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May 4, 1961

Arkansas Baptist State Convention

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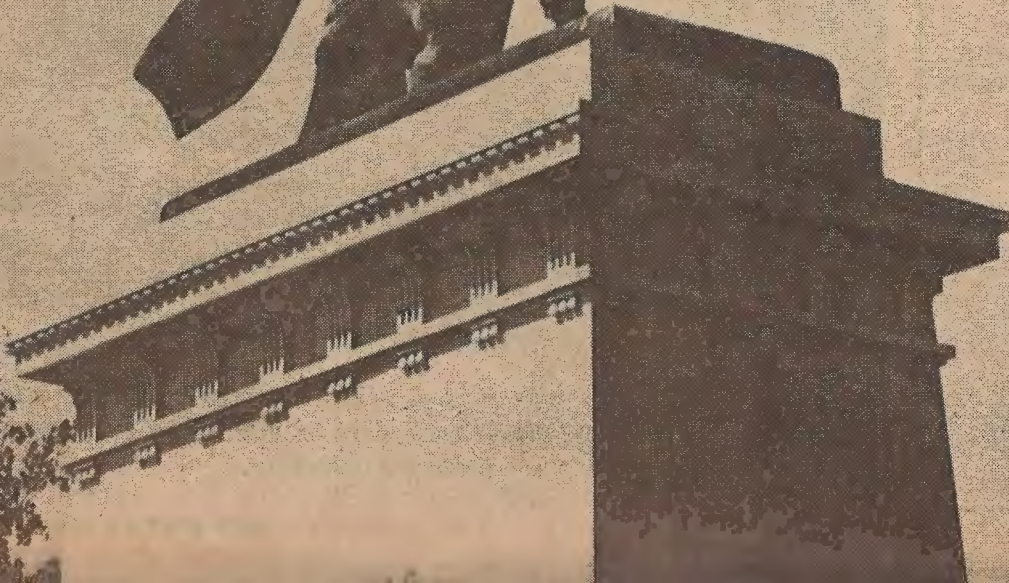
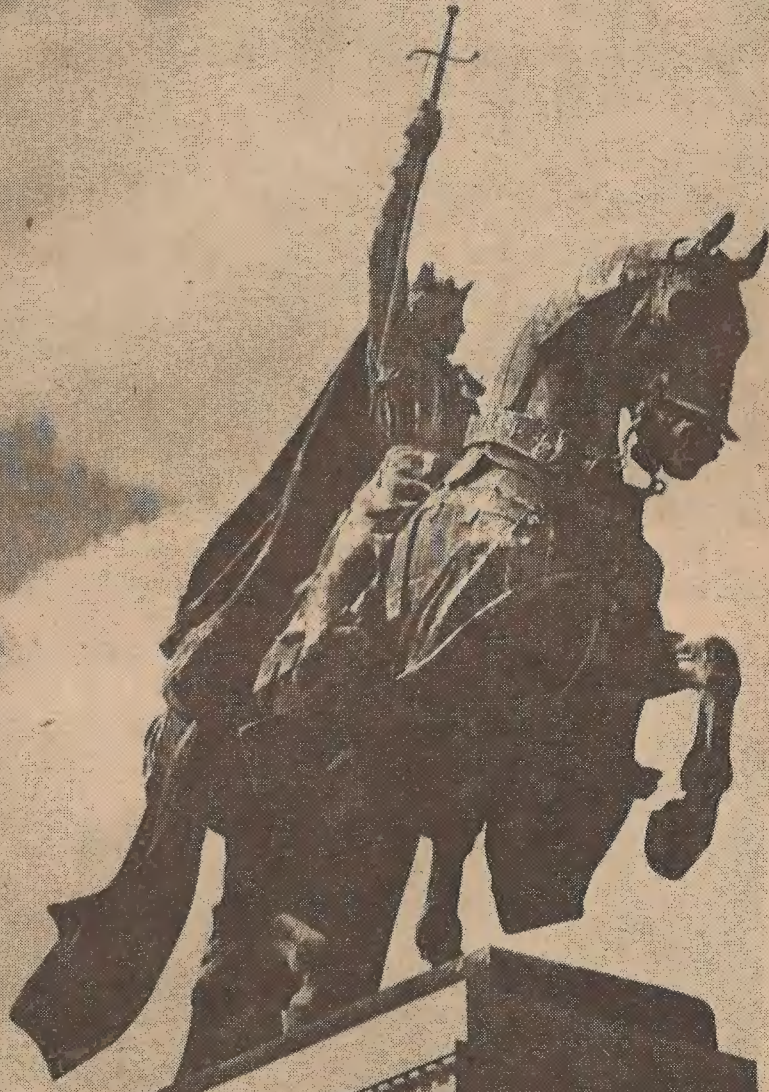
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ARKANSAS

Baptist

NEWSMAGAZINE

MAY 4, 1961



Southern Baptist Convention May 23-26

THE Southern Baptist Convention, 1961, will be held in St. Louis, Mo., May 23-26. Thousands of messengers will gather in St. Louis' Kiel Auditorium for the Convention's formal sessions in a scene like that in the picture below. The Sheraton-Jefferson Hotel is the headquarters hotel. St. Louis offers many sight-seeing attractions, too, such as its famous zoo.

(Related Convention articles on pages 17 and 19)

Pastors, Note!

MANY of our pastors throughout the state may be interested in knowing that Central Airlines issues clergy certificates which entitle the minister to travel at about one-half fare. Central has flights from Little Rock to St. Louis and return which might be of interest to those attending the Southern Baptist Convention in St. Louis in May. Application for the clergy should be made through the Little Rock office.

May — A Vital Month

WE DO not know why, but May is usually one of the slow months on Cooperative World Mission giving.

Many important things in every community and church are scheduled for May. Schools are usually ending their yearly terms; the pastors and churches always try to cooperate in these matters and minister to the graduates. There is the Southern Baptist Convention,



DR. DOUGLAS

which is an important meeting attended by thousands of Baptists from across our Convention.

Yes, May is a busy month! But, let us not forget that our denomination has duties and obligations, not to men-

(Continued on page 23)




THE Southern Baptist Convention will meet in Kiel Auditorium. The halls of decision look like this—the auditorium interior.



ST. LOUIS is famous for its zoo. Many messengers, especially those with children along, will find time before or after the Convention for a visit. The elephants there parade for onlookers.

Photos by Baptist Press

ARKANSAS BAPTIST



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

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

May 4, 1961 Volume 60, Number 18

1,700 Young People In Music Festival

MORE THAN 1,700 boys and girls, representing 35 churches in the state, attended the Arkansas Baptists' 15th youth music festival at Immanuel Church, Little Rock, April 29 and appeared as a unit in a choir directed by R. Paul Green of Nashville, Tenn.

The host church and First Church, Smackover, tied for first place in the event to determine the best boys' quartet. The Smackover entry was adjudged the best in the trio event. In the girls' quartet contest First Church, Russellville finished first.

The program was sponsored by the church music department of the Arkansas Baptist Convention and was under the general direction of Secretary LeRoy McClard, who also is state musical director for the group. Green directed the choir in singing six anthems and also served as a festival adjudicator.

Other adjudicators serving on the panel included Mrs. Frank Baker, Pine Bluff; Dr. James T. Luck and David Scott, Ouachita Baptist College; Mrs. B. W. Nininger, Santa Barbara, Calif.; and Dr. and Mrs. Don Warmath, Little Rock University. ■

The Cover



THE 1961 Southern Baptist Convention will convene May 23-26 in St. Louis, Mo. The statue, a famous landmark of the city, is to St. Louis, for whom the city was named.

May 4, 1961

St. Louis Church Plans Services For Convention Messengers

DR. STERLING L. Price, pastor of Third Baptist Church in St. Louis, has announced worship services for both the morning and evening of May 21 planned to be of special interest to messengers arriving in the city for the Southern Baptist Convention May 23-26.

The sermon at the morning service, at 10:40, will be preached by Dr. Hershel H. Hobbs, pastor of First Church, Oklahoma City, Okla.; Scripture and prayer will be given by Rev. Maple Avery, University Church, Abilene, Tex., and Dr. Edwin McNeeley, professor at Southwestern Seminary, will sing.

Sunday school at 9:30 a.m. will have as teachers John Dawson, Chicago, Ill., president of the Baptist World Alliance Men's Department, for a class of all adult men in attendance, and Mrs. Bradley Allison, Springfield, Mo., president of the Woman's Missionary Union of Missouri, for all adult women. Convention messengers are invited. There will be classes for their children and nurseries open for infants.

Dr. Ramsey Pollard, of Bellevue Church, Memphis, Tenn., will preach at the 7 p.m. service. Gale Dunn, of Highland Church, Shreveport, La., will sing and there will be special music by the Bison Glee Club of Oklahoma Baptist University. Scripture and prayer will be given by Dr. Evan Allard Reiff, president of Hardin-Simmons University. ■

Bulletins

BAPTISTS were advised to keep out of the John Birch Society by the editor of the **BAPTIST STANDARD**, official publication of the Baptist General Convention of Texas.

E. S. James, who heads the 366,000-circulation magazine, said in an editorial in the April 26 issue that he was not condemning those who already are participants.

"They wanted to oppose communism," he said, "and this seemed to offer an opportunity to join others who were likeminded about it." Dr. James said he advised "those Baptists who have not joined the organization . . . to stay out of it for these reasons:

(1) "It is not necessary. Every Baptists belongs to the finest organization on earth. His church needs all the time and energy he can spare from his home and his work.

(2) "An avowed aim of the organization is contrary to what Baptists have always believed and practiced. The press reports Mr. Welch, the organizer and leader, as saying that it is opposed to democracy.

(3) "Its methods of harrassment are contrary to the Scriptures. The Bible says we are to be kind to one another and submit ourselves unto ordained authority.

(4) "One of its aims seems to be to discredit the Protestant ministry by accusing 7,000 Protestant preachers of being communist sympathizers.

(5) "There has been too much secrecy about the organization . . . No Baptist on earth should feel justified in hiding his life or activities in any realm.

(6) "A movement is not necessarily profitable because a great number of good people belong to it . . . Any organization that gets its orders from one man is dangerous, even though he were the best man in the world." (BP)

PRESS gallery membership in both houses of Congress has been granted to W. Barry Garrett of Washington, regional editor for Baptist Press, Southern Baptist Convention news service. It is the first time the Standing Committee on Correspondents has admitted a representative from a news service of a Protestant denomination. Press accreditation has for some time been accorded Religious News Service, the National Catholic Welfare Conference and Jewish Telegraphic Agency.

Baptist Press provides news to 28 Baptist state papers from Florida to Hawaii (including the ARKANSAS BAPTIST NEWSMAGAZINE), most of them weeklies, having a combined circulation of 1.4 million. (BP)

A MEASURE calling for a statewide referendum on legalized pari-mutuel betting on horse races has failed to get away from the hitching post.

By a vote of 70-55 the Texas House sent HB 777 back to committee. It marked the deathblow during the current session for horseracing bills. (BP)

THE TEXAS Senate has passed by a 15-13 vote a bill to enable construction of a \$20 million brewery in Ft. Worth and liberalize Texas liquor controls on brewery construction. Informed observers say that Gov. Price Daniel, with whom final approval now rests, probably will sign the bill, but even without his signature the bill would become law within 90 days after the legislative session. The bill was passed overwhelmingly by the House of Representatives. (BP)

ONE of our readers asked me recently, "Do you slant the magazine more for preachers or for laymen?" My reply was that I probably slant it too much for preachers, since only about a thousand of the 55,000 who receive our paper each week are preachers. Something that recently came to my desk should be of interest to preachers and laymen alike. It is a questionnaire which Pastor J. T. Elliff, of Bethany Church, Kansas City, sends out from time to time to select members of his congregation with a request that they "pull no punches" in filling it out and returning it for the pastor's consideration. He makes it clear that it is no call for a vote of confidence.

Check List for Conscientious Pastors

Kansas City, sends out from time to time to select members of his congregation with a request that they "pull no punches" in filling it out and returning it for the pastor's consideration. He makes it clear that it is no call for a vote of confidence.

