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Arkansas Baptist Newsmagazine

9-10-1959

September 10, 1959

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "September 10, 1959" (1959). *Arkansas Baptist Newsmagazine, 1955-1959*. 83.

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ARKANSAS BAPTIST



SEPTEMBER 10, 1959

Compares Budgets for Better Understanding



DR. WHITLOW

PERHAPS IT will make for a better understanding of our proposed budget for next year if we draw some comparisons between the 1959 and 1960 budgets. This will help us to see what categories in the proposed budget share in the increase of \$50,000 over the 1959 budget. We are not including the special Thanksgiving offering for the Orphanage in our comparisons.

COMPARATIVE BUDGETS

1959 and 1960

	1959	1960
I. State Causes		
Administration	\$ 36,000	\$ 47,500
"Arkansas Baptist"	15,000	15,000
Baptist Student Union	50,000	52,000
Brotherhood	23,700	23,700
Camps-Assembly	25,000	22,300
Reserve	11,300	10,000
Miscellaneous		3,000
Evangelism	6,000	
Foundation	8,500	1,000
Missions-Evangelism	83,025	75,000
Race Relations	9,975	10,000
Music	17,000	17,000
Office Building Maintenance	4,000	
Promotion-Convention	28,500	30,000
Retirement	64,000	73,000
Sunday School	30,000	30,000
Training Union	28,000	28,000
Woman's Missionary Union	39,000	36,000
Arkansas Baptist Hospital		
Nursing	40,000	40,000
Charity	25,000	20,000
Baptist Memorial Hospital—		
Regular	10,000	25,000
Charity	10,000	10,000
Ouachita College	249,120	256,905
Southern Baptist College	31,680	32,670
Bottoms Baptist Orphanage	40,000	75,000
	\$884,800	\$933,075
II. Southern Baptist Convention	\$ 576,000	\$594,000
III. Capital Needs		
Pulaski County College Property	7,200	7,425
Camps-Assembly	20,000	20,000
Bottoms Baptist Orphanage	15,000	5,000
Baptist Student Union	20,000	18,000
Hospitals—		
Little Rock	50,000	40,000
Memphis	10,000	5,000
New Mission Sites	12,000	20,000
Future Office Building	5,000	7,500
	\$ 139,200	\$ 122,925
	\$1,600,000	\$1,650,000
IV. Bottoms Baptist Orphanage (Thanksgiving Offering)	100,000	75,000
	\$1,700,000	\$1,725,000

By using total sums in round figures, we shall be better able to recognize the increases and decreases in the 1960 budget as against the 1959 budget.

	1959	1960	Increase or decrease
Departments and agencies	\$519,700	\$518,500	\$1,200—
Hospitals	145,000	140,000	5,000—
Bottoms Baptist Orphanage	55,000	80,000	25,000+
Schools	280,000	289,500	9,500+
Reserve-Miscellaneous	11,300	13,000	1,700+
Future Office Building	5,000	7,500	2,500+
Southern Baptist Convention	576,000	594,000	18,000+

IT WILL BE noted that the total budget items of the departments and agencies housed in the Baptist Building for 1960 is slightly less than the preceding year. Only three of the departments received any increase in the proposed budget for 1960—all others have either been allocated the same amount as last year or have taken a decrease. Those receiving an increase are:

	1959	1960
Administration	\$ 36,000	\$ 47,500
Office Building Maintenance	4,000	
Promotion and Convention	28,500	30,000
Woman's Missionary Union	39,000	36,000
	\$107,500	\$113,500

It is necessary to count all four of these departments together because they were related in the total increase of the budget. The office building maintenance item has been included in the 1960 total for Administration. Likewise the bookkeeping of the Woman's Missionary Union has been assumed by the administration and thus, we only have one bookkeeping department in the Baptist Building. In this move, Administration assumed the salaries for two of the workers which had formerly been included in the W.M.U. Department.

It is noted that an increase of \$6,000 was granted to the departments in 1960 over 1959. The breakdown is about as follows:

Administration	\$2,900
Promotion and Convention	1,500
Woman's Missionary Union	1,600
	\$6,000

MUCH OF THIS increase is due to the normal salary increase of the 18 employees involved in these particular departments—together with the increase in retirement funds and social security that accompany any salary raise.

Perhaps it should be noted that the Missions Department allocation is the same for both years—a total of \$105,000 counting the current and capital needs items. This is but a shift in the types of mission work. We are having an increased demand for additional money to assist in erecting buildings for both missions and churches.

The increase in the allocations for the orphanage, schools, and Southern Baptist Convention causes amount to more than the total increase of the 1960 budget over that of 1959. The increase in the orphanage item is with the hope that we may be able to eliminate the Thanksgiving offering in 1961. The increase in allocation to our schools follows the formula adopted some three years ago. That is, giving 18% of the total budget to our schools, with 86½% going to Ouachita College, 11% to Southern Baptist College, and with 2½% going to a Pulaski County College property fund. The increase to Southern Baptist Convention causes also follows the formula of 64% to state causes and 36% to SBC causes.

It is our judgment that the Executive Board is proposing both a reasonable and challenging budget. If Arkansas Baptists stay together, pray together, and work together the Lord can bring many mighty things to pass out of our efforts. We hope all of our people will make the work of our denomination a constant object of prayer.

—S. A. Whitlow, Executive Secretary ■



The Cover

THE COVER this issue features Evangelist Billy Graham, whose appearances here on Saturday night, Sept. 12, and Sunday afternoon, Sept. 13, are expected to attract a total of 80,000 to 90,000 people. See the editorial, "Momentous Week End," page 4. ■

Daily Bible Readings

- Thursday: A Prophet Pouts, Jonah 3:10 to 4:5.
- Friday: God's Concern for All, Jonah 4:6-11.
- Saturday: God of All, Romans 3:21-31.
- Sunday: Let All People Praise God, Psalm 67:1-7.
- Monday: God's Promise of Peace, Zechariah 8:1-8.
- Tuesday: "Let Your Hands Be Strong," Zechariah 8:9-13.
- Wednesday: Your King Cometh, Zechariah 9:9-10, 16.

ARKANSAS BAPTIST

107 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$2.75 per year. Advertising rates on request.

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

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

Abbreviations used in crediting news items:

BP, Baptist Press; CB, church bulletin; DP, Daily press; EP, Evangelical Press.

September 10, 1959 Volume 38, No. 38

Dr. Groner Named to High Position

DR. FRANK S. GRONER, administrator of Baptist Memorial Hospital in Memphis, has been named president-elect of the American Hospital Association, the organization whose members represent 7,300 hospitals in the 50 states, the U. S. territories and Canada.

Dr. Groner has just completed a term as president of the American College of Hospital Administrators. He is one of the very few people who have served as president of this professional body as well as the American Hospital Association and will be the first Southerner to have held both posts.

Dr. Groner will succeed Dr. Russell Nelson, director of Johns Hopkins Hospital, Baltimore, Md., to the presidency of the American Hospital Association at the meeting in San Francisco in August, 1960. As president then of the American Hospital Association Dr. Groner will be the spokesman for the nation's fifth largest industry.

He has been administrator of Baptist Memorial since 1946. He was formerly administrator of Southern Baptist in New Orleans.

Baptist Memorial today has a replacement value of \$26,000,000 and represents the greatest dollar investment in any Baptist institution. Its 34,873 admissions last year made it the largest private hospital in the U. S. and the seventh largest among all hospitals.

Dr. Groner is a member of the board of trustees of the American Hospital Association and is a member of the board of regents of the American College of Hospital Administrators. He is a past president of six regional hospital associations and during World War II served for three years as a dollar-a-year man with the U. S. Public Health Service.

Dr. Groner is a graduate of the College of Marshall and Baylor University. He holds honorary degrees from East Texas Baptist College and Union University. He is a member of the Board of Deacons at Union Avenue Baptist Church in Memphis. ■



NEW ORLEANS Seminary chapel, which is to be dedicated Sept. 13. The steeple is to be added later. ■

Radio: Outstanding Missionary Medium

MONTREAT, N. C. (EP) — Addressing the Southern Presbyterian Missionary Conference here, Dr. Harry C. Spencer, General Secretary of the Methodist Television, Radio and Film Commission, declared that radio is the prime medium by which Christian missions can reach the world's exploding population.

Pointing to the success of HLKY, interdenominational station in Seoul, Korea, which reaches an estimated 660,000 listeners out of a potential of 830,000, he declared "Those who listen to this station are students, businessmen, and government officials. Therefore, through radio, the people who determine the future will be reached." (HLKY is sponsored by the National Christian Council of Korea.)

Momentous Week End

THE WEEK END of Sept. 12-13, featuring two Billy Graham evangelistic services in War Memorial Stadium, Little Rock, may well prove to be one of Arkansas' greatest week ends.

Mr. Graham needs no introduction here or anywhere else around the globe. Still a young man, he has preached the Christian gospel to more people than any other man in the history of the world, helping people by the hundreds of thousands to find their way to God through Christ.

There is really no secret to Graham's remarkable success as an evangelist. He is a Bible preacher with a unique endowment of the Holy Spirit. He depends daily upon God through prayer—his own prayers and the prayers of Christians in his behalf.

No small part of the phenomenal results of the Graham crusades is due to the prayerful, purposeful support of Christians of many and varied denominations. One of the real blessings of his visit to Little Rock at this time will come from the spiritual unity which results when Christians from all the churches come together for prayer and spiritual service.

But the Graham crusades are not primarily for Christians. This is seen in the three-fold purpose: 1. to preach the gospel of Christ to the greatest possible number of people; 2. to lead people to an acceptance of Christ as Lord and Savior; 3. to help new Christians to find places of fellowship and service in the local churches of their choice.

Christians of Arkansas can do themselves and their state no greater service than to attend the Graham crusade and bring their non-Christian relatives and friends with them. There will be plenty of seats for everybody: Sept. 12, 7:30 p.m.; Sept. 13, 3 p.m. ■

Without Benefit of Hoodwinkers

THE FORTHCOMING visit of USSR's Nikita S. Krushchev to the United States reminds us of another visit, a few thousand years ago, of royal emissaries to the court of a distant ruler. We refer to the visit of the delegation sent by Beredachbaladan, son of Baladan, king of Babylon, to pay official regards to the erstwhile ailing King Hezekiah of Judah. (The report is found to this day in II Kings, Chapter 20.)

Hezekiah was greatly pleased that the Babylonian prince had personally sent his "get-well" card, with a nice present, and he received the ambassadors with open arms. Before they left he had taken them on a tour of everything he treasured, including, of course, the royal treasury.

As the Babylonians were finally taking their leave, they were spotted by Preacher Isaiah, who, aided by the insight God gave him, took a rather dim view of the situation. Immediately he went to see Hezekiah and asked him a rather pointed question. In fact, he asked two questions before he paused for reply: "What said these men? From whence came they unto thee?"

Still puffed with pride at the feeling of his own importance, Hezekiah replied: "They are come from a far country, even from Babylon." And he probably flashed Beredachbaladan's official note of regrets for his illness and wishes for an early recovery. But Isaiah was not impressed. "What have they seen in thine house?" he asked.

Replied Hezekiah, unashamedly: "All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them."

Then Isaiah, a great statesman as well as a prophet, saw that the king in his naivete had been "taken in" by Babylonian spies who had posed as well-wishers. "Behold, the days come," he told the king, "that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord." (Continued on page 8)

Personally Speaking . . .

Another's Push

AS I CAME out of a Little Rock bank one day recently, I noticed an elderly man just a step or two behind me. The



ELM

first of two doors leading to the street was a "push" door and I held it till the man could take it. The next was a "pull" door. I opened the door and stood back for the man to pass.

But he would not accept my courtesy. "Go ahead, Sir," he replied, and then he

added: "I never like to go through on another fellow's push!"

