will thrill the young people at the convention with his dynamic testimony of how Christ transformed him from "the saddest man alive" to a joyful, useful Christian.

Other highlights will be a panel discussion on "The Pressures of the Crowd," State Sword Drill, State Speakers' Tournaments, and conferences. Bailey Smith of Ouachita,



MR. DOUGLAS

Youth president, will preside. Over 1,000 Intermediates and Young People are expected to attend — Ralph W. Davis, Secretary ■

Sunday School

Come On!

COME on with us to attend Sunday School Leadership Week at Siloam Springs this coming summer. The Sun-



MR. HATFIELD

day School Department will sponsor this leadership week for Sunday School workers Aug. 7-11.

Who would benefit from attending the assembly?

Pastors, ministers of education, Sunday School superintendents, other officers and teachers of the Sunday School, youth directors, and Sunday School class members would all find a place and receive a blessing at the Assembly.

The Assembly is a Family Affair. Classes and conferences are offered for every age group and for leaders of each Sunday School Department. Activities are provided for small children in the new Children's Building. Every one is included.

Soon a special letter will be mailed out to each Sunday School superintendent in our state. This letter will explain special promotion plans which could help your church be represented at the Assembly next summer. If you do not receive your letter within two weeks, write us and ask for the promotional plans for the Assembly.

Program leaders will include Dr. Robert Scales, pastor of Trinity Baptist Church of Oklahoma City; Dr. John McClanahan, pastor at Hope, and Mr. Howard Halsell, Sunday School Secretary for Kansas.

Come on. — Lawson Hatfield, Secretary ■

Annuity Board

'Not One Penny'

THE State Convention is so vitally concerned about every preacher, minister of music and minister of education getting into the retirement program that it is willing to pay the student 5 per cent of his salary if the student will lead his church to enter the program and pay its 5 per cent.



DR. RUCKER

Under this arrangement the retirement program does not cost the student one penny.

This protection is free so long as he is a student in any college or university within the state of Arkansas and is pastoring a church or mission, or is serving as minister of music or minister of education of a church which co-operates with our Convention.

The Convention will pay on a salary, for the student, if single, up to \$150 a month; if he is married on a salary up to \$200 a month. The Convention will continue to pay the student's dues in the retirement program all the time he is a student in one of our six seminaries if he commutes and continues to pastor a church within the state that co-operates with our Convention.

The student is wise who appreciates what the Convention offers to do for him and does his utmost to get into the program with his church.

It is to the great advantage of the minister to enter while he is young. One's annuity is determined by the length of time that he participates and the amount of salary that he pays on. There is no limit to the amount of the annuity that one can draw. The individual determines that on the basis of years of participation and average salary for the years of participation. The Southern Baptist Protection Plan is definitely designed to the advantage of the young minister, **WISE IS THE MINISTER THAT ENTERS EARLY AND STAYS IN.** — T. K. Rucker, Field Representative ■

Missions-Evangelism

News and Notes

SEVERAL inquiries have come in regard to a successor to Jesse Reed. There are no plans to employ another this year. Brother Reed has been majoring on Evangelism, and now will assume the responsibility of all promotional plans and programs of evangelism.



DR. CALDWELL

Four new churches have been constituted since the close of the past associational year. They are: Second, Corning; Alco, 15 miles east of Leslie; Ridgeview, Fayetteville; Watson Chapel, Pine Bluff — all four had been

sponsored as missions for several years.

Your superintendent of Missions spoke at the Migrant Missions Conference, Memphis, Feb. 15. Others on the program were leaders in migrant missions in Florida, Texas, California, and Louisiana. A representative of President Kennedy's Committee on Migratory Labor was present and spoke three times.

M. E. Wiles has been asked to reserve most of his time for services in churches where pastoral aid is being given. He will be available to assist these churches in revivals, stewardship emphasis, survey of church field, and in a "Church Development Program."