I. Of My Sermons

"Would they be more effective if shorter? Do I give the impression of being unprepared? Do I preach simply enough for children to understand? List the words or phrases I overuse. Also list the words or phrases I most frequently misuse or mispronounce. What gestures do you think I could leave off? In your observance of other preachers, what could you suggest in other ways that would improve my preaching? Do you think I should take three hours each day for study? Do you feel my sermons touch the real needs of our people? Do I appear to overwork some particular doctrine or theme? What could I preach on more than I do, such as forgiveness, love, duty, salvation, repentance? Should I preach more evangelistic sermons?"

II. My Pastoral Work

"Do you notice some conspicuous way I overlook or neglect my visitation? Do you think I visit enough? If not, suggest some idea as to how I could improve. Should I be expected to visit in the homes of members who attend regularly and are not ill?"

III. My Work With Other Leaders

"Do I appear too exacting in my expectation of other leaders? What criticism do you hear most from the ones who work with me the most closely? Do I do too much of their work for them? Do you get the impression that I am neglecting the older workers in my zeal to develop younger ones? Do you get the idea that I play favorites? Do you have other comment?"

IV. In The Organizational Life

"Do you think I am wise to divert so much of my energy to the organization of our work at the expense of my study and visitation? If you think I should rearrange my schedule, what do you suggest? Do you see how I could get more efficient work done as pastor through my Sunday School superintendent, Training Union director, etc?"

V. In My General Contact With People

"Have you felt that I am too abrupt, unkind, etc? Is there any instance where you think I could make amends with some person whom I have offended? Am I too frivolous, do I go on with too much foolishness? Do you feel I lose more than I gain by being informal? Have you felt I complained too much of my troubles? Do you think of some ways I could get closer to a larger number of men?"

VI. In Community Life

"Do I take too much interest and spend too much time with community life? What suggestion would help me be a better preacher, pastor, citizen?"

TO CONSIDER as many of the facets of the Christian ministry as outlined here is enough to cause many to ask, Who can be a preacher? Or, perhaps, Who in the world would want to be a preacher? We used to think that there is a peculiar call from God to the ministry and that people are not God-called to other places. Baptists now generally hold to the conviction that God calls ministers, but that he also calls teachers, physicians, farmers, merchants, etc. No one should attempt to find his life work without seeking to know without question what God's will is in this vital matter. But if there is one field above others which should not be entered without a clear sense of call from God, surely it is the Gospel ministry. This is true because of the impossibility of the minister's task, as far as mere men are concerned, and because the work of the minister, as perhaps of no other calling, is a matter of life and death for so many people. Laymen and preachers need to pool their efforts toward strengthening the hand of preachers in their high calling.—ELM

Scottish Notes

IN SCOTLAND they may not have as many automobiles per capita as we have in the States, but they have more prams (baby buggies). Baby buggies went out of style with us Americans when we decided we could not live without cars. We couldn't afford both.



ELM

When Scottish parents counsel their children to "stay on the pavement" they mean stay on the sidewalk and out of the street. The "pavements" as they call their walks here, are much wider than our sidewalks, for walking is still in good taste here.

AS THE Rev. A. M. Stewart of Dundee directed us on how to go from the North British Hotel to Adelaide Place Baptist Church for our opening meeting of the Scotland Evangelistic Crusade, he advised us that the best way would be to walk, since it would take only fifteen minutes. Imagine a group of American men and women walking such a distance back in our homeland!

SHORTLY after our arrival in Glasgow I went to a bank to change some United States bills into one dollar bills—the American one dollar bills are generally accepted for purchases throughout Europe. Loaded with camera equipment, I approached one of the bank tellers and said to him in English as we speak it in Arkansas: "I am with a party at the North British Hotel."

"How well do I know it!" he retorted.

MY FIRST contact with the membership of the Shettleston Baptist Church, where I was to preach on our first Sunday in Scotland, was at a family night affair on Saturday night. I had purchased a McDonald tartan tie which I wore with a great deal of pleasure. When their pastor, Rev. Donald MacNeill called on me for "a wee word," I told the group I had come to them from the Scottish Highlands by way of Arkansas, USA.

The pastor assured me that his people were a "homely" group. But he changed the word to "friendly" when I explained to him what "homely" means in America.

SHOP names in Glasgow are an interesting part of the scenery for us "foreigners" from Arkansas. The meat markets are quite different from ours. Sometimes they are labeled "Meat Purveyor"; sometimes they bear the name of the firm, with no reference to the type of business, as "Brechen Brothers, Ltd."; another designation, "Family Butcher," apparently has no gruesome connotation of mayhem, murder, or homicide for the Scotch meat buyers.

(Continued on page 22)

THE PEOPLE SPEAK

East Africa Report

WE SAILED from New York on December 6 aboard the S.S. African Planet for our new home in Tanga, Tanganyika. Our first stop was 18 days later in Capetown, South Africa. We were told that the run between New York and Capetown is the second longest non-stop run in the world. After having made the trip, I can believe it . . .

We arrived in Tanga 41 days after leaving New York. Our conclusion at the end of the journey was that it was much too long for families with small children, unless you especially like to baby sit. By the time we reached Tanga, we had travelled over nine thousand miles.

One of our most thrilling experiences occurred on the early morning of January 14th as our ship came into the beautiful harbor at Dar es Salaam, Tanganyika. Our missionaries had received word that the ship would stop there for one night. They all gathered on an observation point at the mouth of the harbor with a gigantic sign reading "Welcome Hamptons."

Here, as in Mombasa, where we worked last tour, we have had to begin from the ground up . . . There is something thrilling and challenging about being the first Baptist witnesses in a city. And yet, there are times when we are completely overwhelmed by the responsibility which is ours. We see the multitudes . . . Moslems, Hindus, Pagans and others and we realize that our meager efforts will only touch a fraction of these people.

We will begin working soon in an African area of this city called Ngamiani, which has a population of between fifteen and twenty thousand. Of this number, 75 to 80 percent are Moslems. We have been promised one small room there, measuring 12 by 12 feet. This will be our beachhead where the rising tide of Islam is the greatest. However, there is one bright ray of hope. I have met and made friends with the acting Moslem Akida, who is the representative of this area to the local government. He has been very cordial and instrumental in helping us to find this one room. Our difficulties in finding a meeting place may be attributed to two factors. First, there was a big fire there recently and 150 houses were destroyed. This has made the already overcrowded conditions even more acute. Secondly, the Moslem influence. The Akida told me that when the Anglicans started a small church in Ngamiani there was a strong protest from the Moslems. He said, "It is just now beginning to die down." I asked him when this took place and he replied, "About 25 years ago." This may be an indication of what we face in this Moslem stronghold. However, we look to

the future with confidence and believe that the Lord will lead. If one door closes, another door of opportunity will open.

We appreciated the many Christmas cards and letters which were waiting for us when we arrived in Tanga. We have not been able to answer all of them, but we do want each of you to know how very grateful we are for your interest and your dedication to prayer on behalf of the Lord's work here. Your letters are always welcomed and encouraging. Please keep them coming. Nothing gives our spirits a bigger boost than a handful of letters from home.—James, Gena, Connie and Stephen Hampton, Baptist Mission, P. O. Box 185, Tanga, Tanganyika.

The Change in Name

HAVING been on the field in Pioneer areas for the past 12 years, a word about changing the name of the Convention.

Here are some reasons we think our name should be changed. A few years ago the term "Southwide" was used by nearly all our field workers, but today it is out-of-date and we use "Conventionwide." In 1917, we established a school in New Orleans, La., which we called "BBI." By 1946 we had to change the name to The New Orleans Baptist Theological Seminary. Many of us hated to see the name changed, but we knew that the school was no longer just a Bible Institute, hence the change.

A few months ago, we were in a meeting and the term "Southern Baptist" was used a number of times. A lady sitting nearby said "Everytime I hear that word 'Southern' I just want to boil."

Again, just a few days ago, as we were out calling and handed a lady one of our Sunday School Quarterlies, she said "Please tell me the difference between Southern Baptists and just Baptists."

Most of the people up here are still fighting the "War between the States." Drop the word "Southern" and lets be known as "The Baptist Convention USA."

—D. L. Goodman, Pastoral Missionary, Aberdeen, South Dakota ■

The Bookshelf

Monser's Topical Index and Digest of the Bible, by Harold E. Monser, Baker, 1960, \$5.95

First of all the book gives an outline of all that the Scriptures teach on a topic of interest to the user. For example, if you look up the word "Feasts" you will find a list of all the feasts mentioned in the Bible. Under "Names of Jesus" will be found listed every name used in Scripture in referring to Christ. Under "Miracles" will be found all the miracles of the Bible, Old and New Testaments. Next it directs the reader to every text of Scripture dealing with a given topic. Another feature is "Outline Studies in the Books of the Bible," by such scholars as A. T. Robertson, John R. Sampey, Milton S. Terry, J. W. Monser and D. R. Dungan.

To Kill a Mockingbird, a novel by Harper Lee, Lippincott, 1960, \$3.95

Scout Finch, at the age of 8, is an entrenched free-thinker. She can accept her father's warning that it is a sin to kill a mockingbird, because mockingbirds harm no one and give pleasure. But the benefits said to be gained from going to school and keeping her temper elude her.

The place of this intensely moving story is Maycomb, Ala., the time, the Depression. Other principal characters are Scout's brother, Jem, and her wise lawyer father, Atticus. This is an interesting study in the social mores and folkways that cause the people of Maycomb to show compassion in one crisis and unreasoning cruelty in another.

Stop Pushing! by Dan Herr, Hanover House, 1961, \$3.50

Author Herr is regarded by some as "probably the most outspoken Catholic journalist writing in America today." Here he directs his critical gaze toward what he sees as foibles of the current American scene. In a chapter entitled, "Aw, Shut Up!" he writes:

"The trend toward strip-teasing in public print has become so pronounced that a friend of mine, ever alert to a fast buck, is even now at work on a how-to-do-it tome, How to Turn Your Troubles into Cash. He claims, and I believe him, that he has a sure best-seller in prospect — everybody has troubles, everybody else wants to read about them and who doesn't need money?"

In a chapter entitled, "I'm Talking about the 97 per cent — the Good Ones," he writes:

"The subject of this homily is not the juvenile hood but clean-cut, all-American youth — male and female — the leaders of tomorrow. Now, there's a shocking thought. As bad a shape as this world is in, must we entrust it to a generation of spoiled, lazy, undisciplined fat-cats whose general outlook on life offers conclusive evidence — if such be needed — that when Mom takes over raising the family a breed of cry-babies results?" ■



What Is Worship?

IT IS the soul searching for its counterpart.

It is a thirsty land crying out for rain.

It is a candle in the act of being kindled.

It is a drop in quest of the ocean.

It is a man listening through a tornado for the still small voice.

It is a voice in the night calling for help.

It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.

It is the same sheep nestling in the arms of the rescuer.

It is the prodigal son running to his father.

It is a soul standing in awe before the mystery of the universe.

It is a poet enthralled by the beauty of a sunrise.

It is a workingman pausing a moment to listen to a strain of music.

It is a hungry heart seeking for love.

It is a heart of love consecrating herself to her lover.

It is time flowing into eternity.

It is my little self engulfed in the universal self.

It is a man climbing the altar stairs to God.

HE WHO neglects worship neglects that which separates man from the birds, the animals, the insects, the fishes.

The unworshipful man is an anthropoid with a highly developed brain.

He may be a paragon of morality, but so are bees and ants.

He may be keenly intelligent, but so are wolves and foxes.

He may provide for his family, but so do hyenas and orangoutangs.

He may be successful in affairs, but so are beavers and muskrats.

He may be artistic, but so are birds and butterflies.

WORSHIP is the chief concern of highly developed human beings.

A human being must be graded according to his capacity for worship.

Worship for men is what song is for a thrush, or physical beauty for a tiger, or speed for a race horse.

Worship lifts men to the next level of experience and justifies their existence as men.

Worship is man expressing his entire personality.

To neglect worship is to accept low-rating as a man.

To neglect worship is to fail in life's highest function.

The neglect of worship is psychical suicide.