We were strangers, but I must confess that I was a little taken aback by his reaction to my intended goodwill.

As I thought of the experience, I recalled something I had seen months ago while attending a special service in a distant city. Several men were on the platform and sat together on the platform. One of them, the victim of a stroke some months before, was largely disabled and seemed to have some difficulty as he started to leave the platform at the close of the service. One of his friends who had shared the platform honors, an able-bodied, young man, instinctively took the disabled man by the arm to help him.

But the stricken man recoiled, jerking his arm away from the would-be helper, and storming so that many of us in the auditorium heard it: "Leave me alone!"

Still later, as I passed the offended man in the vestibule, he was talking about the "incident" to one who had formerly been associated with him and I heard him say: "That made me so mad!"

One does not have to be a psychologist to understand how this could happen. The man had lived a lifetime of being independent and he still had his pride and his spirit of independence, even though his body was physically broken.

The man who would not walk through the door I had opened for him may have been more self-conscious of his grey hair than he realized, and he may have had the mistaken idea that a younger man was trying to help him because the younger man thought he was getting too old and decrepit to help himself.

Self-reliance is a wonderful thing, if it is not carried too far. And a certain amount of pride is all right. But there is a self-reliance that damns and there is pride that goeth before a fall.

Any who are so self-reliant that they make the mistake of regarding themselves as self-sufficient, shut themselves off from God and the help that all of us need every breath we take.—ELM

THE PEOPLE SPEAK

Catholic for President?

THE CHANCES are very strong that the people of the United States will be called upon next year to determine whether we shall have a Catholic President, or not. This matter is being widely discussed in our great newspapers and magazines throughout the country. Powerful persons and groups are making surveys, sounding out public opinion, and expressing their sentiments — pro and con. Part of this publicity is purely for propaganda purposes.

The great national political parties will be meeting next June to choose candidates for this high office. One of these is scheduled for our own state, which has a Catholic governor who confidently asserts publicly that a Catholic can be elected. He himself is to be a "Favorite Son" candidate, and more if possible. The other convention will be in Chicago, and there is talk of the possibility of a Catholic for the vice-presidency.

If either convention nominates a Catholic for the presidency there will go up a great hue and cry from many thousands of American citizens of many faiths and from many who do not belong to any kind of church. A vast multitude of Americans are more or less familiar with conditions in Spain, Mexico, and several South American countries where Catholicism is in control, and they do not want our country to run the risk of such domination.

They know something of the power of the Vatican over Catholics throughout the world. They believe that no good Catholic would ever go counter to the influence and instructions of Rome. How pointed and definite those might be in a given instance, or how constant and general they might be for a Catholic President of the United States, nobody knows. They do not want to learn by experience.

This is not anti-Catholicism, per se, except in rare cases. History, observation, and experience have all made their contribution to the convictions of our people. Freedom of worship and separation of church and state in America were purchased at a great price, and they must be maintained at whatever cost.

President Eisenhower was quoted in the press recently as saying that there is no more reason for asking a candidate for President whether he is a Catholic or "whether he is a Methodist or a Presbyterian or something of that kind." He is just as wrong as he can be! Methodists, Presbyterians, Baptists, and others do not have foreign ties that bind them. No temporal and ecclesiastical ruler in Rome or elsewhere has any authority over them. They are free men in the fullest sense of the word. They can function with-

out let or hindrance from any foreign authority.

On the other hand, all Roman Catholics, and every Roman Catholic, be he President or peon, does have this foreign tie. He is ultimately dominated by a single individual with dictatorial powers that are beyond question to the faithful, and this man, when speaking ex cathedra, "cannot err." Further, when this pope excommunicates a person, he damns him, so they think, to eternal hell, and he can exercise this prerogative at will for insubordination or other offenses.

A good Roman Catholic cannot be free of this foreign influence in the exercise of his duties as President of the United States. Most Americans, I believe, do not want to be entangled in such foreign, and subtle, alliances.

"Now is the time for all good men to come to the help of their country." Our people everywhere need to be alerted and instructed as to the fundamental issues involved in this question. Agitation of this matter should be done now before personalities become too much involved and before party prejudices get going too strongly. Catholic clergy and press are active and vocal everywhere now. Our preachers, papers, and people need to speak out now in no uncertain tones. "Eternal vigilance is the price of liberty."—T. W. Medearis, 4609 Granada Ave., Riverside, Calif. ■

Lincoln In 1858

IN THE last issue of our Arkansas Baptist, several quotations were given from Abraham Lincoln in your editorial, but it is seldom that any reference is given to a speech made by Abraham Lincoln in 1858, although it is, of course, a matter that practically all editors are aware of. And since, being editors gives them special insight of things to be published, I am quoting a portion of that speech herewith:

"I will say then that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races—that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality . . .

" . . . I can conceive of no greater calamity than the assimilation of the Negro into our social and political life . . ."

Unless this view of Mr. Lincoln is in conflict with the editorial policies of our paper, it seems to me that since so much has appeared in the past few years in opposition to this view that it is certainly in order to be published.—Cullen King, Rt. 1, Mena.

EDITOR'S REPLY: Which proves, we believe, that Mr. Lincoln, who was destined to take his place in history as one of America's all-time great statesmen, was, in 1858, seeking votes.

From Our President

MAY I OFFER my sincere congratulations to Arkansas Baptists on securing Miss Mary Hutson to serve as State Youth Director of Woman's Missionary Union.

Miss Hutson is a young lady of tremendous ability, superb character, and a most winsome personality. Arkansas Baptists can follow her leadership with assurance.—Ramsey Pollard, President, Southern Baptist Convention, Knoxville, Tenn.

Collects Arkansas Baptist

I TOLD a lady the other day what I am doing and she said, "You must have read the Arkansas Baptist." I do, but I began collecting every copy for 10 or 12 years and I am clipping all the columns of jokes and making a scrapbook to place in the church library. I am told there is a need and demand for clean jokes for civic clubs, etc., and then pictures of ministers, missionaries, and those I know. Also, I have all editorials in this period. We are on the upsurge here at church and very happy. Our new staff members are doing splendid work. Thanks for giving such a wonderful paper.—Mrs. Stella King, 519 N. Shilo, Springdale.

Evangelism Field

EVANGELISM has emerged as a topic of front rank significance. Many use the expression, "Evangelism is everything we do," but not all that is believed and done within the church is entitled to this name. The need to preserve the word "evangelism" from confusion is grave and urgent. The word can be spread over so many things, ideas, and activities until it becomes meaningless.

To say, "Everything we do is evangelism," is like saying "Everything we do is Sunday School," or "Everything we do is Training Union," or "Everything we do is missions," or "Everything we do is stewardship." These are distinct things that our churches do and specific fields in which our churches and people work and operate. Each is a distinct field. Though evangelism is not everything, it touches everything.

Evangelism is a distinct field within itself. These other agencies of the church can be used to promote and to aid evangelism. The fact remains, evangelism is God's man standing in the pulpit preaching the gospel to the masses, or the individual taking his New Testament and going to an individual, "Preaching the gospel" to that individual and seeking to win him to a saving faith in Christ, to the living of the new life, and to a desire for instruction in the deeper truths of the Spirit.

Evangelism must be kept in its right place, and not spread out until it becomes so thin it does not mean anything. When evangelism comes to mean everything, it ceases to mean anything!—C. Y. Dossey, Associate, Division of Evangelism, Home Mission Board ■

Arkansas All Over



Left to right, Wallace Steen, Cornelius Hurley, W. E. McDaniel, Orville Knopp, Dene Hook, Ed F. McDonald, Jr., Ed F. McDonald, III, H. J. East, Donald Mink, Jake Phillips and O. Lewallen.

1ST CHURCH, Newport, ordained a minister and nine deacons on Sunday, Aug. 23.

The minister ordained was Ed F. McDonald, III, son of the pastor of the church. Young McDonald is a junior in Ouchita College and has been called as pastor of Okolona Church.

Deacons ordained were: H. J. East, Dene Hook, Cornelius Hurley, Orville Knopp, O. Lewallen, Donald Mink, W. E. McDaniel, Jake Phillips and Wallace Steen.

The examination of candidates was conducted by Charles F. Wilkins, former pastor of Newport 1st Church for 21 years.

The ordination prayer was led by Ed F. McDonald, Sr., deacon of 1st Church, Sheridan, who is the father of the pastor and grandfather of the newly ordained minister. The ordination sermon was delivered by Ed F. McDonald, Jr., pastor of the church.

Delton Cooper, pastor of Diaz Church, presented the Bible, and C. E.

Neighbors, chairman of deacons of the 1st Church, presented ordination certificates to the newly ordained deacons.

The invocation was given by H. E. Kirkpatrick, interim pastor of Immanuel Church, Newport, and the benediction was by J. C. Montgomery of Grubbs.

Allen T. McCurry, pastor of the 2nd Church, Searcy, served as moderator, and Vardman Fox, deacon of 1st Church, as clerk of the council.

Other deacons present and assisting in the ordination service included: Warren Cooper, O. I. Hubert, Kern Steen, H. M. Williamson, C. E. Neighbors, Lee French, Charles Taylor, H. L. Dalrymple, Roy Evans, Owen Stephens, B. W. Jones, John Hayden, Harrison Bennett, Fred Ball, Clarence Weaver and Joe Millican, all of Newport; Truett Langley, Bob Colbert, Don Nolen, Searcy; G. L. Balch, Diaz; Dann Gill, Immanuel Church, Newport; and Kenneth Todd, Park Hill Church, North Little Rock.

Bennett Becomes Morrilton Pastor

DR. AMOS M. Bennett of Ouachita College has accepted the pastorate of 1st Church, Morrilton, and has moved to Morrilton.

He has been in the teaching field for four and a half years, and previously pastored churches in Oklahoma, Texas, and Arkansas. Dr. Bennett holds degrees from Texas Christian University, Southernwestern Seminary, Central City College, and North Texas College.

The Bennetts have two daughters, Charlotte Kay, 12, and Joyce Ann, 11; and two sons, Leslie Hall, 2, and Robert Carl, 6 months.

The pastor and his family were greeted upon arrival with a supply of groceries and household items provided by the Woman's Missionary Society of 1st Church. ■

SPECIAL COUNCIL was called recently to ordain Ruel Archer, Clayton Barnes, Melbert Knod, and Husley Reynaud as deacons of 1st Church, De Queen.

Council was composed of Dr. Fred Savage, Doyal Clay, J. P. Frazier, James K. Dean, Ross Ward, Preston Baumgardner, and H. C. Walker, all pastors; and deacons, Gunter England, Cecil Pearcy, O. T. Vassar, T. M. Mashburn, Thomas Edwards, Buford Turnage, Boone Hobson, Horace Urrey, Coy Wiles, W. C. Edwards, Joe Chandler, C. N. McCollum, and J. H. Bullard.

Dr. Fred Savage was moderator and Thomas Edwards, clerk. James Dean directed questioning. Foss Ward delivered the charge and ordination sermon.

Attendance Report

(August 30)

Church	Sunday School	Union	Admissions
Cullendale, 1st	473	230	
El Dorado, 1st	886	305	1
Mission	30		
El Dorado, Immanuel	657	300	
Mission	16		
Ft. Smith, Calvary	325	106	5
Ft. Smith, Immanuel	328	118	1
Hot Springs, Park Pl.	409	158	
Little Rock, Tyler St.	265	109	
McGehee, 1st	438	203	
Mission	48	28	
Pine Bluff, South Side	631	251	
Springdale, 1st	426	140	
W. Memphis, Calvary	306	187	36

CHAPEL HILL Church called a special council, May 24, to ordain H. C. Walker to the ministry and Joe Chandler as deacon to serve the church as pastor and deacon.