There will be no Schools of Missions in Arkansas in 1961. The associations were too late in making application. All have been set up for 1962 that can be accepted. A few more can be planned for 1963. — C. W. Caldwell, Superintendent. ■

SUNDAY SCHOOL LEADERSHIP ASSEMBLY FOR ARKANSAS BAPTISTS



HATFIELD

Siloam Springs, August 7-11, 1961



HALSELL



McCLANAHAN



SCALES

Hear

Howard Halsell, state Sunday School Secretary for Kansas
Robert Scales, pastor Trinity Baptist Church, Oklahoma City, Oklahoma
John McClanahan, pastor First Baptist Church, Hope, Arkansas
and other Sunday School leaders and workers.

Classes

for all Sunday School leaders of all age group Departments for all ages of children and young people.

Have Fun

with all types of wholesome recreation.

Eat

good food prepared by professional cooks in modern kitchen.

Relax

in the delightful mountain air of the assembly grounds.

RATES

Send name, address, age (if under 17), sex, church, location, accommodation number you desire and a \$2.00 reservation fee, to Melvin Thrash, 111 Baptist Building, Little Rock, Arkansas. This fee will apply on the total cost of the assembly.

ACCOMMODATION NUMBER

	Total Cost
1. Assembly owned dormitories and cabins - cot, mattress, all meals, registration and medical and accident insurance	\$14.00
Children 5-8 years inclusive	11.00

2. Church owned dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	13.50
Children 5-8 years inclusive	10.50
3. Deluxe Buildings (for families only) - Room, all meals, registration, and medical and accident insurance	16.50
Children 5-8 years inclusive	13.50
4. Faculty Building - Room, all meals, registration, and medical and accident insurance	15.50
Children 5-8 years inclusive	12.50
5. Children under 5 who eat in dining hall	5.00

Note: Registration and medical and accident insurance for part-time campers plus meals and accommodations. 3.00

Women Meet to Pray

MARCH 6-10 is the time designated for the Week of Prayer for Home Missions when Baptist women and young people will engage in a special season of prayer for the homeland. It is significant that the theme chosen is "My Prayer to God . . . That They Might Be Saved."



MISS COOPER

During the week opportunity will be given to contribute to Home Missions through the Annie Armstrong Offering, the goal for which is a 13 per cent increase over last year's offering. In Arkansas it was \$58,628. In the entire convention the goal for this year is \$2,470,000. Serving to supplement Cooperative Program receipts, this determines support and expansion in many areas of work promoted by the Home Mission Board. Offerings, carefully designated, should be remitted to Dr. S. A. Whitlow, 401 West Capitol,

Little Rock.

Objects of prayer and recipients of the offering will include the many, many thousands of language groups in the United States. Over 70 per cent of the missionaries in California work with language groups. This is natural, for more than one-third of the population is of foreign extraction. Additional thousands come through Pacific ports annually; others cross the Mexican border.

Join with the nearly two million members of Woman's Missionary Union in the observance of this important season of praying and giving.

State-wide WMU Meeting

The 72nd annual meeting of Arkansas Woman's Missionary Union will be held April 4-5 at Immanuel Baptist Church, Little Rock. Among outstanding speakers scheduled for the program are Mrs. Edgar Bates, chairman of the Baptist World Alliance Woman's Committee; Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC; Miss Mercy Jeyaraja Rao, India; Mrs. Ernest Lee Holloway, Japan; Miss Edna Woofter, Washington, D.C. — Nancy Cooper, Executive Secretary and Treasurer. ■

and Tommy Knotts, Royal Ambassador Secretary of Florida. Other men, known throughout Arkansas for their activities in Brotherhood, will help present a well-rounded program.

We hope that your church, your association, and your section of the State, will be represented, and well represented, at the convention. We hope that you will be there, and that you will bring a carload of men along with you.

The Brotherhood Challenger

More than 2,400 copies of the **Brotherhood Challenger** have recently been mailed out of the Brotherhood Office. They have gone to pastors, to State Brotherhood officers, to District and Associational Brotherhood officers, and to Church Brotherhood presidents — also to many "worthy laymen" whose names have been sent in by their pastors. The present issue features the State Brotherhood Convention, the coming series of Laymen's Tours of the pioneer state of Ohio, and the very successful series of District Brotherhood organizational meetings.