Intelligent worship is the most remarkable achievement of which a human being is capable.

The primary functions of a church are to supply incentives for worship and to furnish the atmosphere for worship.

If one cannot worship in church, the church may be at fault or the man may be at fault.

If the church is at fault, it will eventually perish unless it remedies the condition.

If the man is at fault, he will dry up and become a spiritual mummy unless he changes himself.—Dwight Bradley, in *Leaves From a Spiritual Notebook*, by Thomas S. Kepler, Abingdon Press.

ONCE upon a time Satan, growing old and weary, decided that the time had come for him to retire from active work, and offered all of his devilish inventory of tools for sale to the highest bidders.

At the time of the auction, the tools were neatly arrayed: Envy, Malice, Deceit, Enmity, Sensuality, and all the other devices of evil. Each was plainly marked, and the prices were surprisingly low, except for an ungainly piece of much-used steel marked Discouragement. It was priced higher by far than that of any of the other tools.

"Why, Mr. Satan," asked a prospective buyer, "do you ask so much for this tool?"

"Well," replied the Old Tempter, "this tool has always been my most useful one. You can see that it has more wear than any of the others. I can use it as a wedge to get into a man's mind when all other means fail. Discouragement, once inside the consciousness of a man, will cause him to do anything I feel he should. Practically every human being has had this tool used on him, although very few of them know that I'm the fellow who wielded it. So, even though it doesn't look it, Discouragement is the finest device ever patented by Hades, Inc., and certainly should bring in the largest price."

As it worked out, none of the shoppers could afford to pay the price Satan wanted for Discouragement. Since he will not reduce the price one cent, he is still using it; and we see the results every day. — *Printopics*

The Mask of Comus

[Excerpt]

*Mortals, that would follow me,
Love virtue: she alone is free.
She can teach ye how to climb
Higher than the spheary chime;
Or, if virtue feeble were,
Heaven itself would stoop to her.*

—John Milton

Sam T. Cathey To First, Bearden

REV. Sam T. Cathey recently accepted the pastorate of First Church in the Carey Baptist Association, Bearden.



MR. CATHEY

The son of the late Mr. and Mrs. John B. Cathey of Camden, he is a Camden High School graduate and attended Ouachita College.

He served as assistant pastor at First Church, Morrilton, in 1953-54. For the past six years he has been pastor of the North Prospect Baptist Church, Ypsilanti, Mich. During these years he has seen over 1,000 conversions, a modern new church plant built valued at \$155,000 and an increase in church budget from

\$7,000 per year to \$50,000.

He also served as moderator in the Huron River Valley Association while in Michigan, was for three years member of the executive board of the state Convention, served two years on state Missions Committee and for one year was a member of the executive committee of the executive board of the state Convention. He served two years as chairman of the state Religious Education Committee.

Mr. Cathey was married in 1955 to the former Lucille Lawson of Hazard, Ky. The couple have two daughters, Lu Nola, 4 1-2, and Connie Jo, 3 1-2.

Although he plans to lead a full church program as pastor of First Church, Bearden, Mr. Cathey expects to re-enter Ouachita College in June to complete his studies. ■

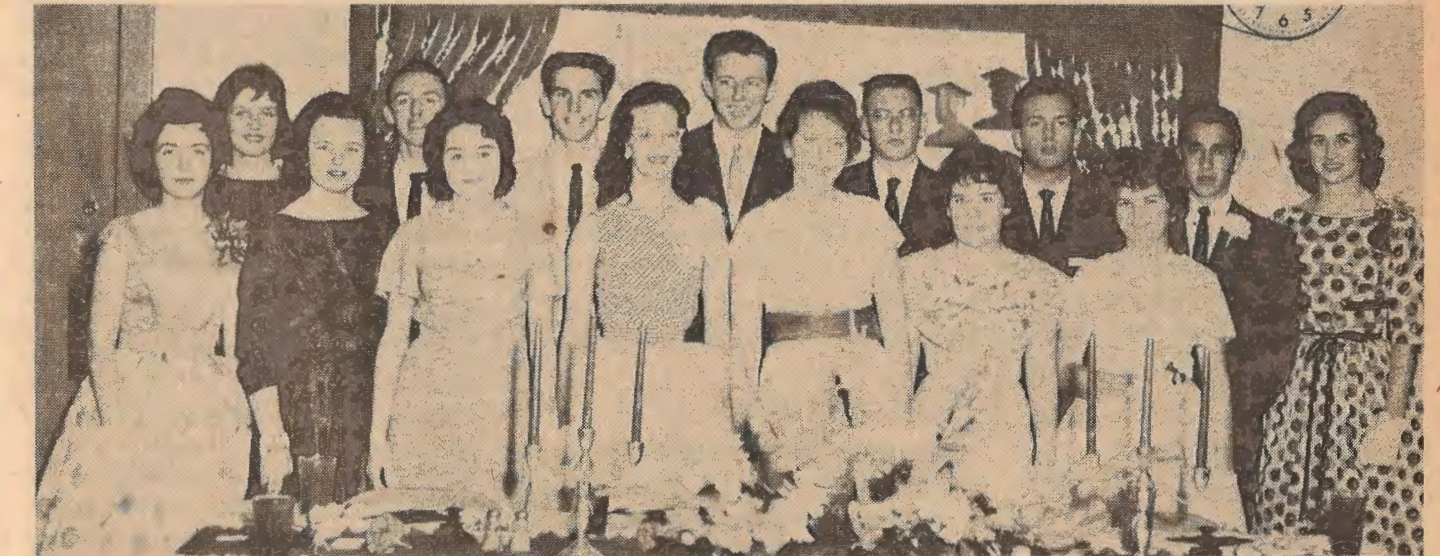
Arkansan on Texas Convention Staff

BOB Randall, a graduate of Little Rock (Central) High School, and a former student at Ouachita College, has been named an associate in the Evangelism Division of the Baptist General Convention of Texas.

The son of the late Rev. C. L. Randall, who served as Arkansas State Convention evangelist for seven years, Mr. Randall was on the faculty of the Arkansas Baptist Assembly as a pianist for five years and has held revival meetings in 62 Arkansas churches.

A graduate of Baylor University and Southwestern Seminary, he has pastored four churches, spent 12 years in general evangelistic work, made five crusades in Europe and two in South America, including Billy Graham's Caribbean Crusade. ■

Grand Avenue, Ft. Smith, Honors Its Senior High Graduates



MEMBERS of this year's graduating class at Ft. Smith Senior High School who are members of Grand Avenue Church, Ft. Smith, were honored with a banquet recently at the church.

GRAND Avenue Church, Ft. Smith, honored its seniors of this year's graduating class of Ft. Smith Senior High School recently at a banquet at the church.

Dr. Tom Logue, Baptist Student Union secretary for the State Baptist Convention, was the speaker. He challenged the young people to face the light, basing his talk upon the scriptures as Christ said, "I Am the Light of the World" and "Ye are the light of the World."

Sixty-six Grand Avenue juniors and seniors and their guests attended the banquet, given by the church with the aid of the Woman's Missionary Union.

Theme of the banquet, "Silhouettes and Shadows," was carried out in both the program and decorations, the latter in Ft. Smith's high school colors, red and white.

Ed Snow was master of ceremonies. The welcome was by Donna Bohannon, a junior and the response by Bert Cooper, a senior. Roger Cyrus read the Senior Prophecy and Sally Duey, the Seniors' Will. Don Sears, minister of music, sang, "I Walk With God."

The pastor, the Rev. Paul McCray, gave the invocation and Andrew Setliffe, minister of education, the benediction. ■

Hope Church to Build New Sanctuary



CALVARY Church, Hope, held ground breaking services April 23, to begin construction of a new sanctuary that will seat 300. The new building will also provide two offices, a library and four classrooms.

Calvary Church began as a mission of First Church, Hope, in 1956. It has grown from a Sunday School enrollment of 38 to 154. Rev. J. D. Passmore became pastor in July, 1960. Since then there have been 47 additions to the church.

In the picture (from l. to r.) are: Delton Calhoun, Hervey Holt, Mr. Passmore, Jessé Nusko, chairman of Building Committee; Mrs. Dannie Hamilton, Mrs. Hugh Jones, and Dannie Hamilton, all members of the Building Committee. Mrs. Hervey Holt, also a committee member, was not present for the picture. ■

Lavern Moore to First, DeQueen

MISS Lavern Moore, Ink, became director of Education at First Church, De Queen, April 23.

A graduate of Ouachita College and Southwestern Seminary, Miss Moore comes to First Church after having taught school several years and service as an educational secretary in other churches. She will direct Sunday School and Training Union work and work with young people.

This is the first time in the history of the First Church a full-time educational director has been on the staff. ■

Former Arkansan Reports

REV. Gerald W. Trussell, pastor, reports that there were 77 additions to Southside Church, Shreveport, La., during revival April 2-9. Rev. Freddie Gage was the evangelist.

The church has recently hired an architect and plans are now being made for a new sanctuary and the first unit of a new educational plant. Mr. Trussell is a former pastor of First Church, Warren. His daughter, Geraldine, a music major at Ouachita College, won second place in the recent Better Speakers tournament at Little Rock. ■

Civil War Centennial Spectacular at OBC

THE "Freshman Spectacular," a complete narrative story based on the Civil War Centennial, will be presented at 7:30 p.m. May 11 at Ouachita College, in Mitchell Auditorium.

Raymond Caldwell, freshman drama major from Benton, will present his original narration during the performance. Jim Hill, Pine Bluff, is in charge of set design and Beverly Spearman, Texarkana, Tex., is assistant director.

The program will feature vocal numbers by Mary Lou Van Duyn, Stuttgart, and Frankie Francis, Hot Springs. Others taking part are Mary Oglesby, McGehee; David Blaylock, Nimrod; Nancy Loveless, Clarendon; Jeff Kelley, McGehee; Linda Barber, Mansfield, Tex.; Herman Homishak, Hot Springs; Janet Selph, Benton; Fred Reynolds, Snyder, Tex.; Pat Jared, Jones Mills, and David Basham, Midland. ■

Natural Steps Church Relocates Building

NATURAL Steps Church, in the Pulaski County Association, held a ground-breaking ceremony Sunday afternoon, April 16, for its new building.

The church voted to relocate their work by moving into the settlement of Natural Steps. The new building is to be of concrete block construction in a two-story design. It will house a completely departmentalized Sunday School organization and have a kitchenette for the serving of meals. The dining and recreation area will be so arranged that the same space can be used for Sunday School departments and classes. The auditorium will have a seating capacity of over 200.

Rev. Morris E. Young is pastor. The building committee is composed of Dale Johnston, chairman; C. C. Hoggard, Gene Horsey, Wallace Rowland, B. L. Moreland, Jr., Mrs. Wallace Rowland and Mrs. Muriel Mahar. ■

Arkansas All Over

ABH Volunteers Have Appreciation Day

DR. T. SLOANE Guy, New Orleans, executive secretary of Southern Baptist hospitals, praised Arkansas Baptist Hospital volunteers for their "tremendous service" in a Christ-centered institution at the annual appreciation luncheon for volunteers April 19 at the Sam Peck Hotel, Little Rock.

Administrator J. A. Gilbreath told the group that ABH had seen the culmination of many months of work in the past few weeks with the treatment of the first patient in the radioisotope laboratory and the first open heart surgery performed. Teams have been working in preparation for open heart surgery since last July, he reported.

Approximately 80 of the 105 active members of the ABH Volunteer Corps attended the luncheon. Awards for service were presented by Mrs. Helen Reynolds, director of volunteers; Mrs. S. A. Whitlow, Auxiliary president; and Norman Roberts, administrative assistant.

Receiving 500-hour pins were Mrs. R. E. Bell and Mrs. Elton Cook. Mrs. Cook, Mrs. Marie McCracken and Mrs. James Wilson were presented with 400-hour stars and Miss Atrude Kirk and Mrs. Harlan Nickell received 300-hour stars. Mrs. Earl Crump and Mrs. Bernard Linder were given 200-hour stars.