The council was composed of James Dean, Dr. Fred Savage, Eugene Jewel, Curtis Zachry, Doyal Clay, Vernon Bradley, all pastors; and deacons C. B. Bowers, Virgil Jewel, Thomas Edwards, James Duncan, Gipson Pounds, T. C. Hughes, and John Clayton.

James Dean was elected moderator and Thomas Edwards, clerk.

Dr. Fred Savage delivered the ordination sermon and charge to the candidates. Ordination prayer was by Doyal Clay.

SMITHVILLE CHURCH, Black River Association, recently closed revival services led by Lendol Jackson, coach at Southern Baptist College, Walnut Ridge, and pastor of Stanford Church. Dr. Herbert Haney, professor of English and Bible at Southern Baptist College, led the singing. There were 14 additions, 11 for baptism. Dr. Haney is pastor.

SOUTHERN BAPTIST COLLEGE, Walnut Ridge, began the fall semester Sept. 7 with a general meeting for all students, followed by freshmen orientation. Registration was held Sept. 8-9 and classes are to begin Sept. 10. Dean Behannon expects an increased enrollment, and announces that Peyton Robb, Walnut Ridge, has been added as part-time instructor in the science department.



DR. BENNETT

Ouachita Adds To Faculty

THREE NEW professors have been named to the Ouachita College faculty, according to announcement by Dr. Ralph Phelps, president.

Miss Emma Lauberte, a graduate of the University of Latvia, will become head of the German department as an associate professor of foreign languages.

Miss Lauberte, who fled to Sweden in 1944 when Russians occupied her native Latvia, came to the United States to teach in 1955. She has been working on a doctorate in Germanic languages at Columbia University, New York City, since 1955.

Edwin S. Kajihiro, a native of Honolulu, Hawaii, has been named associate professor of biology. He has been an instructor at Decatur Baptist College, Decatur, Tex., and has spent the summer working on his doctor's degree at the University of Texas, Austin.

Jesse Nutt, a Ouachita graduate, is returning to the college as assistant professor of history. He has degrees from L.S.U., Baton Rouge, and New Orleans Seminary. Mr. Nutt has been working on a doctor's degree at George Peabody College, Nashville, Tenn. (DP) ■

REV. AND MRS. C. Hudson Favell, Southern Baptist missionaries to Ghana, have moved from Tamale to Nalerigu, where their address is Baptist Medical Center, Nalerigu, via Gambaga, Ghana, West Africa. Mrs. Favell, the former Jean Christy, is a native of Fort Smith.

REV. AND MRS. Logan C. Atnip, Southern Baptist missionaries to Central Africa, have returned to the States for furlough. Their address is 1901 Seminary Drive, Fort Worth, Tex. Mr. Atnip is a native of Marmaduke.

REV. AND MRS. Gilbert A. Nichols, Southern Baptist missionary appointees for Paraguay, have completed an initial period of language study in Costa Rica and have returned to the States for a brief visit before proceeding to their permanent field of service. Their address is Box 162, Cabot. Both are natives of Arkansas, he of Mountain View and she, the former Deane Marshall, of Cabot.

THREE ARKANSANS, recently appointed Southern Baptist missionaries, have left the States to begin their first term of service overseas. Rev. and Mrs. C. Glynn McCalman, both of Bradley (Mrs. McCalman is the former Sarah Allen), appointees for Equatorial Brazil, may be addressed, Caixa Postal 552, Campinas, Sao Paulo, Brazil.

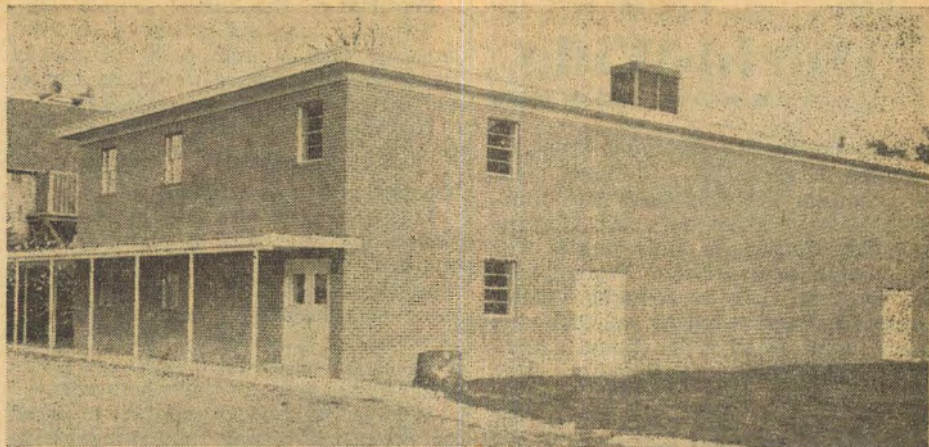
Miss Due McDonald, native of Keiser, goes to Singapore, where her address is Box 1394, Singapore, Malaya.

A Child's Prayer

By Shirley Denham Pearl

When I lay me down at night,
God's own angels, soft and white,
Guard me till the morning light,
Keep me safe while sleeping tight.

September 10, 1959



A RECENT open house was held at 1st Church, Lepanto, to show off the new educational building above. The two-story brick building houses four nursery departments, two beginner departments, three primary departments, a junior department, suite of four offices, and central heating and cooling unit. Pastor R. B. Crofts is in his sixth year with the church.

Inadequate Finance Closes Ozark Institute

BENTONVILLE. — Because of inadequate financial support the Baptist Institute of the Ozarks, Bentonville, suspended operations Aug. 31, 1959.

The Institute was founded in 1953 by a group of Baptist ministers and laymen to provide co-educational Christian training on the secondary school level, and has carried on its ministry at Bella Vista in the Sunset Hotel leased from E. L. Keith.

Nearly 200 students have been enrolled at the institute during the last six years with some 75 having been turned away for the 1959-60 school term, due to the plans for closing. Of the former students, the majority are either in the armed forces or in institutions of higher learning, although four are already serving as pastors of churches.

The institute has spent approximately \$225,000 during the last six years for operational purposes, mostly in Arkansas. Its holdings will be liquidated to settle accounts, with any balance being contributed to Baptist educational causes.

The various staff members who have served the Institute have transferred as follows: Neil Jackson, after serving as educational director in Arkansas Baptist churches, has enrolled at Southwestern Seminary, Fort Worth, Tex.; Mr. and Mrs. David Naff are now on the staff of Christian Radio Station, ELWA, Liberia, Africa; Mr. and Mrs. Edwin Evenson are connected with the Buena Vista Public Schools, Buena Vista, Calif.;

Miss Edythe Howssden is married to James Kirtley, Baptist minister, St. Joseph, Mo.; Mrs. Marcella Smith, retired Baptist missionary, is now living in Detroit, Mich.; Mr. and Mrs. James Harris are now with the Pea Ridge public schools; Richard Pace has enrolled for

graduate study at Wayne University, Detroit, Mich.; James L. West is with the Warrensburg public schools, Warrensburg, Mo.; Miss Merle Smith is now living in Kansas City, Mo.;

Rev. and Mrs. Albert Middlebrook have moved to Van Buren, Ark., where he will be associated with the Van Buren public schools and she with the Sparks Memorial School of Nursing; Miss Evelyn Lee and Miss Alberta Kisner will remain in Bentonville; W. O. Taylor, field representative, has returned to Little Rock; Rev. and Mrs. North E. West will remain in Bentonville, she to teach in the public schools and he to conclude the affairs of the Institute. ■



JIM D. JONES has joined the staff of Bottoms Baptist Orphanage as assistant superintendent. He and his wife come from the Connie Maxwell Children's Home of South Carolina, where he was administrative assistant and assistant pastor. Mr. Jones graduated from Catawba College, Salisbury, N. C., and Southern Seminary. Mrs. Jones is a University of Tennessee graduate and attended the School of Music of Southern Seminary. ■

Bless the ones I love so dear,
All the ones who are not near
Bless my Mommy and Daddy too
Make me always kind and true.

Shanghai's Russian Churches Down

HONG KONG (EP) — Word from Free China's listening post here indicates that of Shanghai's six Russian Orthodox Cathedrals, only one is still functioning as a church. Worshipers number less than a hundred. Their services are conducted by an Orthodox bishop, assisted by a priest and a deacon—all of Chinese nationality. The cathedral was built in 1933, largely through gifts of the widow of a rich Russian tea merchant and other members of the Russian community.

One of the closed worship centers is the church of St. Nicholas, erected as a memorial to the late Czar Nicholas II. It has been turned into a public library.

Hits Seminary's Acceptance

WASHINGTON, D. C. (EP) — A spokesman of the National Association of Evangelicals has charged that acceptance of federal aid by Union Theological Seminary in New York is a "prime illustration" of lack of concern "for the principle of separation of church and state."

Under Title IV of the National Defense Education Act, designed to relieve the shortage of college teachers, Union Seminary had received five graduate fellowships in the field of theology. These were the first such federal grants extended to a theological seminary—and the first for the teaching of theology.

In criticizing Union for accepting the grant, the Rev. Donald H. Gill, Associate Secretary for public affairs of NAE, charged that if the present trend continues, "the United States will find itself involved in a form of church establishment."

Religious Chain Letter

CHARLOTTE, N. C. (EP) — A new chain letter with a religious twist is being circulated—and postal authorities here warn that it violates the mail fraud section of the postal laws.

How the letter works: recipient is instructed to complete the chain by sending a dollar to the first person on the list, to add his own name and to mail another dollar to the church of his choice. Claim is that participants will receive more than \$100,000 if the chain is not broken—and that, all told, churches around the world will receive some \$50,000,000.

New World Refugee Act

WASHINGTON, D. C. (EP) — A new bill which would greatly increase the number of refugees admitted annually to the United States and which would expand American aid to overseas refugees has been introduced in Congress by Senator Thomas C. Hennings (Dem., Mo.).

Features of the bill:

Twenty thousand refugees beyond existing quotas and 5,000 physically handicapped refugees would be admitted to the United States annually. . . .

Resumption of the refugee-orphan program (which ended June 30, 1959).

'Company of Compassion'

LONDON (EP)—A new organization within the church of England is helping divorcees to re-adjust to a new life. The organization is called the Company of Compassion, and membership is open to all Anglicans, whether married, single or divorced, who are interested in the work of the "Companions."

Workers of the COC contact divorced or separated people and arrange to have Companions of the same sex and who have mastered similar problems, visit them for counseling. Those contacted are invited to participate in prayer and Bible study groups and, if willing, are introduced to their own parochial clergy. The Companions also seek to aid remarried persons, or those who have married divorced persons during the lifetime of former partners. (Anglican church law forbids the remarriage of divorced persons while one of the partners is still alive.)

Tibetan Refugees Welcomed

TEZPUR, Assam, India — (BWA) — Many of the 10,000 Tibetan refugees who fled into Assam are being aided by Baptists at mission hospitals in Tezpur and in Gauhati.

The hospital in Tezpur is operated by the Baptist General Conference of America (formerly Swedish). A camp of about 7,000 Tibetans is nearby.

Nurses from the Gauhati hospital are nationals who serve at an American Baptist-directed mission station. A team of these nurses has been loaned to help at the refugee camp near Tezpur, about 90 miles away.

Canadian Baptist Sets Precedent

OTTAWA, Canada —(BWA)—Prime Minister John Diefenbaker of Canada, a devout Baptist layman, has set a new pattern for all official entertaining in the future—no liquor.

Canadian newspapers report that as an experiment, a dinner without liquor, was given by the Prime Minister in Montreal late in June for about 2,000 guests invited to the St. Lawrence Seaway opening. It was Mr. Diefenbaker who issued orders that no cocktails were to be served.

The event turned out so successfully that the government decided to make it an official and regular practice. ■

THE BOOKSHELF

Repent or Else! by Vance Havner, Fleming H. Revell Company, 1958, \$2.