If you are not receiving the **Challenger**, send us your name and address, and you will be placed on the mailing lists. Send to the Brotherhood Department, 302 Baptist Building, Little Rock, —Nelson Tull ■

Spotlight on Park Hill

WHICH do you prefer? A spectacular flash in the pan or a steady, dependable man who continues to get the job done month after month?



MR. McCLARD

Personally, I prefer the latter. It is not my usual practice to give recognition to an individual minister of music but the work of Max Alexander, minister of music at Park Hill, has been so consistently good since he came to our state in August of 1958. He has led the Park Hill Church to a Standard music ministry each year.

Look at the record of this church last month: 298 enrolled; average attendance of 259; percentage attendance 87 per cent; three music training courses; 45 copies of **The Church Musician** purchased; 10 music council members; 12 musical organizations including the church choir, chapel choir, concord choir, carol 2 choir, carol 1 choir, cherub 3 choir, cherub 2 choir, cherub 1 choir, celestial 2 choir, celestial 1 choir, mens' quartet, womens' quartet, octet, sextet, and trio. In addition to the 298 enrolled in the choirs, there were 20 song leaders, 28 department pianists, 44 choir sponsors, making a total enrollment of 390 in a church with a resident membership of 1,020. Now, let me tell you that this is good work.

Although this is an outstanding report, it is only typical of the fine work being done by many of our ministers of music in the churches of our convention. Now, what about your church? Perhaps it will never be possible for you to have a full-time minister of music. It is possible for you to have a graded music program ministering to the needs of all your people? I say that it is possible even without a full-time minister of music like Mr. Alexander.

Why not have some of your people attend the state music festivals and catch a glimpse of the progress that is being made in the music ministry of our state. Let me make another suggestion. Why not bring your young people and adults, talented and untalented, to one of our state music conferences this summer? A comprehensive music ministry which majors upon evangelism, worship and Christian education will be a blessing to any church. It can happen in your church. Believe me, I have seen it happen in even the smallest church — LeRoy McClard, Secretary ■

Last Call to Convention

ONLY one day after you receive this copy of the **Arkansas Baptist News-magazine** the State Brotherhood convention will convene at Pike Avenue Baptist Church, in North Little Rock. The convention dates are Friday and Saturday, Mar. 3 and 4; and the first session of the convention begins at three o'clock on Friday afternoon.



MR. TULL

Copies of the Convention program have appeared in this column (issue of Feb. 23), and in the first quarter's issue of the **Brotherhood Challenger**. If you have seen a copy of the program you are aware that those who attend the Convention will have many worthwhile and enriching experiences. Some of the personalities on the program are: Dr. Paul Roberts, pastor of First Church, Little Rock; G. A. Rattee, Brotherhood Secretary of Florida; Rev. K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock;

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Gastonia, N. C.

Race Relations

Unified Budget Emphasis Among Negro Baptists

A MAJOR part of our work this year is working with the Regular Missionary Baptist Convention, of which



DR. HART

Dr. C. B. Knox is president, in promoting the Unified Budget plan of Church and Convention Financing.

One of the tragic weaknesses among our Negro Baptist friends is due to the poor financial support of their churches and mission causes beyond the local church. In

the methods many of their churches are using to raise money they are following a familiar pattern; church membership dues, special offerings, pie suppers, cake walks, rummage sales, quilt raffles, bazaars and going up and down the street begging money from saint and sinner alike for the church. I can remember when our own Arkansas Baptist State Convention, using these same methods, went bankrupt.

The Unified Budget plan is the Bible plan of financing the Lord's work through the churches.

"Upon the first day of the week let

everyone of you lay by him in store, as God hath prospered him, that there be no collections when I come" 1 Cor. 16:2. The idea is to have one church budget that adequately provides for all needs and causes in the local church, the District Association and State and National Convention. This is to be done by leading every member of every church to give every Sunday. Then too each church is to give each month to the District Association, and State and National Convention causes. This Bible plan of financing the Lord's work makes giving an act of worship. When based upon the teaching of the Bible on tithes and offerings this plan will work a miracle in the giving of any church.