Stars for 100 hours of service went to Mrs. R. E. Bredlow, Mrs. R. C. Chalk, Mrs. Nell Hurley, Mrs. Stella Hyatt, Mrs. Gus Johnson, Mrs. George Miller, Mrs. Louise Miller, Mrs. Norman McCreary, Mrs. T. K. Rucker and Mrs. E. Ray Scott.

Emblems for one month of service were given to Mrs. Harry Bowman, Mrs. Earl Burnett, Mrs. Charles Deitz, Mrs. Mae Duckett, Miss Margaret Ellington, Mrs. Edgar Gibson, Mrs. James Hale, Mrs. Helen Kemp, Mrs. Frank Moser, Mrs. J. D. Rhoads, Mrs. Louis Schaufele, Mrs. F. W. Srygley, Mrs. Douglas Thom, Mrs. Jess Tidmore and Mrs. S. H. Williams. ■

Ouachita College Singing Group



Ouachita News Bureau Photo

MEMBERS of the Ouachita College Choralettes, who will present a program of sacred music in Shreveport, La., May 7 are, first row (l. to r.): Rosemary Langley, Searcy; Betty June Dake, Midland; Retha Pumphrey, Sheridan; Nancy Brooks, Rogers; Beverly Gallegly, Little Rock; Margaret Bray, Pine Bluff; Martha Simpson, Hot Springs; Patty Seward, Arkadelphia, and Beck Kersh, McGehee.

Second row: Jo Ann Ferguson, Little Rock; Gerry Trussell, Shreveport, La.; Janet Selph, Benton; Brenda Harcrow, Warren; Nancy Lovelless, Clarendon; Jo Ann Hellen, Benton; Mary Ella Brawley, Earle; Jill May, Arkansas City; Diana Daniel, Hot Springs, and Linda Evans, Batesville.

THE OUACHITA College Choralettes will present a 45-minute program of sacred music Sunday, May 7, at the Southside Baptist Church in Shreveport, La., under the direction of Miss Helen Lyon, associate professor of music at Ouachita.

The group sang earlier this spring in First Church, Sheridan, and First Church, Arkadelphia. A 45-minute performance of both sacred and secular numbers will be given at the Fine Arts Festival in Little Rock on Saturday, May 6.

The chorus has increased its membership to 20 girls from the 14 who sang last semester. The group was reorganized last year. ■

Charleston Church Reports Progress

NORTHSIDE Church, Charleston, reports that with a Sunday School enrollment of not over 135, attendance this year has averaged over 100 each Sunday and in March averaged 106. There have been 40 additions since July, 1960, when Rev. Warren E. Butler became pastor. Rev. and Mrs. Butler, natives of



MR. BUTLER

Rev. and Mrs. Butler, natives of

Memphis, Tenn., had previously served five years in pioneer missions in Colorado and New Mexico. Mr. Butler is Training Union director of the Concord Association and Mrs. Butler is superintendent of Study Course Awards.

The church recently installed a central heating and air conditioning plant, added a camp house and grounds for recreational purposes and purchased a school bus. It will be in revival May 28-June 4 with Rev. Billy Walker, Walnut Ridge, as the evangelist. ■

Arkansas All Over

Famed Tiger Coach To Speak at Banquet

MORLEY Jennings, famed coach of the Ouachita College Tigers during 1912-25, will speak at Ouachita's annual athletic banquet May 5, in Birkett Williams Dining Hall.

All athletes and coaches of the college's athletic teams will be honored at the banquet. The cheerleaders will serve as hostesses.

Teams coached by Jennings at Ouachita compiled a record of 67 victories, 13 losses, and 12 ties. Against Arkansas colleges his teams were defeated only three times and tied twice in 47 games. His teams defeated such big name schools as the University of Arkansas, Tulane, Louisiana Tech, and Mississippi State, Jennings' alma mater.

Jennings coached at Baylor University from 1926 to 1940. For the past 20 years he has been teaching at Texas Tech in Lubbock. He was installed in the Arkansas Sports Hall of Fame January 19 of this year.

Anyone wishing to attend may contact Bill Walton in Arkadelphia. ■

'Youth of the Year' at First, Morrilton



IN THE front row are Margie Stobaugh and Bill Jordan, named "Youth of the Year, 1961" at the conclusion of Youth Week at First Church, Morrilton. In the back row, Rita Bradley and Ricky Boyle, "Youth of the Year, 1960," flank First Church's pastor, Dr. Amos M. Bennett. The titles are awarded on the basis of consistent Christian character demonstrated in many areas, participation in the total church program and good standing among associates. ■

Plans Homecoming

SHADY Grove Church, Little Rock, and its pastor, Rev. Walter J. Adkins, invite all former members and pastors to a Homecoming Sunday, May 7. After morning service a lunch will be served at the church and a special homecoming program will be given in the afternoon. ■

First, Bentonville Building Chapel

FIRST Church, Bentonville, has recently begun construction of Park Street chapel. This building is part of the mission program of First Church and is located in the northeast part of the town. The new construction will provide education space and an auditorium. Rev. O. E. Gragg is the mission pastor. Rev. Al Butler is pastor of First Church. ■

FIRST Church, Blytheville, will honor its senior high school graduates with a breakfast at the church May 12. Dr. Charles Frank Pitts is pastor.

Summer Study Language Grants Made

THREE seniors and three graduates of Ouachita College have received National Defense Education Act grants for summer study in modern languages, Miss Lois Gardner, chairman of the Ouachita department of foreign languages, has announced.

Another Ouachita senior has been granted a graduate teaching assistantship at the University of Arkansas.

Seniors receiving NDEA grants are Marcia Bowden and Mary Charlene Horton, Hope, and Billie Joe Johnson, DeWitt. Ouachita graduates receiving the grants are Mrs. Herman Hankins, Arkadelphia, Miss Carolyn Croft, Magnet Cove, and Mrs. Reuben Setliff, Little Rock.

Of these, Misses Bowden, Johnson, and Croft and Mrs. Setliff will attend the University of Oklahoma, while Miss Horton and Mrs. Hankins will attend the University of Tennessee.

Diana Rodgers, Arkadelphia, upon her graduation from Ouachita in May, will receive a two-year graduate teaching assistantship in French from the University of Arkansas. ■

Revivals

SECOND Church, Conway, was in a revival April 16-23, with Rev. Calvin Ussury, pastor of First Church, Mangum, Okla., the evangelist. Mark Short, Sr., Arkadelphia, was the singer. There were 15 additions by baptism and 15 by letter. Record attendances were experienced in Sunday School and Training Union. Rev. William West is pastor.

REV. William B. Sawyer, pastor of Calvary Church, West Memphis, was evangelist for a revival at Hillcrest Church, Wichita Falls, Tex., Bennie Smith, pastor. There were 24 additions and over 200 rededications.

Deaths

REV. Victor H. Coffman, 69, a Baptist minister at Ft. Smith for 31 years, died April 24 in Ft. Smith.

He was pastor emeritus of South Side Church after serving as its pastor for 11 years. He was pastor of Immanuel Church, Ft. Smith, 20 years and also pastored churches in St. Joseph and Adrian, Mo., and in Eureka Springs and Pine Bluff. He retired in 1959.

Mr. Coffman was educated at Ohio Valley College, Bethel College and Southern Seminary. He was a member of Ft. Smith Consistory, Belle Point Lodge No. 20, and the Ft. Smith Lions Club. He was a trustee of Southern Seminary and past president of the Ft. Smith Ministerial Alliance. In 1955 he made a trip to the Holy Land and attended the Baptist World Alliance.

Survivors include his wife; a son, Rev. Victor H. Coffman, Jr., Stigler, Okla., and a daughter, Mrs. Mary Margaret Pate, Ft. Smith.

REV. Morris Graves Burnett, 80, who made his home in Judsonia with his son, Rev. William M. Burnett, pastor of the Judsonia Baptist Church, died April 25 at a Searcy hospital.

A retired Baptist minister, Mr. Burnett pastored churches in north Arkansas, Oklahoma and Missouri for 40 years before his retirement several years ago.

Other survivors include another son, Rev. Joe Burnett, Tupelo; a daughter, Mrs. J. L. Powers, Little Rock; two brothers, W. H. Burnett, Sheridan, and O. J. Burnett, Honolulu, Hawaii, and a sister, Mrs. R. H. Bruce, Sheridan. ■

Revivals

FREEMAN Heights Church, Berryville, has completed a week of revivals with its own pastor, R. E. Fowler, the evangelist, and Clyde Stafford, Green Forest, leading in the musical program. There were six additions on profession of faith, with five coming into the

'Breaking the Record' at Brinkley



SUNDAY School Superintendent L. B. Hughes (left) and Rev. Jack Gullede, pastor, First Church, Brinkley, share in "breaking the record" when 506 were present in Sunday School, April 16. The old record of a year ago was 502. This new attendance record was made the closing Sunday of a week-long revival led by Billy Walker as the evangelist and Carroll Evans. There were 23 additions to the church, 19 by baptism and four by letter. ■

church by baptism. There was an all time high of 274 in Sunday School attendance on the closing Sunday, April 16, and 115 in Training Union the same evening.

GARDEN Homes Church, Little Rock, was in revival April 2-9. There were six professions of faith and one addition by letter. Rev. Floyd Davis of Douglasville Church was the evangelist and Raymond Bull of East End Church was in charge of music. Rev. H. L. Lewis is pastor.

NORTHSIDE Church, Monticello, has concluded a youth emphasis revival with Jody Gannaway as evangelist and its own pastor, Rev. Robert Dottle, leading the music. There were over 100 rededications, 12 additions by baptism and five surrendered for special service. Noel Hendrix, a student at Arkansas A. & M. College, was the youth pastor.

FIRST Church, Blytheville, was in revival Mar. 26-April 2 with its own pastor, Dr. Charles F. Pitts, as evangelist, and James B. Johnson, music-education director of the church, as song leader. There were 50 additions, 41 by baptism and nine by letter.

PLEASANT View Church, Russellville, has concluded a revival in which four were added on profession of faith and there were six dedications to full-time service. Since Jan. 1 the church has had 10 additions on profession of faith and one by letter. Rev. Lloyd M. Wade is pastor.

REV. Billy Walker recently led First Church, Springdale, in revival effort which resulted in 30 professions of faith and two additions by letter. Rev. Burton A. Miley, pastor, reports five surrendered for special service. One of these is a University of Arkansas student of engineering. ■

The Scottish Evangelistic Crusade—an Appraisal

By ERWIN L. McDONALD

[Editor, *Arkansas Baptist Newsmagazine*]

SOMETHING of tremendous spiritual consequence for Baptists on opposite sides of the Atlantic has come to pass in the Evangelistic Crusade in Scotland.

Sponsored jointly by representatives of the Arkansas Baptist State Convention and the Baptist Union of Scotland, the crusade centered on evangelism. But there were far-reaching, supporting ministries in the related fields of Sunday School, church music, missions and stewardship.

From the early stages to the present moment, the crusade has been a great Scottish Baptist-Southern Baptist fellowship of prayerful planning, organizing, and execution. Pastor Lewis E. Clarke of Maple Avenue Church, Smackover, and Pastor A. M. Stewart, of Lochee Baptist Church, Dundee, Scotland, were the originators of the big idea and are due much credit for the success of the campaign. But the greatest thing they did was to enlist their fellow Baptists in this crusade of many facets.

A Spiritual People

SCOTTISH Baptists are a great people spiritually. They have a depth of Christian life that has come from church services that center on worship. They make extensive use of the scriptures and have far more prayer in their services than do we Southern Baptists.

And, with one strange exception, judging from several of their churches I had the privilege of preaching in, they are far more reverent in the house of the Lord than are we Southern Baptists.

The one exception is in the taking of the offering. This seemed to be the least worshipful part of their services. It was during this time that the people did whatever whispering they did in the service as they passed their strange offering receptacles—something that looked a little like socks with puckering strings at the top.

And one of the weak points of the Scottish Baptist churches, as a look at their annual church budget will reveal, is in their meager giving. They have done very little toward the promotion of tithing and few of their members tithe.

One of the saddest things to result from this is the extremely low salaries of the pastors, averaging less than \$2,000 a year. The pastors and their families are hard-put to pay their bills. And their ministry is greatly handicapped because they cannot afford to own automobiles for transportation so necessary for church visitation.