The book takes its title from the Lord's last word to the Church, found in Revelation 2:5: ". . . repent . . . or else . . ." Mr. Havner points out that this was God's message to five out of seven of the churches in Asia Minor, and, Mr. Havner thinks, it is His message to five out of seven churches today.

There is today a wave of religious interest, a wave of mass evangelism, and a wave of church activity. But none of these nor all of them put together, the author warns, adds up to real revival within the church.

THE FOLLOWING books from the Zondervan Press have been received recently:

Sermons on Revival and Men of the New Testament, by Charles H. Spurgeon, volumes IV and V of The New Library of Spurgeon's Sermons, \$2.95 each.

Volume IV includes sermons on the topics: "Man's Extremity God's Opportunity," "A Revival Promise," "Apostolic Exhortations," "Our Urgent Need of the Holy Spirit," and "Consolation from Resurrection."

Characters featured in Volume V include John the Baptist, Matthew, Andrew, Thomas, Herod, Zaccheus, John the Beloved Disciple, Joseph of Arimathea, Simon of Cyrene, the Dying Thief, Judas, Stephen, Paul, and Agrippa.

Soul-Winning Sermons, by G. B. Vick, \$2.

The author is pastor of Temple Baptist Church, Detroit, and president of Baptist Bible College, Springfield, Mo. He has seen his Sunday School grow to nearly 5,000 in average attendance, and has a weekly television program originating in Detroit.

The Destiny of the Species and other messages by Angel Martinez, \$2.

Although a young man, Mr. Martinez is a veteran evangelist, having begun his preaching ministry shortly after his conversion at the age of 13 and having maintained an average of preaching a sermon a day for the past 24 years. The sermons in this volume include: "A Blueprint for Happy Living," "A Highbrow at the Mourner's Bench," "The Greatest Home Run," "The Policeman in Your Heart," "The Magnificent Christ," "The Anatomy of Salvation," and "Good News."

EDITORIAL—

(Continued from page 4)

In the Krushchey visit we have this important difference. No one in our land, and certainly not the head of our government, will be fooled as to the character of Mr. K., and all know the desires of his heart to be one: that he might "bury" us. But with all of this, we as Americans would have everything to lose and nothing to gain by being uncivil or discourteous even to one like this, who is to be an official guest in our land. ■



—Whittier News Photo

MRS. MARVIN SORRELLS, who with her husband was for many years a missionary to the Navajo Indians at Sells, Ariz., is shown here presenting a Christmas present to a young Navajo boy. The Sorrellses, both natives of Pope County, Arkansas, were recently transferred by the Home Mission Board to Oklahoma.

INDIAN FALLACIES

By Irvin Dawson

Director, Language Group Missions
Baptist General Convention of Arizona

ARIZONA HAS a great responsibility toward the Indians in that it is the state with the largest Indian population. And so it would be well for us to correct some of the common fallacies in regard to the Indian people. Some of the most common are:

Population Increases

Fallacy No. 1: The Indian population of the United States is decreasing.

Truth: Since the beginning of the 20th Century there has been a steady increase in the Indian population. According to a recent news article, the Indians are the fastest growing minority group in the United States.

Wide Differences

Fallacy No. 2: Indians are all alike, with a common language and a common set of customs.

Truth: While we often hear someone speak of the "Indian language," there is no such. There are hundreds of different Indian tribes,

each with a distinct and different language or dialect. There are also great differences in dress, type of habitation, customs, traditions and even physical appearance.

Government Aid

Fallacy No. 3: Indians receive subsistence from the federal government merely because they are Indians.

Truth: The federal government makes no payment to a person merely because he is an Indian. An Indian may receive payments based on income from property that he as an individual or his tribe owns, but he receives welfare, etc., on the same basis as a non-Indian.

American Citizens

Fallacy No. 4: Indians are not citizens, cannot vote in public elections, and are not required to pay taxes.

Truth: In 1924, Congress enacted a law conferring American citizenship upon all Indians born in the continental limits of the United States. They are entitled to vote on

the same basis as other citizens of their state. They are required to pay taxes the same as other citizens unless exempted from the payment of such taxes by treaty, agreement or statute, and most exemptions apply to property held in trust.

Reservation Life

Fallacy No. 5: Indians are required to remain on the reservations.

Truth: They are free to move about as they please. In fact, the government has encouraged relocation in cities where they can secure employment and increase their income.

Many Are Poor

Fallacy No. 6: Indians are poor because they are too lazy to work.

Truth: there are lazy Indians like there are lazy persons in any group. However, one of the primary reasons for the poverty of the Indians is because the livestock and agricultural resources of the reservations are not sufficient to provide them with an adequate standard of living, and they are naturally slow to leave the reservation where they have lived for so many years. While oil has been found in the Four Corners area of the Navajo Reservation, it has not increased the wealth of the individual Navajo. Profits from oil, etc., are kept in the tribal fund and used primarily for educational purposes.

This year, the Home Mission Board will spend approximately \$50,000 for mission work among the Indians of the Arizona convention. The HMB employs 23 missionaries to serve the 75,000 Indians on six reservations and in cities where Indian boarding schools are located. While the work is understandably slow, progress is being made in our endeavor to reach the Indians with the gospel of Christ.

—Baptist Beacon ■

Folks and Facts

Mrs. Melvina Roberts of Fruitland, N. M. teaches adult Navajos to read, using the New Testament as a textbook. Eighty per cent of the 85,000 Navajos are illiterate. Many of them are sheep herders and their favorite story is "The Good Shepherd."

Miss Elizabeth Mitchell, Turners, Mo., received the 1959 Life Beautiful Award at Southwest Baptist College, Bolivar, Mo. This award is given annually by Rosalee Mills Appleby, missionary to Brazil.

H. H. Burton, age 89, passed away at Houston, Texas Aug. 12. Burial was at Tulsa, Okla. He had been pastor of churches in Texas, Oklahoma, and Arkansas. He was the uncle of Joe Burton, editor of Home Life Magazine.

A STRANGE Prodigal appeared in the back pew approximately 50 years ago. His suit, a thing of soiled patches, was of silk, curiously worked in diamond patterns, a black half mask dangled from his pocket. Without question, he was Harlequin, man of the theater, drama personified, returned to the parent from whom he had wandered for five centuries.



MR. COREY

—revealed many traits of his sacred home. But to a

Word and instructing the believers in the ways of God. But it can illuminate the ideas of great preaching, as it does in the plays, *The Book of Job* and *Christ in the Concrete City*.

The drama cannot supplant the trained, dedicated Sunday School teacher, although it can take the principles of teaching and clothe them in flesh, action, and poetry, as it does in Stephen Benet's lovely Christmas drama, *A Child Is Born*. Nor is the drama a dependable vehicle for "commercials" about a plan of finance or for a mission's appeal. Techniques of drama may be employed for these purposes; original skits, interest centers, selective lighting, and music can illustrate a theme. However, only a great play can thrill masses with the raw courage of the stewardship of a life, as does Albert Johnson's lyrical work, *Roger Williams and Mary*. Drama is not a substitute for serious discussion of the problems of young people in a tortured world. Yet it may arc-light cruel pitfalls and eternal ideals more brilliantly than any panel or series of lectures, as do Gunter Rutenborn's *The Sign of Jonah* and the ageless *Everyman*.

His presence in the churches came as a shock to many. To be certain, he had from time to time—in the works of writers like Shakespeare, Lope de Vega, and Moliere

The drama is not a modern replacement for any of the traditional ministries of the churches. It is an ancient art of communication, born in the service of religion, lately returned to the altar in a century of peril. Drama is one of man's most difficult achievements. Highly specialized, it is expensive to create in

large extent he had stayed far outside the churches. And Christians had tended to remain removed from the theaters. There had been few mourners for the Prodigal. No prayers had been offered for his return. No lights had burned in church windows.

Return to Religion—At first no one spoke to him; the scent of the world was strong upon him. However, he kept returning. Presently he donned a bathrobe, wrapped his head in a towel, carried a candle, and sang "We Three Kings of Orient Are." The throngs began to accord him a tentative approval in the Season of Good Cheer. Suspicion surrounded him the rest of the year, but every Christmas he won the friendship of a few families in the churches.

Today, after some fifty years of cautious experiment, heart-breaking failures, and occasional triumphs, the place of drama in the churches remains uncertain. Thoughtful people, well aware of the desperate need for a more effective Christian witness in this age of atomics and electronics, are giving serious consideration to the unique power of the drama.

In 1954 the Southern Baptist Sunday School Board recognized this power and created the Church Recreation Service. It was accorded special authority to provide guidance in drama. Nevertheless, man's most irresistible art rarely occupies a place of importance in the worship or educational ministries of our churches.

Possibilities for Use—What place should drama have in our churches today? Obviously, drama cannot replace the minister. By its very nature it is not capable of expounding the

terms of imagination, rehearsal time, and personal discipline. It should be employed for those exceptional occasions when a spiritual climax demands a vivid experience. Christmas and Easter are ideal examples. No less significant possibilities are state B.S.U. conventions, Focus Weeks, and Conventionwide student retreats. These are the rare hours when the finest words should ring and the clearest visions be created. Only the drama, in the hands of dedicated artists, communicates in depth beyond oral and visual devices. Drama alone, at its best, can make the vision of Christ-in-us flame into a soaring experience for all.

Barriers of Effectiveness—Innumerable barriers impede drama from being its best. Among these are popular fallacies that (1) poor plays are acceptable in the church if the player's purpose is sincere, and that (2) plays should be done to help the players, since the audience is not very important anyway. Undoubtedly a devout player can make an act of worship of his play. But can the worship be acceptable if the offering is mediocre? Dare we praise God with the second-rate? The only justification of drama in worship is as a more effective way of communicating Christian truth to an audience. The audience DOES matter. Is anyone so audacious as to suggest that we make a deadly bore of the religion of the living Lord?

Another barrier is the number of inferior plays concerned with religion. Not only do they lack integrity as art, they lack purity as religion. What is needed is plays which entrance audiences while developing toward a climax in which a new dimension of meaning is discovered. We need plays which carry

What Place Drama Today?

By Orlin R. Corey

Associate Professor of Dramatics
Georgetown College

the light of faith into ordinary life, persuading men and women by the power of compelling action. Yet we shall continue the generally shabby treatment of history's greatest drama unless we demand better plays of our publishers and a superior dramatization of our faith in the activities and agencies of our churches.

Plays about a single great theme should be commissioned from great writers. No extension of Christian dramatic literature will come about unless our deepest thinking and deepest feeling writers are permitted to handle sacred subjects. These are the people who need a great theme to challenge their talents. The combination of appropriate writer and theme will produce high Christian drama that can help men live through even the longest night.

A final barrier is the dearth of dedicated directors of drama. They are the masters of theatrical art. They must be men and women of artistic nature and deep religious faith, a combination which usually exists together. They must possess academic know-how, as well as stage experience in the college and community theaters. They must possess a belief in the power of a dramatic ministry in the churches.

Today's challenge for the college student is a vision of a drama which will speak from heart to heart, created in love by a dedicated artist.

ORLIN R. COREY is associate professor of dramatics and director of the Maskrafter Players, Georgetown College, Ky. In 1951 he founded THE PROMPTER, a quarterly religious drama publication. Mr. Corey pursued his undergraduate and graduate studies in drama at Baylor University, Waco, Tex. In the summer of 1958, he took a company of Maskrafters on tour of English Baptist churches and of theaters affiliated with the British Drama League. ■

Just for Today

JUST FOR TODAY I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

JUST FOR TODAY I will be happy. This assumes to be true what Abraham Lincoln said, that "Most folks are as happy as they make up their minds to be."

JUST FOR TODAY I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my "luck" as it comes, and fit myself to it.

JUST FOR TODAY I will try to strengthen my mind, I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

JUST FOR TODAY I will exercise my soul in three ways: I will do somebody a good turn, and not get found out; if anybody knows of it, it will not count. I will do at least two things I don't want to do—just for exercise. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

JUST FOR TODAY I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, not find fault with anything and not try to improve or regulate anybody except myself.