The churches that have tried the Unified Budget plan in the Regular Baptist Convention have been amazed to see the offerings double and triple. I can envision the day, in the not too distant future, when many of these churches will be building new churches with adequate Sunday School facilities. Many of them will be able to have a full time pastor paid enough so that he can give all of his time to the work of the church. These churches will come to give more and more to missions and other causes beyond the local church. In other words these churches are on their way to take their place in God's great program of World Missions. — Clyde Hart, Director ■

Beacon Lights of Baptist History

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

Financial Support

CHURCH support by tithes and offerings is still unacceptable among some members of Baptist churches.



DR. SELPH

They were wrestling with this problem 70 years ago. A preacher wrote the following in "Crowley's Ridge Baptist," Jonesboro, Arkansas, June 20, 1891:

"After discoursing on Christ, The Way, (John 14:5), for about 45 minutes, we took the privilege of talking to the church on the importance of supporting their pastor. This caused a great howl among some of the 'hard-shells' and other stingy people who were present. At this place a denomination calling themselves 'General Baptists' are causing some little

confusion among the saints. They are a kind of 'goody goody' sort. Anybody's baptism is good enough—all are united to commune—no money wanted. Just the sort of thing to catch weak-kneed, stingy Baptists (so called). Brethren, all that is necessary is to 'contend earnestly for the faith once delivered to the saints.'"

This same writer gave an account of visiting another church, and after discussing the merits of the pastor and good work of the church took the subject, "Show Your Faith by Your Works."

He said, "Here we have that denomination which Bro. J. N. Hall calls the 'sleepy-dreamy' (and we would add do-nothing) kind of people. Notwithstanding such an influence, we raised in a public collection \$5.00 for associational missions. Brethren, I believe we should take a collection every Sunday we preach for some of the different interests we are under obligation to support. Don't be afraid to take collections. This is one way we can educate our people to give and thereby bring a blessing on them, for it is written 'God loveth a cheerful giver.'" ■

Attendance Report

February 19, 1961

Church	Sunday School	Training Union	Additions
Alpena	96	54	
Benton, First	669	144	
Berryville			
First	200	83	
Freeman Heights	186	92	5
Camden			
Cullendale First	471	233	1
First	578	245	1
Charleston, North Side	100	83	
Cherry Valley, First	103	77	
Crossett			
Mt. Olive No. 2	221	110	1
El Dorado			
East Main	217	140	
First	903	290	1
Parkview	261	106	6
Trinity	212	118	
Ft. Smith, Grand Ave.	718	333	3
Harrison, Eagle Heights	252	120	
Hot Springs, Park Pl.	450	162	
Huntsville, First	155	104	
Jacksonville			
First	640	286	8
Gravel Ridge	148	100	
Second	300	133	11
Levy	563	235	4
Little Rock			
Forest Highlands	161	83	1
Gaines Street	433	242	6
Immanuel	1310	500	4
Second	1049	247	1
South Highland	656	234	1
Tyler Street	307	154	
Magnolia, Central	739	295	5
McGehee, First	499	195	
Monticello, North Side	94	59	
Mountain Home,			
East Side	58	54	2
North Little Rock			
Baring Cross	781	324	5
Central	344	112	3
Highway	216	104	
Park Hill	750	220	
Pine Bluff,			
Sulphur Springs	76	64	
Smackover, First	319	152	
Springdale, First	576	198	4
Van Buren, First	413	172	
West Memphis, Calvary	219	137	
Widener	32	21	

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Spotty

By MARGARET O. SLICER

MRS. White-tailed Deer had a new fawn. It was tan with white spots, and it had long slender legs.

Little Spotty and his mother were in a dense part of the forest where they were safe from dogs and wild animals. soon, however, food became scarce, and Mrs. Deer had to go farther and farther away in search of grass and other tender green plants.

She always said to Spotty before she left, "Remember, stay here among the leaves—quietly, quietly. Don't move and you'll be safe."

So little Spotty lay very still, looking like a little pile of brown leaves. Sometimes he could see squirrels playing in the trees and chipmunks running across fallen logs. He heard the birds sing. He smelled the wonderful woodsy smell of the forest. And nothing came near to bother him.

Then one day when his mother had been away for a long while, he heard voices. Crashing and cracking sounds came through the woods.