We Southern Baptists can learn much from Scottish Baptists in the deepening of our worship experiences. And Scottish Baptists might well consider our methods of reaching and winning people, and also our application of Bible teaching relating to stewardship.



EDITOR Erwin L. McDonald in an English Austin with steering wheel on the right side for left-side-of-road driving in Scotland.



LAWSON Hatfield, secretary of the state Sunday School Department, at a telephone booth in Zurich, Switzerland.

Interest in Sunday School

THERE was a great interest in Scotland in what they call "All-age Sunday School." They are amazed that we should have Sunday School for "wee folk" and adult and young people as well as for children ages 5-13. Lawson Hatfield, secretary of the Sunday School Department of the Arkansas Baptist State Convention, had full houses as he spoke at a dozen regional meetings throughout Scotland, on our Sunday School work.

It is the consensus of our party of more than 60 comprising the crusade team that the greatest need in the Scottish churches is for Sunday Schools that include all ages, meeting just prior to the morning worship services. The present plan is to have only children enrolled and to have the Sunday School meetings in mid-afternoon.

The Scots are great singers and they showed much interest in the church music program presented by a group of ten Southern Baptist Convention church musicians directed by Joe Stroud, secretary of church music for the North Carolina Baptist State Convention. A movement is already underway in Scotland to establish a music ministry for Scottish Baptist churches, including a graded-choir program.

Southern Baptist Convention laymen who participated in the crusade gave their personal witness to the effectiveness of tithing as a means of supporting local churches and projecting world mission programs.

Women in the crusade party outlined the missions work being done by the women of the Southern Baptist Convention.

More Than 40,000 Attend

THE ATTENDANCE of the services in the 29 revivals and in special conferences totaled more than 40,000, and it is estimated that at least a third of all the Baptists of Scotland were among those attending. There were 704 public decisions, including 224 professions of faith.

But the worth and reach of the crusade cannot be measured by these statistics as impressive as they are. It will require many months and perhaps years to evaluate the campaign. Southern Baptists and Scottish Baptists are acquainted now and enjoying their Christian fellowship as never before. Further working together and perhaps swapping of pulpits should preserve and extend the benefits of this campaign. The door is open to Southern Baptists in Scotland as never before. ■

Missionary Asks Help

"WE NEED to locate Southern Baptists living in France," writes Rev. Jack D. Hancox, missionary engaged in English-language work in that country. Everyone having Baptist friends or relatives in military or civilian service in France is asked to send the names and addresses to Mr. Hancox at Post Restante, Orleans, R.P., Loiret, France.—Foreign Mission News

California Paper Calls Simmons

J. KELLY Simmons has been elected to succeed Floyd Looney as editor of the *California Southern Baptist*. He is to move to Fresno, Calif., May 15.

Simmons has been serving for the past year as editor of the *Rocky Mountain Baptist*, published in Denver, Colo. Before that, he served two years as editor of the *Baptist Beacon* in Phoenix, Ariz. All are

published by state Baptist conventions in affiliation with the Southern Baptist Convention.

Looney resigned recently to become field worker for the Pacific coast area for the Annuity Board of the SBC.

A native of Westminster, Tex., Simmons majored in journalism at Baylor University and studied at Southwestern Seminary. (BP) ■



SCOTTISH people on an Edinburgh street. Baby buggies have not gone out of style in Scotland.



Arkansas Baptist Newsmagazine Photos
MEAT market, Glasgow, Scotland. Meat is hung in front of store to attract customers.

Baptists By Any Other Name

By W. MORGAN PATTERSON

Associate Professor of Church History, Southern Seminary

THERE IS presently considerable interest in the possibility of a change in name of the Southern Baptist Convention. Recent discussion of the subject stems from a suggestion made by the pastors of the Wisconsin-Minnesota Baptist Association, a Southern Baptist group affiliated with the Baptist General Convention of Texas. They claimed that growth could be stimulated in many non-Southern areas if the regional designation were dropped.

This idea has been pursued by at least two Southern Baptist editors who through their papers, the *Arkansas Baptist* and Kentucky's *Western Recorder*, have offered proposals for a new name. A number of pastors have vocalized their interest in the matter as well as the president of the Convention, Dr. Ramsey Pollard has been quoted as agreeing that to drop the "Southern" from the convention title might give advantage to churches in the North and West. He said that the Convention in St. Louis will be asked to consider changing the name to something less regional.

"Missionary" Baptists?

IN SOME of the suggestions already made [and likely to be made] the word "missionary" has been included, e.g. Missionary Baptist Convention, or Missionary Baptists, U.S.A. In a poll on this subject conducted recently in a seminary class in Baptist history, it was discovered that the word "missionary" appeared frequently in one combination or another.

Although the word "missionary" has obvious historic and contemporary significance for Southern Baptists, the writer questions the wisdom of making it a part of the official designation. The student of Baptist history is deeply appreciative of the role of the early missionary societies in Baptist life. Furthermore, he is well aware that the first effort of Baptists in America to organize a national body was prompted by the missionary impulse, which in 1814 resulted in the formation of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." Thus, an active interest in missions has long been an effective incentive to closer cooperation among Baptists. Also, even the casual present-day observer is aware of the missionary spirit of Southern Baptists and the advances they have made in this area.

Unhappy Results Possible

NEVERTHELESS, it would be imprudent to include the word in the formal title of the body. Several unhappy results can be easily foreseen. First, it seems to carry the unavoidable implication that in the Baptist family "Southern Baptists" are more distinctively missionary than are the rest. It tends to foster the idea that the group represented by this proposed new name ["Missionary Baptists"] is in some way more specially engaged in or committed to missions than other Baptists. Of course, there are small minority Baptist groups opposed to missions; and there are others who only weakly implement a vigorous preaching on that subject. However, the mainstream of Baptists is characteristically and energetically missionary. It seems to the writer that such a label would inevitably reflect upon other Baptist groups equally devoted to missions.

Adjective Pre-empted

SCOND, it should be noted that in many cases the adjective "missionary" has already been pre-empted by the Landmark

Baptists. It has found its way into the names of their churches, institutions, and news organs. The American Baptist Association usually describes its constituents as "Missionary Baptists." Thus, in widespread sections the adoption of the term would precipitate much unwanted and needless confusion.

Third, the principle of familiarity should oppose the word's inclusion in a new name. Repeated enunciation every time the group's name is called is likely to obscure its distinctive meaning and force; it is likely to reduce awareness of its significance and its implications. That which is handled so often tends to become commonplace, and that which is uttered so often tends to lose its meaning to the one speaking.

These, the writer believes, are ample and compelling reasons for declining to use the term. Nor can these remarks be rightly construed as an indifference toward the missionary message or enterprise. The writer can and does heartily support both. However, it is apparent that the incorporation of "missionary" into the officially sanctioned name of Southern Baptists would have decided disadvantages and in some cases quite injurious effects.

Two Possibilities

OF THE possibilities available, two seem to have most to commend them for accuracy and appropriateness. The first is "Baptist Convention, U.S.A." proposed by Editor Erwin L. McDonald of the *Arkansas Baptist*. The second is "The General Convention of Baptists, U.S.A." The latter suggestion is an abridgment of the title of the old "Triennial Convention," the first effort of Baptists in America to cooperate on a national basis. It is descriptive, distinctive, meaningful, and deeply rooted in Baptist history. It is a name that Southern Baptists could assume with pride, sentiment, and a renewed commitment to missions.

Southern Seminary Poll

THE CLASS in Baptist history at Southern Seminary, Louisville, was polled to discover its sentiment in the matter of a change of name. Four questions were asked of the 67 members of the class. The answers to these queries were illuminating, significant, and, in some instances, amusing.

The questions asked were as follows:

"In view of recent discussion on the subject, would you be disposed to explore the possibility of changing the name of the Southern Baptist Convention?" Nearly all of the entire class responded in the affirmative.

The question was then narrowed in order to discover those who already had given some thought to the matter, who were sensitive to the limitations inherent in the geographical designation, and whose thinking had matured to the point that they believed a change of name was needed. The group was asked: "After some reflection, do you feel that a change of name is now definitely in order?" To this question thirty students replied affirmatively. This number represented nearly fifty per cent of those present.

In the third question, an opportunity was given to those who opposed any name change to make their opinion known: "How many wish to leave the designation [Southern Baptist Convention] untouched?" Only five indicated their preference for the name to be left as it is. It should be added that in this poll the professor refrained from making any comments which might have prejudiced the class.

A fourth question was then proposed for consideration and as a written assignment: "What new names would you suggest

as possibilities? They should be appropriate, descriptive, and accurate. Give two and indicate the reasoning that prompted them."

Over 40 Suggestions

TABULATION of the papers revealed more than forty distinctly different suggestions with another fifteen possessing minor variations. From these numerous proposals certain general preferences and patterns emerged. By far the three names most frequently mentioned in order of preference were: (1) The Baptist Convention of America (with many omitting the word Convention); (2) Missionary Baptists of America; (3) Missionary Baptist Convention.

Interestingly enough, there seemed to be considerable sentiment against the retention of the term "Convention." Approximately half of the class indicated a disposition to drop the term and in its place use Fellowship, Alliance, Association, Cooperative, Union, Church, or nothing.

The words "World" and "Evangelical" appeared with some frequency in the suggestions in one construction or another. Several students wondered of the possible reunion of Baptists North and South and of the use of the name American Baptist Convention to designate the resulting body. This, they felt, would be the solution to several vexing and lingering problems between the two groups.

Many of the proposed names highlighted some distinctive facet of Southern Baptist life: The Baptizers of Jesus Christ; Cooperative Baptists of America; Independent Missionary Church; Cooperative Program Baptists of America; Evangelistic Baptist Convention and New Testament Baptists.

Several suggestions reflected an effort to broaden the geographical range and perspective of Southern Baptists. For example, included were: United States Baptist Convention; North American Baptist Convention; Continental Baptist Convention; International Baptist Convention; The Christian World Fellowship; World United Baptist Church and Universal Baptist Convention.

Pitfalls in Contractions

IN CONSIDERING a new name for the SBC, obviously great care should be exercised and every possible eventuality exam-

ined. One may speculate that the American tendency to contract organization names into initials might cause embarrassment if certain combinations were adopted. For example, United States Baptists would become US Baptists. More grammatically correct but posing the same problem would be World Evangelical Baptists—WE Baptists.

Some students generated real imagination in this project and came up with corresponding suggestions: The Convention of Commissioned World Baptists; Conventional Missionary Baptists; Christian Baptists of America; The Greater Southern Baptist Convention; International Baptist Convention of America; Cooperative Convention of Missionary Baptists in America; General Association of Southern Baptists in the U.S.; Ecumenical Association of U.S. Baptists and Baptist World Mission Cooperative.

The most interesting of all the proposed names indicated acute awareness of current affairs, especially of the space probes. Recognizing that mankind now stands at the threshold of the Space Age and that Baptists ought to be prepared for any eventuality, one student suggested the Solar Baptist Convention. He reasoned as follows: "This name would allow the Baptists to expand throughout the solar system . . . [It] would certainly indicate to earthlings that the Baptists are thinking ahead."

Lessons to be Learned

IN TRYING to assay the lessons likely derivable from this exercise, several things may be noted. First, there is happily no lack of creative ingenuity among us when it comes to describing ourselves. Secondly, most of these proposals would have the effect of warning us to use caution in changing our name lest the step taken be a backward one. Thirdly, I believe that the poll reflects the feeling of many Southern Baptists that discussion of this subject is overdue. Thoughtful Baptists have for some time realized that our regional title has obvious limitations and perhaps in some situations is a distinct liability. This is especially noted by those in the northern and western states into which we have entered. The fact is that Southern Baptist churches no longer are confined to the South. Our ministry in the new areas, many believe, will be significantly assisted by adopting a name which is consistent with the expansion that is a reality. ■

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Because beautiful flowers express sentiment and love, they are appropriately placed on graves at the time of interment, on Memorial Day, at Christmas and on anniversaries.