JUST FOR TODAY I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests: hurry and indecision.

JUST FOR TODAY I will have a quiet half hour all by myself, and relax. During this half hour, sometime, I will try to get a better perspective of my life.

JUST FOR TODAY I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.—Selected

Hays Elected UN Observer

RIDGECREST, N. C.—(BP)—Brooks Hays, immediate past president of the Southern Baptist Convention and a director of Tennessee Valley Authority, has been elected the Convention's first permanent observer to United Nations.

Hays was elected at a meeting of the Convention's Christian Life Commission at Ridgecrest Baptist Assembly here. A. C. Miller of Nashville, the Commission's executive secretary, was chosen alternate UN observer.

Commission leaders said that Hays will assist in a two-way interpretation, furnishing United Nations leaders with Southern Baptists' ideas on world peace and providing Southern Baptists with reports and observations on UN activities.

The former Arkansas Congressman served as a member of the United States delegation to United Nations in 1955. Hays also is a former chairman of the Christian Life Commission.

The Christian Life Commission further authorized the executive secretary to call a seminar on the United Nations for Baptist leaders next year. The session will be in New York City at a time when the UN is meeting.

Although details are not complete, the seminar's purpose will be to inform those attending about the work of UN and how Christian forces may work through the UN toward world peace. The date of the seminar will be announced later. ■



AN HISTORIC moment for the new Evangelical Welfare Agency of Los Angeles: Dr. Walter Penner, Executive Director, presents the first baby to be adopted through the agency to the adoptive parents, a Los Angeles County couple. As a necessary precaution, the parents are unidentified to prevent their being traced by the child's natural parents.

PLAN NOW — ATTEND YOUR STATE

OCTOBER 12-13, 1959

FIRST BAPTIST LITTLE ROCK



DR. A. V. WASHBURN
Secretary, Sunday School Dept.,
Baptist Sunday School Board

★ THE BEST EVER ★

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Six DEPARTMENT Conferences

Fourteen DIFFERENT Conferences

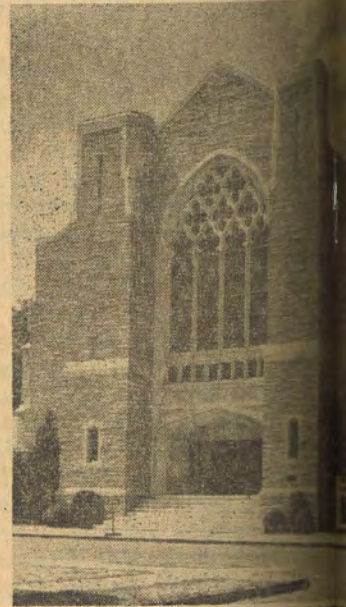
**EVERY CONFERENCE LEADER a worker from the
the Sunday School Board**

SPEAKERS from the Sunday School Board Include—

DR. A. V. WASHBURN	DR. ROGER SKELTON
DR. HAROLD INGRAHAM	SIBLEY BURNETT
DR. E. STANLEY WILLIAMSON	LAWSON HATFIELD

SONG LEADER and Featured Soloist—

**GALE DUNN, Minister of Music and Education,
Highland Baptist Church, Shreveport, Louisiana.**



FIRST BAPTIST

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GALE DUNN,
Minister of Education and Music,
Highland Baptist Ch., Shreveport



JOHN SISEMORE,
Superintendent, Adult Work,
Baptist Sunday School Board



KEENER PHARR, Superintendent
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DR. HAROLD INGRAHAM,
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MRS. WILL McCRAW,
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MRS. DOUGLAS HILLS,
Superintendent, Cradle Roll Work,
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MRS. ADA RUTLEDGE
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HELEN YOUNG,
Superintendent, Beginner Work,
Baptist Sunday School Board

ATE SUNDAY SCHOOL CONFERENCE

ST CHURCH
K, ARKANSAS

OCTOBER 12-13, 1959



ST CHURCH
FEE—NO OFFERING

OTHER FEATURED SPEAKERS

DR. PERRY WEBB, Pastor of First Baptist Church, San Antonio, Texas, for 22 years.

Dr. Webb is a native of Arkansas and served as pastor in three Arkansas Churches, in Malvern, Blytheville and Pine Bluff.

DR. S. A. WHITLOW, Executive Secretary Arkansas Baptist State Convention.

Dr. Whitlow is a native of Arkansas and has pastored churches in Pine Bluff, Hope and Arkadelphia before coming to his present work. He is now in his second year of service.

FOUR SPECIAL CONFERENCES

- **MONDAY, 12:30**—Religious Education Workers and Program Personnel Luncheon.
Speaker—Keener Pharr.
- **MONDAY, 5.00**—District and Associational Superintendents and Missionaries Supper.
Speakers—Dr. E. Stanley Williamson and Lawson Hatfield.
- **TUESDAY, 12:30**—Religious Education Workers and Program Personnel Luncheon.
Speaker—Dr. A. V. Washburn.
- **TUESDAY, 5.00**—Standards and Training Recognition Banquet.
Speakers—Dr. Roger Skelton and Keener Pharr.



DR. PERRY F. WEBB
Pastor, First Baptist Church,
San Antonio, Texas



SIBLEY C. BURNETT,
Supt. V. B. S. Promotion,
Baptist Sunday School Board



DR. E. STANLEY WILLIAMSON,
Sec'y, Audio-Visual Aids Dept.,
Baptist Sunday School Board



DR. ROGER SKELTON,
Superintendent of Training,
Baptist Sunday School Board



DR. S. A. WHITLOW,
Executive Secretary,
Ark. Baptist State Convention



ROBERT DOWDY,
Superintendent, Primary Work,
Baptist Sunday School Board



MRS. LILLIAN MOORE RICE
Superintendent, Junior Work,
Baptist Sunday School Board



WILLIAM COX,
Supt, Intermediate Work,
Baptist Sunday School Board



JAMES V. LACKEY,
Supt., Young People's Work,
Baptist Sunday School Board

Arkansas State Student Tells of Work in Hawaii

THIS IS a brief summary of the nine weeks I have spent in the Hawaiian Islands:

The Hawaiian group of student summer workers arrived in Hawaii June 15, after working a week in VBS at Clovis, Cal. We were met at the airport by young people from various churches. Miss Josephine Harris, director of student work in Hawaii, and Miss Hannah Plowden, a missionary, were also present.

We were taken directly to Camp Puu Kahea (Echoing Hills) for the Christian Life and Bible Conference Week. Dr. Harold Graves, president of Golden Gate Seminary, taught the Bible study that week. We studied the "Sermon on the Mount." I really enjoyed the study. He is a very good teacher. Dr. Melvin Ray, pastor of Olivet Baptist Church, brought the evening messages. Dr. Ray has been in the Islands for about a year now. He originally had a church in New Mexico.

My first two weeks of work were at the Kalihi Baptist Church in Honolulu. I taught intermediates in VBS. I also drove the church bus, worked in the office, and visited. On the second Sunday night, I preached. The church has a fine group of young people. There aren't many adults of families in the church. The Sunday School enrollment is 375. The attendance on the two Sundays I was there was 169 and 190. Three people were saved and two joined the church during the two weeks I was there.

For the last five weeks I have been on the island of Lanai. This island has the largest pineapple plantation in the world. There are about 15,000 to 20,000 acres of land under cultivation, all in pineapple.

Jay Lowe, a student from Tennessee, and I were sent here to make preparation for a VBS. We gathered materials, workers, cleaned the mission, and went from house to house to advertise the VBS.

Bill Cook from Virginia and Jim Fugate from Kentucky joined us at the end of these two weeks to help in the school. The enrollment wasn't as high as it has been in past years, but we enjoyed working with the ones who came. The intermediate department was the bright spot of the school. One girl was saved, another rededicated her life. Two boys from Catholic homes attended regularly and we are still working with them.

The mission has no pastor at present. We have been doing the preaching, teaching, song leading, piano playing, and custodian work. It has been good experience for all of us. I preached four of the Sundays and will preach next Sunday. Opportunities such as these have meant a lot to my Christian



life. It has been a real blessing to work here. I only hope and pray that I may be able to present the need for missions and missionaries as I have seen it.

The attendance of church services is small. It has been around 10 to 20 each Sunday. There is no Training Union, but church services are held on Sunday night. A women's Bible class was being held on Monday nights, but it disbanded when the rush season came in the pineapple fields.

We started prayer meeting on Wednesday night which has been well attended. Usually 10 to 15 show up on Wednesday night. Jay taught the book of I John on Wednesday and Sunday nights while he was here, and Bill and I have been going through Matthew with them. It was not a detailed study, of course; we were just hitting the high spots.

The mission is in bad need of a pastor. The members need someone to lead them and hold them together. The members have wonderful possibilities; but if they don't get a pastor, the mission may lose them, especially some of the younger ones.

The privilege of working here in the Islands has been wonderful. I am deeply thankful to God for using me here. It has been a constant renewing of the mind for me. I have gained confidence in doing things, with the Lord's help, that I didn't realize I could do. I have

also seen the need for growing as a Christian as I have never seen it before.

I can't thank the people back home enough for praying for me. God heard your prayers and helped me many times. I know that the interest of these people has helped me do a better job. —Windy Burke, Arkansas State student, Jonesboro.

Church Music

Toward Strengthening Music Activities

"More than 300 selected church music leaders from 23 states of the Southern Baptist Convention will conduct music planning meetings in approximately 1,000 associations during September and October," LeRoy McClard, music secretary for the Arkansas Baptist Convention, has reported.

Co-operating sponsors are associations, state music departments, and the Church Music Department of the Baptist Sunday School Board, Nashville, Tenn.

"At these planning meetings associational music officers will be trained; and the 1960 music program will be projected," McClard said.

Arkansas Music Department has conducted a training and orientation period for 11 selected workers. These workers are: E. L. Crosby, Harrison; Robert Hatzfeld, Springdale; Buel Stires, Jonesboro; Jerry Howell, Fort Smith; Amon Baker, Little Rock; Max Alexander, North Little Rock; Robert Glenn, Forrest City; Charles Mayo, Benton; Don Edmondson, Magnolia, and Hoyt Mulkey, Pine Bluff.

These planning meetings that begin this week are an effort to strengthen music activities in more than 1,100 Arkansas Baptist Churches.

A goal of 40 associational planning meetings has been set by music leaders of church music department of the Arkansas Baptist Convention in Little Rock.

LeRoy McClard, state music secretary, said the goal was 91 per cent of the total number of associations in Arkansas. He said 34 planning meetings were held last year with 200 music leaders attending.

Many months of preparation have gone into these meetings. McClard explained that the plan is for each association to select its officers prior to the meeting, and that only officers need attend. If an association has not been organized, the church music leaders and pastors from that area should attend. ■

THE ANNUAL Harmony Association Brotherhood Banquet will be held Sept. 15, at 7 p.m., in the Union Community Building near Pine Bluff, according to Nelson B. Eubank. Laymen from Cherokee Church, Memphis, and RA baseball league champions will be honor guests. The community building is located between Eubank's Store and Pine Bluff Saddle Club arena.

Happiest People

HAPPINESS is one of life's legitimate goals. Becoming a Christian is not to make one into a kill-joy. Following Christ does not produce melancholia, and anyone who thinks so is in tremendous, if not tragic, error. Sanctimoniousness and righteousness are not synonymous terms. The fact of the case is simply this: The happiest people on earth are Christian people. Their lives possess a dynamic surplus which the world readily recognizes. It identifies them as followers of Christ because their hearts have an overflow which he alone can give.