Soon there came into sight eight boys dressed alike. With them was a tall man.

Little Spotty trembled with fear. These were people! He could smell their strange scent, and he knew it meant danger. Then he remembered what his mother had said, and he lay as still as a stone.

"Why do we have to hike through the woods?" asked one of the boys. "It's easier on the road."

"Anybody can hike on the road," said the man. "If you Cubs want to become good Boy Scouts, you should learn to walk in the woods, too. If you're tired, let's rest a bit."

To Spotty's horror the boys began looking for rocks and fallen logs to sit on. One sat on a mossy bank not five feet from where he lay. All were quiet for a minute, catching their breath, and then the man spoke in a very soft voice.

Sign of Spring

By THELMA C. CARTER

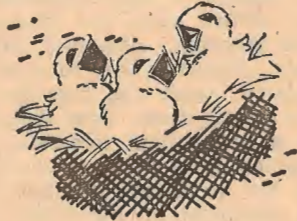
IN Song of Solomon 2-12 we read, "The time of the singing of birds is come." Perhaps the writer had heard the "tru-al-ly, tru-al-ly" of the musical bluebird in the very early springtime. Before the farmer begins to plow the cold earth and while snow is still on the ground in February and early March, the bluebird appears.

Why this little minstrel bird leaves his warm home in the south to come so early to a colder climate is difficult to understand. Along with the robin, the bluebird is among the first springtime birds to come to our part of the world. If you have already nailed a small birdhouse in an apple tree or under the house eaves or if you have set one up on a pole, you may find a happy bluebird family.

Nature provides homes for the bluebirds in cavities of tree trunks. Inside the cavity the bluebird makes a nest of grass, soft moss, and spider webs. Soon the baby birds appear, from three to six in each nest.

We can be thankful for the birds that come earliest and feed on insects before these pests have time to multiply in the fields, orchards, and gardens. If it were not for robins and bluebirds, the millions of early insects would be far beyond the control either of the birds that come later or of man. ■

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"I've just noticed something unusual," he said. "It is very close to us and alive. If you boys minded your mothers as well as this baby, you would never be in trouble. Don't move and don't say anything, but raise your hand if you see it."

Spotty did not understand what they were talking about. He lay like a statue, wishing his mother would come along.

When all hands were up, the man said, "Let's see how quietly we can leave now."

"Can't we pet the fawn?" asked one boy.

"Oh, no," said the man. "Our human smell is too strong. If we pet it, the mother will be afraid. She will not come near it, and the fawn will die. I only hope we haven't already scared her away."

The boys and the man went quietly away into the woods.

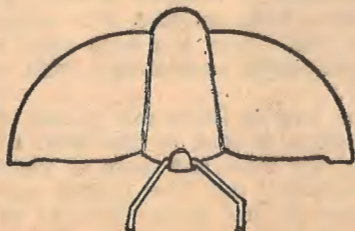
When Spotty's mother came back, he told her what had happened. She washed his face with her rough tongue and told him he was a good, obedient little deer.

She never knew that a group of Cub Scouts had been obedient, too. They had had an adventure which had turned out happily for everybody. ■

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A Silver Butterfly

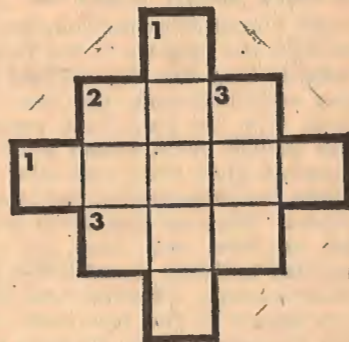
By HOPE JENNINGS



REMOVE the metal pouring spout from a salt box. Bend the spout into the shape of a butterfly by pressing the sides down and turning the wire out in front.

The butterfly is pretty in its natural silver, but it may be decorated with paint or glitter. ■

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A Bible Diamond

By IDA M. PARDUE

FILL THE blanks with the right words and you will have a diamond reading the same both down and across.

1. Creeping creature that the Israelites were not supposed to eat (Leviticus 11:30).
2. Busy insect (Proverbs 30:25).
3. Metal imported from Tarshish (Ezekiel 27:12).