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FOR MOTHER

By DOROTHY M. KERR

*Ann made what's called a pomander, quite like
Those used by ladies in the olden day
To put among their clothes; then they would have
A pleasing scent when dressed to go away.*

*Ann took a firm and rosy apple; then
Into its skin she gently pressed a clove,
Then added others till it was chock-full,
Wrapped it in foil tied up with a bow of mauve.*

*Ann made this spicy pomander for Mother,
Who was just as pleased as she could be.
She thanked Ann with a hug and kiss, then said,
"I love it 'cause you made it just for me."*

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God's Wondrous World

Sites for Cities

By THELMA C. CARTER

IF YOU want a real surprise, take a look at a world map and see where the great cities of the world are located. You will find them located on rivers. In fact, few of the world's great cities are not located on rivers. Those which are not near rivers, eventually spread out until they include some portion of a river, or they may reach to the sea to become a seaport.

Los Angeles, once an inland city, soon had to spread out to the Pacific. Our great New York is on the Hudson River. Philadelphia is on the Delaware. New Orleans, St. Louis, and Memphis are on the Mississippi. Washington, D. C., was built by the founders of our country on the banks of the beautiful Potomac River.

est city in Africa, Cairo, is near the great and historic Nile River.

In Bible times, great cities were built near rivers. Babylon and Ninevah were beside the Euphrates and the Tigris.

Nature's great rivers provide advantages for people which cannot be found anywhere else on the earth. Water power is perhaps the greatest gift of rivers. Rivers provide electric power. They irrigate thousands upon thousands of acres of land. They provide navigation for ships and all kinds of boats and rafts.

Above all, rivers supply the water needs of people and industry. They supply drinking water and water used for appliances as well as water for our lawns and gardens.

Long ago some pioneers wrote: "Our city must be built with a window upon a river. Then we can sail our bundled reeds." ■
(Sunday School Board Syndicate, all rights reserved)

The Dutchman's Magic Eye

By MURRAY T. PRINGLE

ONE evening in the year 1674 a group of townfolk gathered in the town square of Delft, Holland.

"What shall we do," said, one, "that we may amuse ourselves?"
"I know," cried another. "Let us go to the city hall and watch the madman who looks at nothing and pretends to see something. Let us go to see Anton Leeuwenhoek."

"Of course!" cried the others. "A great idea. Let's go!"

In the basement of the city hall, they gathered about a serious young man, who sat at a rough wooden table peering through a strange device.

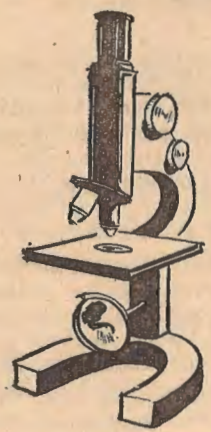
"Look you, my friends," laughed a fat merchant. "All night Herr Leeuwenhoek sits and stares at nothing. Here, my foolish fellow, here is a hair from my moustache. Add it to your collection of fly brains and fish scales."

Anton Leeuwenhoek looked up angrily. "Laugh! Fools always laugh at that which they do not understand. I have here a glass like no other in the world.

"Then why do you not let us see for ourselves?" demanded the fat merchant. "Why do you always refuse?"

"Because you come only to scoff," replied the young man, "but perhaps it is what you need to be convinced. Very well, you shall see. I shall put this drop of water for you to examine. Now look, and then scoff!"

The fat shopkeeper smiled triumphantly as he sat down and peered through the instrument. Suddenly, he gave a startled cry and jumped up so quickly that he upset the chair.



"He is right! I see many little animals in that drop of water."

One by one everyone else in the room sat down and looked at the strange sight. Each one got up and apologized to the "madman" for having laughed. Leeuwenhoek then showed them that there were horrid little creatures living on their teeth.

The people were so amazed that they spread the word of Anton Leeuwenhoek's "magic eye" far and wide. Finally, it came to the attention of scientists in London, England. When they came to see for themselves, they were as amazed as everyone else.

"Your instruments are marvelous, Herr Leeuwenhoek," the scientists told him. "We have none so fine as these in all England. Can you make some for us?"

The Dutchman generously agreed to this request, and the British scientists went away happy. Anton Leeuwenhoek, meanwhile, returned to his studies.

He spent every moment he could spare from his janitorial duties peering through his glass, seeking answers. He found them. He discovered, for example, that rain water was clean and free of the horrid creatures.

"Aha," reasoned the amateur scientist, "then that must mean that these animals come from dirty pots and unclean fingers."

He conducted further studies and experiments, and one day he announced his findings to a group of scientists.

"When you boil this water, gentleman," he told them, "the little animals disappear or die. That is strange, is it not?"

It was indeed. Even Anton Leeuwenhoek did not fully realize the truly great discovery he had made. The little beasts he had discovered were microbes which throughout the ages have been the secret, invisible killers of mankind.

No longer do we laugh at the story of "the fool who looks at nothing and pretends to see something." Today we realize what a truly tremendous debt we owe to that lowly Dutchman of long ago and his "magic-eye." ■
(Sunday School Board Syndicate, all rights reserved)

Convention Messengers to Have Full Schedule

MANY meetings, conferences and other activities will take place in St. Louis, Mo., while messengers are arriving for the 1961 Southern Baptist Convention May 23-26.

Among scheduled events:

Southern Baptist Pastors' Conference May 22-23 in Kiel Auditorium (where the Convention will hold its meetings);

Woman's Missionary Union annual meeting, May 22-23 at the St. Louis Opera House;

Southern Baptist Church Music Conference, May 22-23 at the Third Baptist Church;

Conference of Southern Baptist Evangelists, May 24 at the Sheraton-Jefferson Hotel (headquarters hotel for the Convention);

Religious Education Association meeting May 22-23.

Outstanding Speakers Scheduled

ALL THE meetings will feature outstanding speakers on their programs.

The pastors will hear Harold W. Seever, Alabama; L. D. Johnson, Virginia; and H. Franklin Paschall, Tennessee, on the May 22 morning program; Glen L. Archer, Washington, D. C.; D. J. Evans, Georgia, and William Hull, Kentucky, that afternoon; Arch Avary, Georgia; Marshall Craig, Texas, and Carlyle Marney, North Carolina, on the evening program.

Messages will be brought during the May 23 morning session by Harold Cole, North Carolina; Gordon Clinard, Texas; a medical doctor, not yet named, and Dale Moody, Kentucky. During the closing session that afternoon speakers will be J. B. Weatherspoon, North Carolina, and Earl Guinn, Louisiana.

From Around the World

THE WOMAN'S Missionary Union meeting will feature many outstanding speakers. In the evening program May 22 the vice president of Liberia, W. R. Tolbert, will address the group on "The Hope for Changing Africa." The next morning John Soren, president of the Baptist World Alliance, will speak on "Hope of Every Nation."

Other speakers scheduled include Mrs. E. P. Doshier, West Africa; Executive Secretary Courts Redford; Paul S. James, New York City; Robert C. Davis, Hawaii; Carlos Owens, East Africa; Miss Anna Mae Wollerman, Brazil; Miss Hannah Plowden, Hawaii, and Mrs. H. D. Olive, Philippines.

The Church Music Conference will hear panel discussions during the May 22 afternoon sessions on "The Use of Music and Education in the Growth and Development of a Child" and "Pastor, Minister of Music, Minister of Education — a Team."

The Monday evening session will include a discussion of "Seminary Church Music Education and Its Future" by representatives from Southwestern, Golden Gate, New Orleans and Southern seminaries.

The seventh annual Conference of Southern Baptist Evangelists will assemble for a breakfast meeting May 24. R. G. Lee, retired pastor of Bellevue Baptist Church, Memphis, Tenn., will be the principal speaker. C. E. Autrey, Dallas, Tex., director of evangelism for the Southern Baptist Home Mission Board, and missionary W. H. (Dub) Jackson, Japan, will also be on the program.

The Religious Education Association meeting will hear a speech by Dr. Baker J. Cauthen on "Religious Education and Foreign Missions."

Special Group Events on Program

THE SECOND annual annuitants luncheon will be held at the Third Baptist Church May 25. The luncheon will recognize and honor retired ministers and church and denominational employees. About 150 persons have indicated they would attend the luncheon, free to any person who receives an annuity check from the Southern Baptist Annuity Board in Dallas.

Missionaries of the Southern Baptist Home Mission Board will be honored at a reception on Wednesday, May 24, from 3 to 5 p.m.

"Friends of home missions are invited to have fellowship with their missionaries during this two-hour period," said L. O. Griffith, Atlanta, director of the board's division of education and promotion. The reception will be in the Crystal Room of the Sheraton-Jefferson hotel.

There will be many special features of interest to Southern Baptists in the Convention Book Exhibit, to be centered around the theme of the Convention—"My Church Reaching Out."

Thirteen authors of recent Broadman Press and Convention Press books will be available at autographing sessions at the Convention Book Store exhibit in Keil Auditorium.

Nursery to be Available

A NURSERY will be available at the Convention this year. However, parents are advised that it would be much better if they could arrange to leave small children with friends or relatives back home.

For messengers who must bring children, the local arrangements committee is preparing an air-conditioned room at Kiel Auditorium to accommodate babies up to three years of age. The charge will be 75 cents per session per child, or \$2 per day. Children must be picked up by parents after each session. ■

[The *Arkansas Baptist Newsmagazine* reported the Convention program in its issue of March 2, 1961.]

Out of the Heart

By DENNIS M. DODSON

Pastor, North Crossett First Church, Crossett

May 7, 1961

Bible Material: Proverbs 3:1-8; 4:20-23; Luke 6:43-45.

Memory Selection: "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23.

INTRODUCTION: The lesson this Sunday is concerned with the part the heart of man plays in the conduct of the man. In the study of the lesson it will be of benefit to keep the memory verse in mind because of the simple, self-evident truth which it proclaims. It reveals to us the fact that the heart, the seat of man's emotions and the stimulus of his mental and volitional



MR. DODSON

acts, determines the conduct of a human being.

I. The Heart: Place of Knowledge, Trust and Obedience Proverbs 3:1-8

WITHIN the boundaries of these eight verses of Scripture we find four exhortations regarding human conduct. All four are related to a man's heart. So each of these exhortations brings out the fact that the heart has a vital relationship to the conduct of a person.

The first exhortation (3:1) is to the remembrance of the teachings of the father to the son. Indirectly it calls our attention to the instruction of God. We are not wilfully to disregard and neglect the laws of God. One needs to give earnest heed to the teachings of God and to fix them firmly in his heart so he can't forget them. Once he has them fixed in his heart he must realize that historical remembrance or even intellectual assent to the teachings are not really sufficient in the matter of human conduct.

Human conduct which is pleasing to God is based on the recognition of the fact that the affections of the heart are to be employed in the service of God. Obedience is to be a service of love. It is to be an external act prompted by an internal (heart) stimulus. Our obedience to God insures the preservation of health and thus it lengthens our days. It makes us happier people and brings internal and

external contentment which anyone of us could use more of today. The heart produces these results when it is obedient to God.

The second exhortation (3:3) is for us not to let mercy, which is really love, and truth be absent from our lives. It means that we are to love God and our fellowman without any selfishness and hate. It means that we are to have an absolute integrity of character which excludes all hypocrisy and dissimulation. When mercy and truth are found in many they indicate the highest normal standard of moral perfection (Pulpit Comm.). These two things are to be as evident in our lives as are ornaments which are worn about the neck.

The heart plays an important part in the function of these two virtues. They are to be strongly impressed upon the heart that they may never be forgotten. The heart is to be in union with their dictates and to be the ignition of their action. Favor and good understanding with God and man come to us when we love and show mercy. If these were to come out of the heart daily, life's issues would be good and not bad.

The third exhortation (3:5) is fully to trust God, to trust not in one's own wisdom completely, and to seek God's leadership in every way of life. We are to set our hope and confidence in God. We are not to rely upon or place our full confidence in our own wisdom. It does not mean that we are not to use our own understanding but that when it is used we are to depend upon God and His directing and overruling providence.