While no one would argue that Christianity is not a serious business and that Christians are not to possess burden or compassion, it does need to be remembered that smiles have a definite place in the Christian's experience. Happiness is a part of his character, and radiance is a part of his everyday experience and expression—Dr. James L. Sullivan. ■

CHARLES ADAMS was ordained to the ministry by the Bellaire Church, Dermott, August 16. He is a senior at Dermott High School, and has been preaching for the past year in several churches in Delta Association.

He has been recently called as pastor of Aulds Church, near Portland, and Aulds Church requested his ordination.

Noel Barlow was clerk of the ordaining council, Harold O'Bryan was questioner, Doyle Hughes prayed the ordination prayer, W. A. Palmer presented the Bible, and Don Jones brought the charge and message. ■

A PROCLAMATION

National Day of Prayer—1959

By the President of the United States of America

WHEREAS, this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow his commandments as they understood them; and

WHEREAS, our nation was conceived in the same faith and dedicated to the same purpose; and

WHEREAS, in this tradition by a joint resolution approved April 17, 1952, (66 Stat. 64) the Congress has provided that "the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals":

NOW, THEREFORE, I, Dwight D. Eisenhower, President of the United States of America, do hereby set aside Wednesday, the seventh day of October, as a National Day of Prayer; and I call upon my fellow Americans to join in prayer on that day.

LET US give thanks for the bounty of Providence which has made possible the growth and promise of our land.

LET US give thanks for the heritage of free inquiry, sound industry, and boundless vision which have enabled us to advance the general welfare of our people to unprecedented heights.

LET US remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

LET US join in vigorous concern for those who now endure suffering of body, mind, or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well being, and enlightenment.

FINALLY, let us rededicate ourselves and our nation to the highest loyalties which we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude, and in the supreme confidence of men who have accomplished much united under God.

IN WITNESS WHEREOF, I have hereunto set my hand and seal of the United States of America to be affixed.

Dwight D. Eisenhower

July 30, 1959



—Photo by Gerald S. Harvey

THE LEROY ALBRIGHT and William S. Wester families give thanks at dinner table in the Albright home in Salisbury, Southern Rhodesia, before leaving for new homes in Blantyre, Nyasaland. (Left to right: Mr. and Mrs. Albright and Max and Rodney and Mr. and Mrs. Wester and Esther Kay and Bill, Jr.) Two-year-old Ray Albright is not in the picture. Nyasaland, country in Central Africa, is Southern Baptists' newest mission field. It brings to 40 the number of countries and territories in which our foreign missionaries serve. ■

Tract Use Shows Great Increase

IN THE first half of 1959, the Sunday School Board produced and distributed more general tracts than in the whole of 1954.

This greatly increased circulation, actually in excess of ten million pieces of literature, is in part accounted for by the current evangelistic emphasis of the Baptist Jubilee Advance. A special series of gospel tracts, designed for this year's simultaneous revivals, has met with tremendous response.

But for several years past, the demand for these tracts has steadily risen, indicating that our churches are putting tracts to work in many areas of their program. For example, it is the practice of many pastors to give each new member a specially prepared literature package containing helpful pamphlets on church organization, responsibilities of church membership, the principles of Christian stewardship, and related subjects. They find many suitable tracts in the Sunday School Board list.—Donald F. Ackland ■

Caldwell Visits Mission

I had the privilege recently of going with Floyd Patterson, pastor of Calico Rock Church, out to the Dolph Mission, eight miles from the town of Calico. The mission is located in a community where there is a beautiful cemetery with a little tabernacle building where funeral services are usually conducted. The grounds and building are owned by the Methodist Conference.

The Baptist mission has been conducting services under the tabernacle and recently held a Vacation Bible School with 80 enrolled. There were 17 professions of faith with eight having been baptized by the Calico Rock Church. A mission group has secured an acre of ground and is now laying the foundation for the new building. In a conference with a number of laymen, they express the hope of getting the building up before cold weather arrives. They also stated that most of the labor would be free. The Mission Department is being asked for some financial help.—C. W. Caldwell, Superintendent.



TOP TO Bottom, building where Vacation Bible School and revival were held at Dolph Mission, near Calico, intermediate group, juniors, the primary children, and beginners.

Christian Printers Urged to Help

WHEATON, Ill. — Missionary printers around the world, denied the abundance of technical help so readily available in the homeland, need encouragement, advice, equipment, and help in training nationals to face up adequately to the opportunities of their fields.

ELO (Evangelical Literature Overseas) with headquarters in Wheaton, Ill., is attempting to be of as much assistance as possible to these missionary printers through a recently formed Production Committee.

The Committee is now recruiting a corps of "Big Brothers" — Christian printers and printing proprietors in the homeland who are challenged by the need and urgency of getting as much good gospel literature printed as fast as possible in every land and language.

All Christian printers who would like to extend their helping hands through this interdenominational "Big Brother" organization are urged to write to John C. Benson, ELO Production Committee, Winona Lake, Ind. ■

New Orleans Names Deans in Reorganization

NEW ORLEANS, La. — Three New Orleans Seminary professors have been promoted to deanships, Dr. H. Leo Eddleman, seminary president, has announced.

Dr. J. Hardee Kennedy, professor of Old Testament and Hebrew, will serve as the first dean of the School of Theology. Previously the president of the seminary has held the responsibilities of dean in this area.

Newly-appointed dean of the School of Religious Education is Dr. John M. Price, Jr.

Dr. W. Plunkett Martin will assume the deanship of the School of Sacred Music.

Dr. Kennedy has been a member of the New Orleans Seminary Faculty since 1947. He is an alumnus of Mississippi College and New Orleans Seminary, receiving the Th. D. here in 1947. He has served as chairman of the graduate council of the School of Theology for the past six years.

A native of Quitman, Miss., Dr. Kennedy has done post-graduate study at Yale University and Union Theological Seminary. He is a frequent contributor to denominational periodicals, and the author of *Studies in the Book of Jonah*, a Broadman Press release.

Dr. John M. Price, Jr., dean of the School of Religious Education, is also an alumnus of New Orleans Seminary, having received the Th. D. here in 1948. He has been a member of the seminary faculty since that time.

For the past seven years, he has served as director of the School of Religious Education and professor of psychology, counseling, and clinical education.

A native of Fort Worth, Tex., and a graduate of Baylor University, Dr. Price has done additional study in pastoral counseling and psycho-therapy at the University of Chicago. He is currently chairman of the Southern Baptist Association for Clinical Pastoral Education.

Dr. W. Plunkett Martin, newly-appointed Dean of the School of Sacred Music, joined the seminary faculty in 1942. When the seminary moved to its Gentilly campus in 1953, Dr. Martin, who then headed the music department of the seminary, became the director of the School of Sacred Music.

He is a graduate of the University Conservatory, Chicago, and received the doctor of sacred music degree from Central Conservatory in Chicago. ■

Anti-Climax

"WHAT happened to your waterproof, shockproof, rustproof, unbreakable, antimagnetic watch?"

"I lost it."

A Little Early

FRESHMAN, in barber shop: "How long will I have to wait for a shave?"

Barber, after close inspection: "Oh, about a year—maybe two."

L. L. Daye Accepts Indiana Mission Call

PLAINFIELD, Ind. — (BP) — L. L. Daye has accepted a call extended by the executive board of the State Convention of Baptists in Indiana to serve as area missionary for southeastern Indiana.

Daye has served as pastor of the Plainfield Baptist Church here for the past 2½ years. His new home is in Rushville, Ind.

September 27 Is Promotion Day

SEPTEMBER 27 is Promotion Day the Training Union as well as the Sunday School. All leaders, sponsors, and presidents should visit every member of every union during the week between Promotion Day and Oct. 4, and give each person a warm invitation to attend Training Union on Oct. 4. Those who will be promoted from one union to another will need to know where to go that Sunday night.

How will each union select its officers to begin the first of October? Use a nominating committee of three members. This nominating committee should fill out an organization chart (which may be ordered free from the State Training Union Department) at the same time they select the officers. On the next Sunday night they can present to the union the recommendation of officers, committees, and groups. Thus, the union will be completely organized at the very beginning of the new church year.

It will soon be time to transfer your Training Union credits to the church study course. Write your Training Union Department for the request for awards for your church for the past nine years. This will show the study courses each person has had.—Ralph W. Davis, Secretary.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Right or Wrong?

QUESTION: Please explain Romans 14:14. Some get the impression that if their conscience doesn't hurt them, it is no sin to go to the dance on Saturday night, just so they go to church on Sunday morning. They believe it is no sin because it doesn't seem unclean to them.

ANSWER: The passage you referred to is dealing with buying meat that had been offered to idols. Yet the principles outlined in Romans 14 apply to most of our moral questions.

What Paul was trying to get across to the Roman Christians was simply this: You cannot condemn something because of its association. Then he hastens to add "Destroy not him with thy meat, for whom Christ died" (Verse 15). Judge your practices by the effect they have on your weaker friends.

But this does not give you the right to judge your friends for dancing. Each Christian must make decisions for himself while he counsels with other Christians about right and wrong.

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

Beacon Lights of Baptist History

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

BAPTISTS ARE more interested in tracing their beginnings back to the New Testament than back to the New Testament days.



DR. SELPH

Since men have been writing Baptist history the desire has been to trace it back in unbroken succession to John the Baptist on the banks of the Jordan river. Many have sought to do so.

However, their efforts have led along devious routes.

These writers seek to find Baptists all down through the ages. They sometimes say that you do not find the name, as such, but they are Baptists nevertheless. That, of course, is a matter of conjecture. History is not based on conjecture but facts.

God has left his witness. From the beginning of Christian history there have been those who contended for personal faith and purity of doctrine. They are known as the free churches. They have taken the scriptures as their guide. Many took the names of their spiritual leaders to identify their teachings. You find them on the pages of many history books: Montanists, Novatians, Moravians, Waldensians, etc.

That these believers were spiritually akin to Baptists no one will deny. They held to regeneration, believer's baptism, Christ as the head of the church, the right to read and interpret the scriptures, and many other views dear to Baptists. At the same time, most of them held views which would not be acceptable to Baptists today. Some who trace our lineage back through them would reject one from their group if he sought admission in a Baptist church at the present.

To do so is to say one of two things: they were not Baptists then, or we are not true to our historic claims now.

But this is not the succession we seek. Our succession is from the New Testament. We sprang from it, not from some group. Our standard is the Bible, not the standard set by another church, or group. This has always been our argument. Let us not change it now.

The New Testament is God's means of carrying on his work in this world. Under its power and the leadership of the Holy Spirit he creates life and corrects error.

Age is not the criteria of right. Conformity to a standard of right is the only basis for this. This standard in religion is the Bible. Baptists measure a church by its relationship to the New Testament and not by its relation to predecessors. ■

A Smile or Two Church Chuckles



"If I'm as popular with my new congregation as you say, WHY have so few asked us to dinner?"

To get the answer, multiply two pieces of fried chicken times eight people. Joking aside, we all share one thing in common whatever our station in life . . . the desire to be 'accepted' by our fellow man. Some seek acceptance through wealth; some through power; but the Christian alone tries to be worthy of acceptance through unselfish service to God and man.

Puny Pun

"WHAT IS a metaphor?" asked the teacher. The bright pupil waved a hand. "I know! It's to keep cows in."

Pedagogical Inconsistency

MOTHER: "Why don't you want to go back to school today, Mary?"

MARY: "Because the teacher's gone mad."

MOTHER: "Gone mad? What do you mean?"

MARY: "Well last week she told us four and one make five, and today she told us three and two make five."

Resisting Temptation

LITTLE BOBBY had been well instructed by his mother as to his manners at Sunday School. When he returned from his first visit, she inquired: "Did you show the teacher and other children how well you behave?"

"Yes, ma'am," he replied. "I even said 'no, thank you,' when the teacher offered me a plate full of money."

Stashed Away

A **FATHER** saw his son sitting atop another boy in the front yard. "Why are you pinning George down like that?" he asked.