ANSWERS

T
NIL
TIVNS
JNV
S

(Sunday School Board Syndicate, all rights reserved)

A New Commandment

By HUGH CANTRELL

Pastor, First Church, Stephens

March 5, 1961

Bible Material: John 13

Prologue

VERSE one constitutes a sort of heading or brief prologue to the entire chapters 13-17. The fact that Jesus loved the disciples "to the end" extends beyond the single act of love now to be recorded and includes all that Jesus did for the disciples until the end finally arrived.



MR. CANTRELL

The observation has been made that this scene with its minutest details was impressed upon John's memory because he felt so deeply

the guilt of all the disciples in permitting their own Lord and Master to stoop to this lowest service. None of them volunteered for this work; each declined to stoop beneath the rest. So Jesus himself stepped in and shamed them. Since this important meal was to be entirely private, no host or servant was present to do the honors, untie the sandals and wash the feet. Yet the water, the basin, and the linen apron for a towel were in place.

The Act, John 13:1-5

AFTER a brief delay the company reclined upon the couches in the fashion of dining at that day. No one had said or done anything about the feet. The words in v. 4 "he rises from supper," read as though Jesus waited until the last moment when Peter and John who had made the preparations, set food on the tables. Then at last Jesus acted. As far as Peter and John are concerned, they probably thought that they had done enough. Certainly the omission in regard to the feet must have been in the minds of all. Perhaps some expected that Jesus would designate one of their number to play the part of the servant. None of them volunteered.

Washing the feet, of course, had nothing to do with the matter of dining as such; its necessity and its propriety were due to the long walk from Bethany, whether a meal followed or not. It was commanded neither by the law nor by the traditions of the Pharisees; it was only a matter of propriety. It was not mere custom which prevailed on Him to observe it at this time, but rather the spirit of His disciples who would not stoop to render to each other a service so menial. Some would call the act symbolical; but this is contradicted by Jesus himself in v. 15. His

act was an example; it was not staged as a symbol, it was performed as an actual service upon feet that actually needed washing. Although Judas had already planned the betrayal, Jesus stooped to wash the disciples' feet—Judas' among them. Even the machinations of hell cannot interfere with the love which Jesus shows to the very last.

We are to think of Him as being fully conscious of his power in this hour when the devil, Judas, and his enemies seem to be celebrating the triumph of their power. He was fully conscious also that He of His own will came from God and now of His own will is in the act of going back to God.

"All things" is without restriction of any kind, and "into His hands" means for Him to do with as He wills. The references to all things and all power being given to Him, invariably refers to the human nature of Jesus. Omnipotence could be no gift to the divine nature of Jesus. All things were in the hands of Jesus when those hands washed the disciples' feet. Here He took water and washed His disciples' feet; presently He poured out His own blood to wash their sinful souls.

This act of Jesus was free and voluntary, chosen by Him for the purpose of teaching His disciples. In His love and His wisdom He "has given" them an example to follow. The grammatical construction shows that "to be washing each others' feet" is figurative and means literally "that you keep doing, even as I did to you" but it does not mean "in the same manner," or, "the same identical thing."

The Example, John 13:12-17

THE example of Jesus is to guide them in what they do for each other; it is not for mere mechanical repetition in washing feet. This answers the question as to whether Jesus intends to institute a symbolical rite or another ordinance. Such rites belong to the Old Testament only, they have disappeared from the New. No ordinance can be intended, for a direct command, "This do" was not given.

If any disciple of Jesus should even think himself too great to stoop to menial tasks in serving his fellow-disciples, he can do so only by thinking himself greater than Jesus his Lord, for this Lord had just stooped so low. And at once another comparison is added, for the Twelve are not to be disciples or believers only, but are to hold the highest position and office in the kingdom as the Lord's own representatives.

They are to be "men sent," apostles commissioned to found the churches and to lead them for all time (by their writings). This high office does not lift them to a plane where they are too great for the menial service of love. They can never be greater than Jesus their Lord, who sent them. A far higher commission was His, and yet he washed their feet.