In every area of life, whether secular or spiritual, whether private or public, we are to seek the will of God and to look for His guidance. This is a "heart" matter because it is to be done with all the heart. The very source of all our acts and attitudes is to be committed into a full trust of God and His leadership. When we commit the trust of our hearts to God He will direct our paths. He will remove the obstacles from our way and help us along the path to victorious living.

The fourth exhortation (3:7) is to refrain from being wise in one's own eyes, to fear the Lord, and to depart from evil. We are not to be self-sufficient, self-conceited, and self-reliant. We are to trust in God and not in ourselves. Self-centeredness and evil acts are works of the heart and can

be avoided by the heart fearing God. As one fears God and departs from evil he will find spiritual health for his life.

II. The Heart: Place of Storage and Source of Conduct Proverbs 4:20-23

THE TEACHER calls our attention to his words. We are to listen and to be receptive to his instruction. The teachings are to be held constantly before us as the guide for our whole conduct. They are to be kept in the midst of the human heart. The heart is to be their place of storage and affection. The instructions bring life to those who by effort get possession of and procure them. They are the means of health for the whole body to the man who possesses them.

Of all the things which need to be guarded the heart needs to be guarded the most. It must be guarded because all of the actions and proceedings of life are determined by the condition of the heart. If the heart is pure, the life will be pure; if the heart is corrupt, the life will be corrupt. Physically, the heart is the central organ of the body; morally, it is the seat of the affections and the center of the moral consciousness. As the bodily health depends on the healthy action of the heart, so the moral health depends on the spiritual condition of the heart.

Luke 6:43-45

WE NOW come to the words of Jesus which in themselves are self-explanatory. He brings out the facts that we determine the kind of a tree by the fruit it bears. Trees bear fruit of their own nature and thus they are known by their fruit. So a man's heart is known by the conduct or the fruit of his life. The heart is the storehouse of good or evil. Human conduct is the fruit of the heart. The moral quality of a man's heart will determine the quality of his discourse and conduct.

Conclusion

A MAN must fill his heart with the good things of life; those things which are pleasing to God. He must seek good instruction and think good thoughts so his ways of life may be good. The heart is our stimulus for conduct and we must guard it from any element which will cause us to do evil. We must seek to fill it with the Spirit of God and His instruction that there may be no room for that which is not good. ■

On The Agenda for SBC Messengers

[The Executive Committee of the Southern Baptist Convention has under preparation an "organizational manual" which, when completed, will set forth all Convention programs as assigned to various Convention agencies. The following article is one of several based on program structures which will come under consideration when the Southern Baptist Convention meets in St. Louis, Mo., May 23-26.]

By THE BAPTIST PRESS

The Christian Life Commission

THE OBJECTIVE of the Southern Baptist Christian Life Commission, as proposed in a forthcoming manual, is to help Baptists lead a more effective Christian life.

To guide Southern Baptists in this, the Commission will have a program of Christian morality development. It will emphasize Christian social ethics through literature, conferences, polls and a mail-answering service from its office in Nashville, Tenn.

The Southern Baptist Convention at its 1961 meeting in May will decide whether to include this description of the Christian Life Commission in the new agency manual being drafted through the Executive Committee.

Other matter pertaining to the Christian Life Commission includes special assistance by it to groups interested in (1) world peace, (2) counseling and guidance and (3) human welfare.

It provides observers at United Nations. In a newer phase of responsibility it aids state Baptist groups interested in the care of children, the care of unwed mothers and the care of the aged.

It stresses among Southern Baptists the importance of world peace to the propagation of the gospel, serving as a central information source for this field in the denomination.

The commission should work, the report states, with other SBC agencies and with state Baptist agencies. It should not work directly with churches, except on invitation to conduct demonstration conferences. In states where it has no state Christian life group with which to work, it may work with associations and churches through printed media.

The objective of the agency, stated in full, contains these words:

"The Christian Life Commission shall assist Southern Baptists in the propagation of the gospel by (1) helping Southern Baptists to become more aware of the ethical implications of the Christian gospel with regard to such aspects of daily living as family life, human relations, moral issues, economic life and daily work, citizenship, and related fields; and by (2) helping them create, with God's leadership and by His grace, the kind of moral and social climate in which the Southern Baptist witness for Christ will be most effective. This emphasis in the field of applied Christianity is to be pursued with the full awareness that the chief concern of the Christian Life Commission is in the area of Christian social ethics which is understood to mean the application of Christian principles in every day living."

The Public Affairs Commission

THREE FIELDS of work—public affairs, church-state relations, and religious liberty—should most concern the Southern Baptist Convention Public Affairs Committee.

This committee works with committees of several other Baptist national groups to sustain a staffed Baptist Joint Committee on Public Affairs in Washington.

[The proposal, which may be presented at the Convention, and, if presented and adopted, will become part of the manual, would have to come from the Executive Committee. The Executive Committee first must approve it at a pre-Convention meeting in St. Louis.]

As they apply to Southern Baptists, the purpose and objectives of the joint committee in Washington cover public affairs study and research, church-state public relations, public affairs information and correlation of Baptist influence in the field of church-state relations.

"In the Southern Baptist Convention, the joint committee works as resource and staff to the agencies of the Convention and its Executive Committee and to state committees on religious liberty," according to the proposal.

Some of the details outlined include (1) holding religious liberty and church-state conferences such as the joint committee already conducts annually, (2) carrying the Baptist viewpoint on religious liberty before committees and councils, (3) furnishing news and other material in church-state relations and (4) encouraging local interest in local and national religious liberty affairs through local Baptist groups.

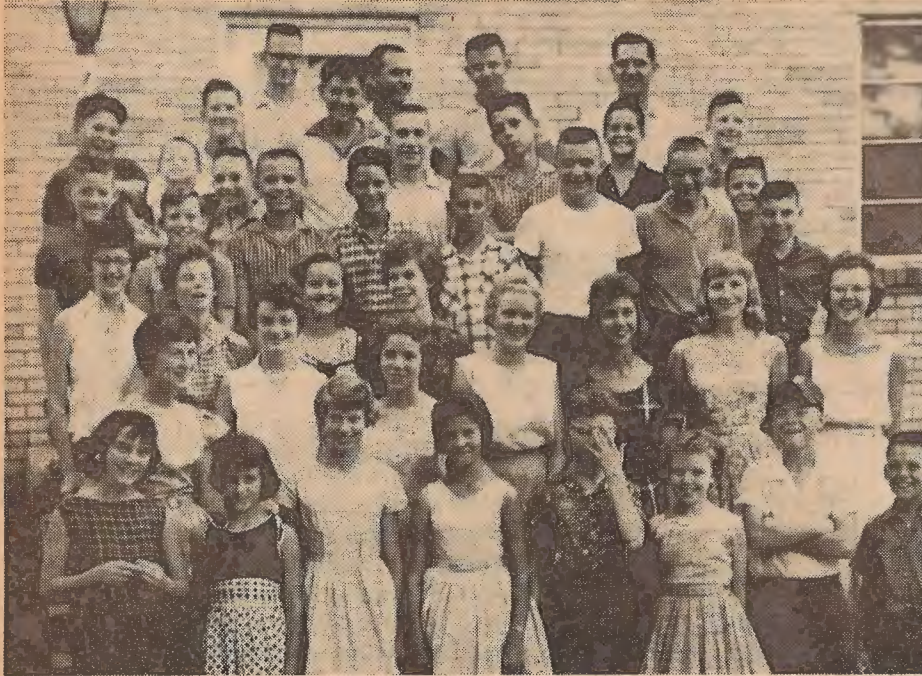
The members of the SBC Public Affairs Committee will comprise SBC representation on the Baptist Joint Committee on Public Affairs. "The Public Affairs Committee shall work directly with the joint committee and should have no other staff except that employed by the joint committee," according to the proposal.

"In view of the instructions approved by the several co-operating Conventions, the objective of the Baptist Joint Committee on Public Affairs is:

... to act in the field of public affairs whenever the interests or rights of the co-operating Conventions which constitute the committee call for conference or negotiation with the government of the United States or with any other governments, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the co-operating Conventions or any of their agencies may refer to the joint committee any matter of common interest or concern, for the consideration and recommendation." (Constitution as approved in 1956). ■

DEPARTMENTS

Training Union



THIS group of young people attended the first Training Union assembly at Siloam Springs in 1960. Other large groups like this are making their plans to attend one of the Training Union weeks at Siloam this year.

THE following churches have reported Youth Week and have thus earned seal No. 1 on the Honor Church Program diploma:

First Church, Crossett, Ashley Association; First Church, Enon, Bartholomew; Prairie View, Boone County; First Church, De Witt, and First Church, Stuttgart, both in Centennial; North Side, Charleston, Concord; Portland, Delta; Pickles Gap, Faulkner; First Church, Marmaduke, and West View, Paragould, both in Greene County; Rosie, Independence; Etowah, Mississippi; Vandervoort, Ouachita, and Fair Oaks, Tri-County.

YOUTH NIGHT

The following associations have reported their Youth Night meetings, held on Saturday night, April 1:

Arkansas Valley, Big Creek, Black River, Centennial, Concord, Delta, Greene County, Gainesville, Harmony, Mississippi, Mt. Zion, Ouachita, Rocky-Bayou and Stone-Van Buren-Searcy.

Two churches have already become "Honor Churches" having earned all five seals for the diploma. They are Portland (Delta Association) and Rosie (Independence Association).

If you would like to serve as a dormitory counselor during one of the Training Union assemblies, send us your name. We will care for bed and meals, registration and insurance. We need several young people to work in the dining hall. Let us hear from you soon. — Ralph W. Davis, Secretary ■

Race Relations

Department Goals — 1964

1. SIX Extension classes for in-service Negro Baptist preachers and lay leaders.

2. Assembly and encampment program of ten weeks. Enrollment goal 1,000.

3. Twelve Negro Baptist College students appointed by Home Mission Board for work in Arkansas. Plan to use them in assembly programs.

4. Scholarship assistance for fifteen ministerial and missionary students.

5. Enroll 300 churches in use of Unified Budget.

6. (1) Operate Baptist Center Building and programs at Camden and Blytheville. (2) Operate Baptist Student Building, BSU program and Chair of Bible at AM&N College, Pine Bluff.

7. Assist 250 churches in VBS clinics.

8. Assist 250 churches in Sunday School clinics.

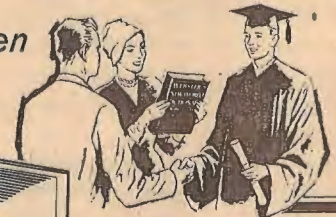
9. Assist 250 churches in Training Union clinics.



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DEPARTMENTS

10. Assist 250 churches in WMU and Brotherhood work.
11. Conduct five District Leadership Conferences.
12. Jointly sponsor two state-wide Institutes.
13. Continue work at T.B. Hospital.
14. Co-operate with Little Rock Jaycees in T.V. Literacy work.
15. Conduct at least 10 associational conferences on missions and evangelism. — Clyde Hart, Director ■

Missionary Union

GA Focus Week

GIRLS' Auxilliary is an organization in the family of Woman's Missionary Union. Its purpose is to provide missionary education and participation for each girl, ages 9-15, in every Southern Baptist church.

There are 285,657 members in 29,190 auxiliaries throughout the convention. On foreign mission fields one finds GA's, too. In Arkansas there are 902 organizations with a membership of 9,342. Girls' Auxilliary is the largest denominational organization for girls in the world.

Not only is Girls' Auxilliary big in numbers, but it is big in purpose and in program. The purpose is well stated in the GA Aim:

"To be awake to conditions about us even to the end of the world, to be alert to guard our minds against evil, to keep our bodies as temples of God, to cast selfishness out of our hearts, to align ourselves with all our denomination does to make Jesus Christ known."

The program seeks to accomplish this aim in the life of each member through the study of missions in books and programs, through Christian service in the community, through a personal response in prayer and gifts and through the Forward Step program.

Each year during Girls' Auxilliary Focus Week the attention of the church is directed to the activities of Girls' Auxilliary. Parents and friends will want to express appreciation to the leadership of Girls' Auxilliary—the GA director, counselors and assistant counselors, the faithful Reviewing Council and members of the GA committee. Parents of junior and intermediate girls have a particular responsibility to undergird this program of missionary education through prayer, interest, encouragement and home participation. The dates for observance of Focus Week are May 14-20.