"Because he hit me in the eye," replied his son.

"How many times have I told you to count to 100 before losing your temper?"

"That's just what I'm doing now," replied the offspring, "but I'm sitting on him so he'll be here when I get to 100."

Baptist Crosscurrents

All Is Not Well

AN INTERESTING and challenging two-page feature in the *Baptist Standard* of July 15 is on the subject "All Is Not Well with Southern Baptist Church Life." The article was written by a Southern Baptist chaplain, Tracy Early of Fort Bliss, Tex. This issue of the *Standard* presented on the front cover a graphic drawing which emphasized that of the 9,000,000 Southern Baptist church members less than four out of 10 are active in church work.

The writer of the article stated that many Southern Baptists are waking up to the fact that all is not well with Southern Baptist church life. This waking up occurs when they count the hundreds of non-resident members on the roll of any large church, or when they see the small percentage of resident members who consider it worth while to worship on Sunday, or when they must acknowledge the immorality prevalent among church members, or when they see how quickly the large number of converts fade away.

Four steps toward a healthier situation in the churches were suggested:

First, we should have standards for entrance into a Baptist church. Too often members are received into a church without the pastor or the church members knowing their qualifications for church membership. One might at least expect that a new member of any group should know something of what that group stands for. Some pastors, recognizing this need, are conducting classes for new members. This can do a lot to help if these classes become universal and if they are well taught.

Second, in this course of instruction, as well as at other times, the pastor should make clear the obligation a member has to his church. Attendance at the worship services is a duty, not an optional program for those who have nothing else to do. Financial support is a Christian obligation commanded by God, not something the church is too embarrassed to ask from its members. Ethical conduct in daily life is a required part of the gospel of repentance and faith.

Third, something should be required of those who would maintain church membership. The lack of standards in Southern Baptist life is seen in the fact that members are carried on the church rolls regardless of whether they retain any interest in the church at all, sometimes regardless of whether they are even alive!

Fourth, our thinking on the subject of standards should include the matter of transfer of membership. The writer of the article says that our churches will be powerful when they decide to maintain standards. If men see the church expects something of them, they will recognize it as important. There will be fewer names on the rolls but greater impact for God.—Editor L. L. Carpenter, in *Biblical Recorder* ■

What Size, Please?

A LOT OF Baptist churches were started in their present locations before roads crossed the mountains or bridges spanned the streams. They sprang up on the ridge or by a stream according to the convenience of the worshippers. The whole scene has changed with modern roads and automobiles joining many communities once isolated and separated. Many Baptist churches should unite with one or more neighboring Baptist churches, move out to the highway, and erect an adequate building. They should have a full-time, trained pastor with a budget large enough to support him amply as well as participate generously in the world mission program.

What about the size of a Baptist church? It should not be too big nor too little. Not much can be done about what we already have but we could plan better for the future.

Most county seat towns in Kentucky could afford at least two strong Baptist churches rather than the one usually found. Instead of half-million building programs for new facilities, why not keep the old facilities for one congregation and start another church? The numerous suburban churches springing up today could plan to start a new mission when it reaches 500 to 800 in size.

A mile of pews is not necessarily the acme of achievement. Those who sit on them could be a mile apart. And imagine being the preacher and preaching on Sunday night to a half or three-quarters mile of empty pews. Only one thing could be worse—preaching to a mile of sitting Baptists.—Editor C. R. Daley, in *Western Recorder*. ■

Brotherhood

Trained Leadership a Must!

One of the prime objectives of Brotherhood is to discover and develop leaders among the men of our churches; leaders not only in Brotherhood, but leaders throughout the whole church program of work. Every phase of church work must have its leader or leaders; and some man must lead out in projecting and promoting each cardinal emphasis of the church program, if the church is to do its best work. Every church needs leaders in evangelism, leaders in stewardship, leaders in the church's educational program, leaders in benevolent activities, leaders in the business of the church, and leaders of boys.

A leader may be defined as a man who will endeavor to accomplish a job of work, even if he has to attempt it alone. However, good leaders always work hard to enlist the abilities and energies of others.

A trained leader is one who has learned much about the work in which he is endeavoring to lead, who has adopted effective methods for getting the work done, and who is working hard at the job of enlisting and instructing and training others to carry their share of the total work load.

The 1960 Associational Year should be the best year of all in Brotherhood work in Arkansas. The One-Night Training-Planning Meetings now in progress are for the purpose of training the new associational officers and of planning the 1960 associational (Brotherhood) program. The Regional Brotherhood clinics, in October and November, will be widened out this fall to include church Brotherhood officers and all the men of our churches. Many of the associations will also plan associational clinics in order to have a Brotherhood training program close at home.

The Brotherhood Department is dedicating its energies for the coming year to the adequate training of leaders on every level of Brotherhood work.—Nelson Tull, Secretary. ■

Harold Dill Elected Seminary Professor

FORT WORTH — Harold T. Dill, minister of education at Broadway Baptist Church in Fort Worth, has been elected professor of youth education at Southwestern Seminary.

He succeeds Philip B. Harris, who resigned to become secretary of the Training Union department of the Baptist Sunday School Board.

Dill, 41, is a graduate of Wofford College in Spartanburg, S. C. He holds master and doctoral degrees in religious education from Southwestern.

For seven years dean of instruction and professor of education at North Greenville Junior College in Tigerville, S. C., Dill has since served as minister of education for Citadel Square Baptist Church in Charleston and Wornall Road Baptist Church in Kansas City.

FACTS OF INTEREST

Physicians at the United States Naval Hospital, Boston, have reported that blood for transfusions can be stored for a month to two years, and then be transfused successfully. Usually, the blood has to be discarded a few weeks after being banked. In the new technique, the red cells are separated and mixed in glycerine, a kind of anti-freeze, for storage at very low temperature.

A "heart monitor" has been developed to reduce surgical risks by signaling physicians instantly the need for heart massage or other resuscitation measures during an operation. Its keeping sound amplifies and translates the electric-wave activity of a patient's heart.

The United States plans to place a small seismograph on the moon within six years to measure "moonquakes" and to answer age-old questions about the composition and the origin of the moon.

QUOTE OF THE WEEK: "With God, a web is a wall; without God, a wall is but a web."

THANK YOU

To all of our friends who had a part in helping our children have a happy vacation (the first two weeks in August), and for the privilege and opportunity of attending some camp or assembly this summer, we want to say "Thank You" from the depths of our hearts. We are all deeply grateful.

THE CHILDREN and STAFF
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Monticello, Arkansas

H. C. Seefeldt, Supt.
Jim D. Jones, Asst. Supt.

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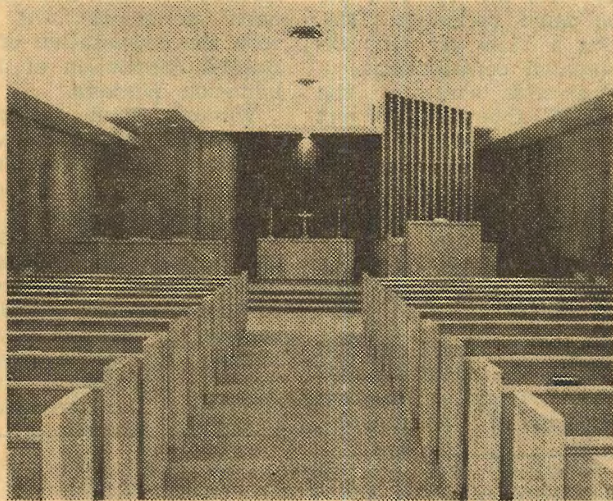
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Here's How It Is Lighted:

General lighting is provided by cove lighting on each side of nave and across chancel end. Slim-line lamps in three rows have switching arrangements to provide three levels of illumination.

Supplementary lighting for the choir area is provided by 150-watt downlites. Two adjustable spots highlight the pulpit and ornamental screen behind pulpit. One downlite accents the baptistry curtain and supplements baptismal lighting.

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RECEIPTS UP FOR YEAR

NASHVILLE, Tenn. —(BP)— Undesignated gifts for Southern Baptist Convention causes amounted to \$1,414,352.00 during July, bringing the year's total to \$9,743,093.62, a 9.31 per cent increase over the first seven months of last year.

July Cooperative Program receipts plus designations amounting to \$202,668.55 brought the 31-day total to \$1,627,020.55.

Convention Treasurer Porter Routh of Nashville reports that for the year thus far total gifts are up 11.6 per cent over the same period in 1958. There has been a 13.09 per cent increase in designated contributions.

Midsummer receipts continue the upward trend in financial support which has been in evidence throughout the year. Each month the percentage of gain for 1959 over 1958 has been significantly higher than the percentage gain of 1958 over 1957.

The Cooperative Program goal for the calendar year 1959 is \$17½ million.

The Foreign Mission Board received in July \$667,249.36, the largest amount disbursed. The Cooperative Program provided \$559,343.03 of this amount.

The remainder was designations.

The Home Mission Board allotment for the month was \$290,476.12. Of this amount \$202,257.98 came through the Cooperative Program and \$88,218.14 through designations.

Golden Gate Baptist Theological Seminary, now in the process of building an entire new campus, received \$217,356.12 during the month.

The other agencies and commissions received considerably smaller amounts.

Juvenile Workers Form Association

RIDGECREST, N. C. —(BP)— Efforts of Southern Baptists to help teenagers in trouble will be intensified with the organization of the Southern Baptist Association of Juvenile Rehabilitation Workers.

Workers from six states met at Ridgecrest Baptist Assembly here during Home Mission Week and elected officers for the new association: chairman, Charles Hawkes, of Houston, Tex.; vice-chairman, Sherman Towell, of Louisville, Ky., and secretary, C. E. Scarborough of Atlanta, Ga.

"This voluntary organization will assist us in implementing and coordinating the Baptist juvenile rehabilitation programs in major cities throughout the convention," said J. V.

James, Atlanta, secretary of the Department of Juvenile Rehabilitation of the Southern Baptist Home Mission Board.

Lilly Endowment Awards Scholarship

SIX GRADUATE students at Southwestern Seminary have been awarded doctoral scholarships with funds provided by the Lilly Endowment, Inc., of Indianapolis, Ind.

Four of the six received scholarships of \$1,000. They are John Alexander, Frederick, Okla., New Testament; Leon McBeth, Plainview, Tex., church history; Lavonn Brown, Cyril, Okla., preaching; and Hardy Clemons, Lubbock, Tex., theology.

Two men received awards of \$500 each: Dan Kent, Grapeland, Tex., Old Testament; and William Pinson Jr., Lancaster, Tex., Christian ethics.

Immediate purpose of the scholarships is to attract capable and devoted young persons to the graduate level of theological schools, according to G. Harold Duling, executive director of the Lilly Endowment.

Their ultimate purpose is the strengthening of scholarship and teaching in American theological schools.

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Be better informed this year--

These pamphlets, booklets, and leaflets outline the qualifications and the duties of the people responsible for the administration of the church.