It is all so transparent and self-evident and yet it must be made emphatic. It is one thing to know and quite another to translate that knowledge into action. To procure that action Jesus does not drive by commands, but draws with a promise. The first is a condition or reality: "if you know these things," for Jesus rightly assumes that they do know them.

But mere knowledge, no matter how true and excellent, brings no blessing. Whereas he who thinks himself great feels disgraced by a menial task rendered to those beneath him, the true disciple of Jesus regards such a task as a great opportunity and reaps from it the feeling of joy and honor. The Lord's favor and commendation rest upon him while engaged in such service. In this sense Jesus says, "Happy are you."

But of course you will be happy, only "if you keep on doing them." Doing is emphatic over against knowing. The condition is now one of expectancy, "if you shall be doing them." Jesus expects it of them, yet it is possible that they may disappoint him—will they, the condition asks? The verb is durative, "keep doing them," always and on every occasion.

The New Commandment, John 13:34-35

BY the word translated **COMMANDMENT** Jesus means a precept, a behest. He does not mean a legal command after the order of Moses. It is new as regards the old legal requirements, not new as never having existed before. Many features of this newness have been pointed out, differentiating the precept of Jesus from the old law, "thou shalt love thy neighbor as thyself," which reaches out to all men, even our enemies. But it is best to abide by the newness which Jesus himself points out: that you keep loving each other "just as I love you."

In the final verse of our printed passage Jesus once more dwells on this love and its continuation. Where it exists, it is bound to show itself, and those around us will see and thus know its presence. It is bound to affect them. Minucius Felix declared with regard to Christians, "They love each other even without being acquainted with each other."

The love of Christians cannot reach perfection as long as the flesh dwells in us, but more and more as the flesh is overcome, this love unfolds until it reaches its full glory when we attain the glory of Christ above. ■

BAPTIST HOUR SERMON TOPICS
MARCH, 1961

Arkansas
Preacher: Dr. Herschel H. Hobbs
Theme: Problems
March 5 "The Unpardonable Sin"
12 "Heaven"
19 "Hell"
26 "The Second Coming of Christ"

City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Berryville	KTCN	10:00 a.m.
Conway	KCON	2:30 p.m.
DeQueen	KDQN	1:00 p.m.
El Dorado	KELD	3:30 p.m.
Fayetteville	KFAY	8:30 a.m.
Fordyce	KBJT	4:00 p.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.m.
Jonesboro	KNEA	6:30 a.m.
Mena	KENA	1:30 p.m.
Monticello	KHBM	3:30 p.m.
Paragould	KDRS	8:30 p.m.
Prescott	KTPA	1:00 p.m.
Siloam Springs	KUOA	7:30 a.m.
Van Buren	KDFD	10:00 a.m.
Wynne	KWYN	7:30 a.m.

THE ANSWER
Arkansas

Fort Smith KFSA 10:00 a.m.
"MASTERCONTROL"*
Arkansas

Corning	KCCB	10:30 a.m.? (check station)
Forrest City	KXJK	10:00 a.m.
Fort Smith	KWHN	12:30 p.m.
Little Rock	KTHS	4:35 p.m.
Paris	KCCL	4:00 p.m.
Prescott	KTPA	3:00 p.m.
Siloam Springs	KUOA	10:00 a.m., Sat.

INTERNATIONAL SUNDAY
SCHOOL LESSONS

Corning	KCCB	10:30 a.m.? (check station)
Paragould	KDRS	10:15 a.m.
Prescott	KTPA	-----
Rogers	KAMO	8:05 a.m.
Stuttgart	KWAK	6:30 p.m., Fri.
Wynne	KWYN	9:15 a.m.

ATTENTION!

Deacons, WMS, Sunday School, Training Union, Brotherhood . . . Send your pastor and his wife to the Holy Land and Europe — June 13-July 11 . . . Because of world conditions — 1961 is the year to visit lands of the Bible.

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A Smile or Two

It Took Time

THE children, George, aged four, and Ernest, aged five, were being put to bed. "We do love you, mummy," said George, hugging her.

"Why do you love me, darling?"
"Cos we like your face."
"But it isn't much of a face," said mother.