Each junior and intermediate girl who is not a member of Girls' Auxilliary is especially invited and urged to join the auxilliary provided for her by the church.—Mary Hutson, Youth Director ■

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THE SKY Y TRAIN

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Rod hadn't wanted to go to the old run-down summer camp, but an amazing discovery in an abandoned tunnel led to the best summer ever! Plenty of action for ages 9-13. (26b) **\$2.95**

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by Anita Scott Coleman

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Brotherhood

Items of Interest

THE SECOND quarter's issue of the Brotherhood "Challenger" will be in the mail at an early date. About 2,400 men are presently on the "Challenger" mailing list. These include all state, district, and associational Brotherhood officers, all pastors and associational missionaries, all church Brotherhood presidents of record, all Royal Ambassador counselors of record, all men whose names have been sent in by their pastors (every pastor has been contacted), and all men who have requested to be added to the mailing list.



MR. TULL

If you desire the "Challenger," send name and address to the Brotherhood Department, 302 Baptist Building, Little Rock.

TWENTY MEN TO OHIO

The full quota of men for the Ohio Tour was met! The men have gone to Ohio, done their work there, and have returned home. When they send in their reports of work a composite report will be made available to all Brotherhood men in the state.

The men worked over an area about eighty miles long and sixty miles wide. They worked by twos in churches and in missions, doing visitation and personal soul-winning, dealing with unaffiliated Baptists, conducting prayer meetings, and holding evangelistic services. It was a great experience to the men, and also to those among whom they served.

Our hats are off to: Frank Shamburger and Paul Power, J. P. Cheatham and C. H. Carlton, Monroe Drye and Garland E. Goodwin, G. C. Hilton and A. James Linder, Carl King and Tom De Loach, Harry Parker and E. M. Brisbin, Elbert Wilson and Harold Anderson, W. L. Layman and O. P. Hammons, Robert Moore and Glenn Knight, Nelson Tull and James Hinkson.

The Brotherhood Department wants to express its heartfelt gratitude for the pastors who helped to enlist the

above laymen, and for certain laymen who made it possible for some of the men to go. It has all been a great experience in the Lord — Nelson F. Tull, Brotherhood Department. ■

Personally Speaking . . .

(Continued from page 4)

The meat is taken out of the refrigerator storage in the back of the meat market and hung in the store in the front of the windows so the people passing up and down the street can see just what is available.

On the front of one place of business was this noteworthy firm description: "Builders, Joiners, Upholsterers and Funeral Directors."

But these good folks would find America a "wee bit odd," no doubt.

Edwin L. McDonald

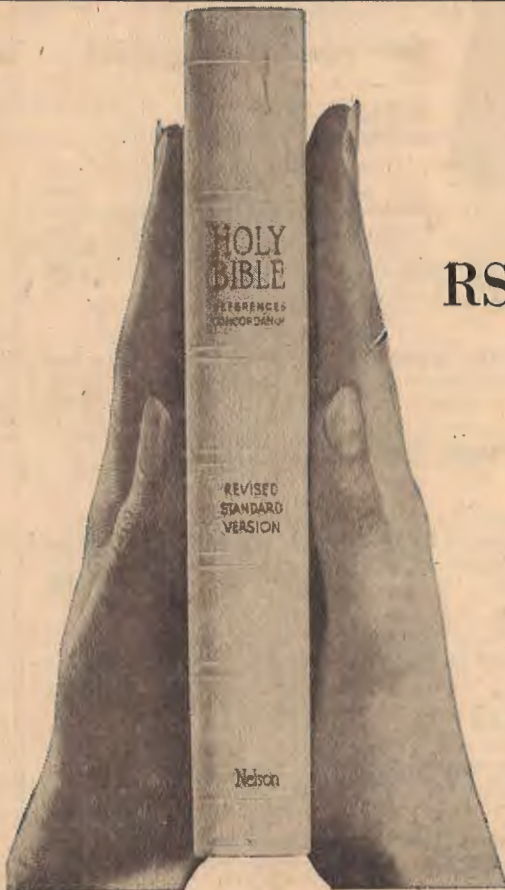
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(Continued from page 2)

tion the opportunities. We live in a world that is dying morally and spiritually, and the gospel is the only panacea for these ills. This is a trite saying and we all know that Christ's way is the best way but sometimes we become careless in our giving. This carelessness can cause Kingdom causes to suffer set-backs on every level.

We realize that many churches are on a percentage basis in their cooperative giving and therefore give as they have been prospered. Unless the members in these churches are constantly taught and encouraged to bring their tithes and offerings to the church each week all of us are losers. Jesus said: "It is more blessed to give than to receive."

Don't forget! For Christ's sake, let's do our best in May — Ralph Douglas, Associate Executive Secretary. ■

Attendance Report

April 23, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	108	55	
Armored	123	97	
Belrne, First	76	89	
Berryville, Freeman Heights	191	101	1
Camden			
Cullendale First	462	218	1
First	538	222	
Hillside	111	43	
Charleston, Northside	96	81	
Conway, Second	461	212	10
Crossett, First	584	191	
El Dorado			
East Main	258	138	3
First	924	311	
Parkview	302	95	2
Trinity	220	128	
Eudora	296	122	1
Fair Oaks	94	54	
Fordyce, First	423	186	2
Ft. Smith			
Grand Avenue	735	302	
Mission	21		
Kelley Height	187	92	
Towson Avenue	221	113	3
Fountain Hill, First	78	41	
Gentry, First	235	93	
Gravel Ridge, First	177	109	11
Harrisburg, Calvary	149	92	
Harrison, Eagle Heights	304	122	6
Hot Springs, Park Place	477	177	1
Huntsville, First	130	41	
Kingston Mission	35	30	5
Combs Mission	18	20	
Jacksonville, First	746	310	7
Jonesboro, Central	528	177	5
Levy	608	274	2
Little Rock			
First	1297	526	34
Forest Highlands	160	71	6
Gaines Street	394	229	3
Dennison St. Mission	67	30	4
Immanuel	1267	477	5
Forest Tower Mission	28	18	
Kerr Mission	33	19	
South Highland	582	242	6
Tyler Street	283	136	
Magnolia, Central	868	310	1
McGehee, First	411	171	
Mission	41	24	
Mena, First	319	107	
Mission	27	14	
Monticello, North Side	96	70	
North Little Rock			
Baring Cross	795	302	12
Central	370	125	
Highway	236	123	1
Park Hill	766	222	1
Pine Bluff			
Immanuel	818	232	47
Sulphur Springs	94	47	2
Watson Chapel	124	53	
Rogers, Sunnyside	154	92	
Smackover, First	329	165	2
Springdale			
Caudle Avenue	191	83	2
First	660	183	20
Van Buren, First	437	152	
Waldron, First	273	100	2
Wattensaw	57	63	
West Memphis, Calvary	226	152	2

The Prosperous Years

"SO YOU met Marian today."
 "Yes, I hadn't seen her for ten years."
 "Has she kept her girlish figure?"
 "Kept it? She's doubled it."

Knows What He Wants

THE Baptist Standard says that at the Capitol Heights Church, Austin, Tex., a teacher and her six-year-olds had finished singing "Soldiers for Jesus" when she asked:

"How many would like to be soldiers for Jesus?"

All hands went up except one. "Jimmie, don't you want to be a soldier for Jesus?"

"Naw," answered Jimmie. "I'm going to be a marine."

Sportsmanlike Conduct

TWO friends had a date to play golf. The first one stepped to the tee, took a mighty swing and his drive turned out to be a hole in one!

The second friend stepped to the tee and said, "Alrightee, now I'll take MY practice swing and then we'll start the game."

Next Question

A MAN was shocked to read about his own death in the weekly newspaper. He promptly phoned the editor, identified himself and said:

"There's a story about my death in your paper."

"I see," said the editor calmly. "Where are you calling from?"

Modern-minded

AND then there's the woman who scribbled "atomic" in the age blank of her employment application.

No Sale

A LITTLE boy answered the salesman's phone call. "Is your mother or father home?" the salesman asked. The answer was no. "Well," persisted the salesman, "anyone else I can talk to?"

The boy said his sister was there and he'd put her on. There was a five-minute wait. Finally the boy got on the phone. "I'm sorry," he said, "but I can't lift her out of her crib."

How Time Flies!

IF YOU want to see a shorter winter — Borrow money due in the spring.

Rapid Descent

MRS. 'iggins — That Mrs. Briggs was boastin' as 'ow she comes from a fine family. An' you've come a good way, I says, pleasant-like.

Glad To Assist

"SAY, Dad, what is a statistician?"
 "He's a man who goes to the aid of figures when they can't lie by themselves, my son."

A
 Africa report (letter)—5-4 p5
 Arkansas Baptist Hospital volunteers' day—5-4 p9
 Attendance report—5-4 p23

B
 Baptist Hour radio schedule—5-4 p24
 Baptists, by any other name—5-4 p14
 Bentonville, First, building chapel—5-4 p10
 Bookshelf, the—5-4 p5
 Brinkley, First, breaks record—5-4 p11
 Brotherhood department—5-4 p22
 Burnett, Morris G., dies—5-4 p11

C
 Cathey, Sam T., to First, Bearden—5-4 p7
 Charleston, Northside, reports progress—5-4 p9
 Children's Nook—5-4 p16
 Civil War spectacular at OBC—5-4 p8
 Coffman, Victor H., dies—5-4 p11
 Convention, Southern Baptist—5-4 p2, 17, 19;
 change name (letter)—p5; special worship services—p3

E
 Executive Board—5-4 p2

F
 Ft. Smith, Grand Ave., honors seniors—5-4 p7

G
 GA Focus week—5-4 p21

H
 Heart, out of the (SS)—5-4 p18
 Hope, Calvary, to build—5-4 p8

J
 Jennings, Morley, at OBC banquet—5-4 p10
 John Birch Society, warning against—5-4 p3

L
 Little Rock, Shady Grove, plans homecoming—5-4 p10

M
 Moore, Lavern, to First, DeQueen—5-4 p8
 Morrilton, First, youth of year—5-4 p10

N
 Natural Steps church relocates—5-4 p8

O
 Ouachita College Chorolettes—5-4 p9

P
 Pastors, checklist for (E)—5-4 p4

R
 Race Relations department—5-4 p20
 Randall, Bob, on Texas staff—5-4 p7
 Revivals listed—5-4 p10, 11

S
 Satan's Sale (NG)—5-4 p6
 Scotland crusade, an appraisal—5-4 p12
 Scottish Notes (PS)—5-4 p4
 Simmons, J. Kelly, to edit California paper—5-4 p13
 Smile or two—5-4 p23
 Study grants at OBC—5-4 p10

T
 Training Union department—5-4 p20

W
 Worship, what is (NG)—5-4 p6

Y
 Youth music festival—5-4 p3

Key to listings: (E) means "editorial"; (PS), "Personally Speaking"; (SS), Sunday School; (NG), Nuggets of Gold. The first numeral is the number of the month, as 10 for October, and the second number indicates the day of the month the issue was published.

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CONTACT:

Dr. Paul Roberts, Pastor

First Baptist Church

12th and Louisiana, Little Rock

BAPTIST HOUR SERMON TOPICS

MAY, 1961

Arkansas

Preacher: Dr. Herschel H. Hobbs

Theme: Dying, He Saved Me

May 7 "The Designs of Evil"

—Isaiah 53:8

14 "The Silence of Jesus"

—Isaiah 53:7

21 "The Eternal Purpose of

God"—Isaiah 53:6

28 "The Verdict of History"

—Isaiah 53:5

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	HELD	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	KJDF	10:00 a.m.
Wynne	KWYN	7:30 a.m.

MASTERCONTROL

Arkansas

Corning	KCCB	10:30 a.m.
Forrest City	KXJK	10:00 a.m.
Fort Smith	KWHN	12:30 p.m.
Little Rock	KTHS	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.
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.

THE ANSWER

Arkansas

Fort Smith	KFSA	10:30 a.m.
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