That was a bit of a poser. The boy thought a moment. "But we've got used to it," he said.

Cover Crops

"HOW did you find things down on the farm this summer? Crops good, I hope." "Well, Father did fairly well on his barbecue but he just about broke even on his gasoline and oil stand."

Change of Menu

"MAMMA, I wish you would give me a dark breakfast," said the little boy.
"What do you mean by that?" asked the mother.

"Well," answered the youngster; "last night Dad told you to give me a light supper, and I didn't like it."

Real Concern

A MAN, fond of practical jokes, late one night sent his friend a telegram out of a clear sky, collect which read: "I am perfectly well."

A week later the joker received a heavy parcel—collect—on which he had to pay considerable charges. On opening it, he found a big block of concrete on which was pasted this message:

"This is the weight your telegram lifted from my mind."

Required Reading

COLLEGE SENIOR — What would you advise me to read after I have completed my course and graduated, professor?

PROFESSOR — I would suggest the "Help Wanted" page.

No Light-Headedness

"DO YOU suffer giddiness?" a doctor asked a middle-aged, vinegar-looking woman patient.

"No, I don't," came the snappy reply, "I'm a respectable married woman."

Too, Too Polite

"DID you get home all right last night, sir?" the streetcar conductor asked one of his regular passengers solicitously.

"Of course. Why do you ask?"
"Well, when you got up and gave the lady your seat you were the only two people in the car."

Trouble's Catching

BATES met Cates at the club.
"I'm really sorry for you, old man," he said.

"Sorry!" exclaimed Cates. "Why?"
Bates shook his head sadly.

"My wife has a new hat, and she went to your place tonight to show it to your wife."

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COUNSELOR'S CORNER

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

'Preacher Wasn't Loud Enough'

QUESTION: About three years ago we had a good young preacher, but he wasn't loud enough for some. A bunch of members that hadn't been coming for a long time came to business meeting one night and voted him out. They ousted him without notice and put in a former pastor whom they worshipped. Our church hasn't done any good since. What can those of us who are heartbroken over this do?

ANSWER: Of all the absurd things I ever heard, this not-loud-enough bit takes the cake. Are you serious? Did they ever read I Kings 19 about God speaking through "a still small voice." Was he any louder when they called him as pastor? Maybe they took the wind out of him. Why didn't they buy a public address system?

Your letter is one of hundreds I have received about cliques in the church. You should be heartbroken. This sort of behavior must grieve the Holy Spirit, too.

Read I Cor, 3 and Revelation 2 and 3. ■

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

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Please send by return mail information on Security Bonds.
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Address _____
City _____

I doubt that you can do anything except pray and work and keep humble and loving. There are a few people in every church whose hearts are filled with hate and hurtfulness. Don't be one of them.

You may be very sure of one thing; if the situation is as you have described it, those who led in the ousting have committed spiritual suicide so far as spiritual power is concerned. In 30 years in the ministry I have yet to see a man or woman who attacked a man of God who ever had any real spiritual power thereafter. They practically sign their own death warrant.

Read I Cor, 3 and Revelation 2 and 3. ■

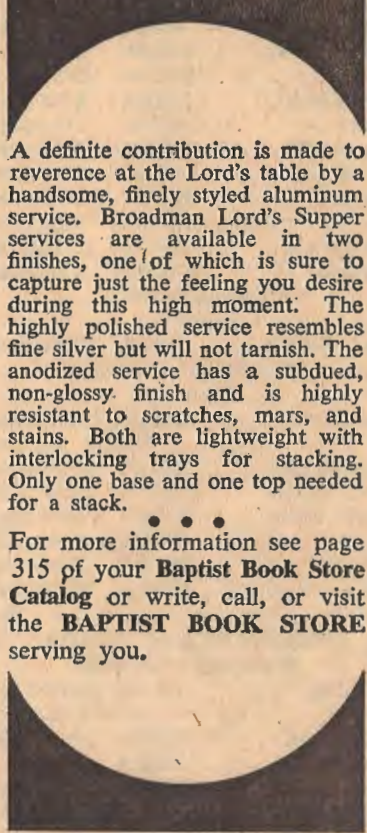
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