Church Administration Pamphlets: (6c) Six for 50¢

- AUDIO-VISUAL COMMITTEE, J. Marvin Crowe
- BAPTISM COMMITTEE, G. Allen West
- THE CHURCH KINDERGARTEN COMMITTEE, James C. Barry
- CHURCH LIBRARY COMMITTEE, E. Hermond Westmoreland
- CHURCH MISSIONS COMMITTEE, C. C. Warren
- FLOWER COMMITTEE, Versil S. Crenshaw
- HISTORY COMMITTEE, Norman W. Cox and Judson B. Allen
- INSURANCE COMMITTEE, W. Dean Willis
- KITCHEN COMMITTEE, Sara Smith Howell
- LORD'S SUPPER COMMITTEE, Henry A. Parker
- NOMINATING COMMITTEE, Gaines S. Dobbins
- NURSERY CORRELATING COMMITTEE, Howard B. Foshee
- PERSONNEL COMMITTEE, Leonard Wedel
- PROPERTIES COMMITTEE, Parks Warnock
- PULPIT COMMITTEE, J. W. Storer
- PULPIT SUPPLY COMMITTEE, M. Ray McKay
- RECREATION COMMITTEE, Sabin P. Landry

Church Administration Booklets: (6c) 20¢ each; 2 for 50¢

- THE CHURCH CLERK AND EFFICIENT RECORDS, J. P. Edmunds
- THE CHURCH COUNCIL, J. Marvin Crowe
- THE CHURCH TREASURER, R. A. Springer
- THE CHURCH USHER, Howard B. Foshee
- THE CHURCH USING THE NEWSPAPER, Erwin L. McDonald
- HOW TO OBSERVE AND WRITE: CHURCH ANNIVERSARIES AND HISTORY, Norman W. Cox

Church Leadership Series:

- CHURCH COMMITTEE MANUAL, Allen W. Graves, \$1.35
- THE DIRECTOR OF CHILDREN'S WORK, Ann Bradford, \$1.00
- THE DIRECTOR OF YOUTH WORK, Phil Harris, \$1.00
- A MANUAL FOR PROMOTING PERSONAL EVANGELISM THROUGH THE SUNDAY SCHOOL, Othal Feather, \$1.00
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This book is written by the executive secretary and the area secretaries of the Foreign Mission Board. They show through illustrations from Baptist mission fields how missionaries use "all means"—preaching, teaching, healing, publishing, counseling, guiding, leading—in witnessing for Christ. (6c) **Paper, 85¢**

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MISSIONARY ASSIGNMENT: Your Place in Winning the World
by Johnni Johnson

Through illustrations from mission areas all over the world, the author points out the basic methods of Christian teaching. (6c) **Paper, 85¢**

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by Ivyly and Amelia Bishop

Andy, an Intermediate boy, learns through his family discussion of an orientation meeting how missionaries are appointed and what it means to be a missionary. (6c) **Paper, 50¢**

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by Dorothy Weeks

The story of boys and girls in five countries—Philippines, Japan, Israel, Paraguay, and Africa—who hear the story of Jesus from Baptist missionaries. (6c) **Paper, 50¢**

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by Sue Terry Woodson

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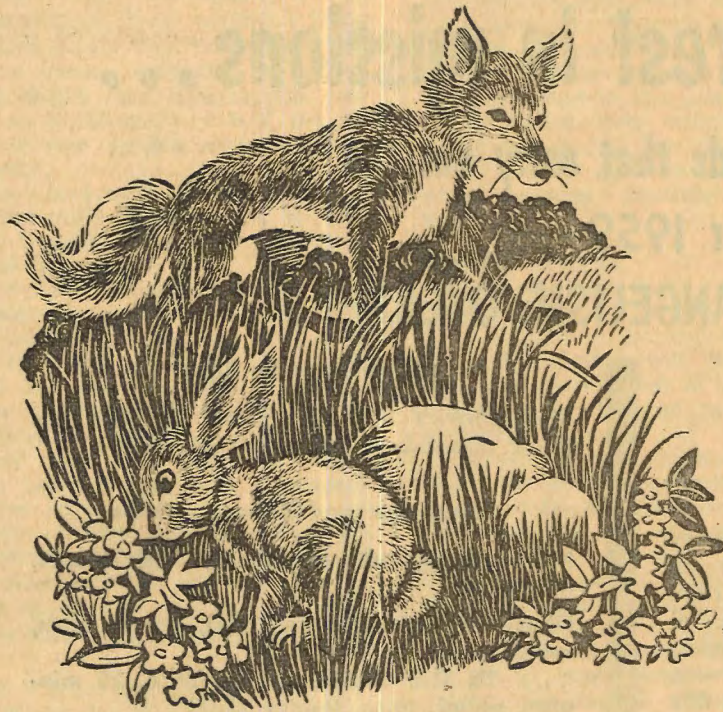
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The Clever Fox

By Thelma C. Carter

A fox is clever—so clever that naturalists cannot explain the tricks this animal performs. It is true, however, that the clever habits of the most wild creatures are strange and mysterious.

Of one thing we are sure. God planned wisely for his wondrous natural world. "The wild beasts of the field are mine" (Psalm 50:11), the Bible tells us.

Baby foxes are taught early the clever ways of their parents. For instance, young foxes learn that there are always two or more doorways opening in different directions in their underground homes. If an enemy comes in one door, the foxes can escape through another.

Young foxes are also taught to throw their hunters off the trail by backtracking and leaping from side to side, thus breaking the trail scent. They will even leap to high rock ledges and on the backs of sheep to break a trail scent.

A clever trick performed by foxes is the one they use to rid themselves of fleas. Some other animals also use this trick to rid themselves of insects. Perhaps you have seen a part of this "trick" when you have been fishing or boating in a stream. You may have seen floating in the water a tuft of wool or a small piece of wood, which was covered with fleas.

When the fox decides to rid himself of fleas, he takes in his mouth a tuft of his own fur or a piece of wood. Then he sinks himself slowly, tail first, into the water. This drives the fleas forward until they reach the tuft of fur or piece of wood.

Then the fox frees himself of the pests by opening his mouth and letting the flea-laden tuft of fur or wooden object slip out of his mouth, whereupon it is carried downstream.

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Hide-and-Seek In Japan

HIDE-AND-SEEK IN JAPAN

By Kathryn W. Meals

Hide-and-seek, which is a favorite game with American boys and girls, is an old game. Since it is a game of ancient origin, its popularity has spread all over the world. Boys and girls in almost every country play it, although their playing rules differ somewhat in the various countries.

Those in Japan play an interesting variety of hide-and-seek which is similar to the American game of kick-the-can.

The home base is a circle about four feet in diameter, which is drawn on the ground or sidewalk. An empty tin can is placed in the center of this circle.

A player is chosen to be **It**. One of the players kicks the can out of the circle. **It** must get the can and place it in its original position. While he is doing this, the other players hide.

When **It** has replaced the can, he goes to search for his hidden playmates. When he sees a player, he calls that player's name, and they both rush for the can. If **It** reaches the can first, the player is a prisoner and remains at home base while **It** goes to hunt the others. If the player reaches the can first, he kicks it out of the circle, and **It** must retrieve it while the player runs and hides again.

When there are prisoners at home base, any player who has not been caught may rush out of hiding, kick the can, and free all the prisoners. Of

course, if **It** reaches the can first, that player also becomes a prisoner.

The game continues until **It** has caught all the hiders. The first player to have been caught becomes **It** for the next game.

Japanese hide-and-seek is a lot of fun and very active. There should be at least four players, and the more the merrier. Let's play kick-the-can, as the Japanese boys and girls do.

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Colors in the Bible

By Cora Darling

Can you fill in the blanks without looking up the Bible references?

1. He maketh me to lie down in _____ pastures (Psalm 23:2).
2. Wash me, and I shall be _____ than snow (Psalm 51:7).
3. When it is evening, ye say, It will be fair weather: for the sky is _____ (Matthew 16:2).
4. Though your sins be as _____, they shall be as _____ as snow (Isaiah 1:18).
5. And a certain woman named Lydia, a seller of _____, of the city of Thyatira, which worshipped God, heard us (Acts 16:14).
6. And Esau said to Jacob, Feed me, I pray thee, with that same _____ pottage (Genesis 25:30).
7. There was a certain rich man, which was clothed in _____ and fine linen (Luke 16:19).
8. And while they looked steadfastly

toward heaven as he went up, behold, two men stood by them in _____ apparel (Acts 1:10).

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GOD DOESN'T CHANGE

By Nina Coombs Pykare

Though the leaves will fade and die
And snow will melt away,
God will never change a bit;
He stays the same each day.

His mercy goes forever on
And he will always be
Forgiving to the sinner
Who repents on bended knee.

So let us kneel before our God
And ask him to forgive
And help us to do better in
The years we've yet to live.

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God's Concern for All People

By J. RICHARD PERKINS

Pastor, Gaines Street Baptist Church, Little Rock

Bible Material: Jonah

Lesson Passage: Jonah 3:1-2, 10; 4:1-11

September 13

IN TIMES of the decline of missionary fervor among God's people there may need to be drastic measures taken on God's part to reawaken our responsibility. Probably more than any other this is the motive in the mind of God behind the book of Jonah. For this reason, if for none other, it is high time that we graduate from the level of "slap-stick" appreciation for the book



MR. PERKINS

of Jonah.

Our modern sense of humor may rob us of the real message of this book. George Adam Smith, in *The Book of The Twelve Prophets*, states very significantly: "The truth which we find in the Book of Jonah is as full a revelation of God's will as prophecy anywhere achieves. That God has granted to the Gentiles also repentance unto life is nowhere else in the Old Testament so vividly illustrated. This lifts the teaching of the Book to equal rank with the second part of Isaiah, and nearest of our Twelve (Minor Prophets) to the New Testament."

It could well be the fervent prayer of every thinking Christian that God will not need again to deal with His people as He did with Jonah to awaken in them the sense of their missionary responsibility.

Whatever one's position might be as to the schools of thought concerning the form which the Book of Jonah takes, its truths remain intact. There is such evidence in the Bible outside the book Jonah to confirm the existence of the man Jonah himself, II Kings 14:25, Matthew 12:39-41, 16:4, that it seems less than the greatest leap of faith to accept the entire narrative as history. However, it ought to be our purpose simply to convey the essential message of Jonah and we can leave the critical problems to the scholars.

I. God Commissions and Chastens His Disobedient Servant.

We are introduced to the prophet and the message of our book by the words "and the word of the Lord came unto Jonah." This we need to note is not an insignificant revelation. This simple statement, that God has spoken to a man, as James Hardee Kennedy says, "Concisely and pointedly affirms

the basic facts of God's self disclosure to man and the fundamentals of man's religious experience, his personal experience with God."

We are further told in the second chapter that God makes quite lucid the specific task which He had in mind for His servant Jonah. Thus we have completed for us the dramatic triangle which compasses the plot of our prophetic narrative, God, Jonah, and His mission.

With the development of this introduction we are shown the immediate rebellious reaction of the servant of the Lord as he prepares to take his journey, not toward the will of God, but away from it. This conduct is not executed with impunity and we are told in verse four that "The Lord sent out a great wind into the sea." We may spare ourselves the details of the fierceness of this storm and say an immediate word about its purpose, which might incidentally be applicable to the adverse winds that blow in the lives of all of us.

This experience in the life of Jonah achieved three very significant things. In the first place it was a chastisement upon Jonah for his disobedience. Probably one of the first things we learn about suffering is that it may be the result of sin. However, one does himself harm to limit life's adverse experiences to this possibility alone. In the second place it was God's method of bringing him to do His will and it is possible that this might be God's purpose when the winds blow against us. Finally it is of note that the results of Jonah's experience revealed to him an understanding of the adequacy of God which he otherwise might not have known. The simple statement "Now the Lord had prepared a great fish to swallow up Jonah" speaks volumes to the sensitive heart about the ability of our God to "Work all things together for good" in the lives of His Children.

Jonah's three days and three nights in the belly of the fish which "the Lord had prepared" seems to have been spent in a rather genuine evaluation of his relationship to God and his own personal destiny in the light of that relationship. The effectiveness of Jonah's prayer life in these circumstances is quite sharply demonstrated when we read in chapter two, verse two "out of the belly of hell cried I, and thou heardest my voice" and verse 10 of the same chapter "And the Lord spake unto

upon the dry land." Now that's getting results!

II. God Recommissions and Uses His Obedient Servant.

It would seem that the word in chapter 3, verse 1 "And the word of the Lord came unto Jonah the second time" is a welcome insight to all who have ever felt the need for a second chance. The preaching which Jonah did as a result of his recommitment gives evidence to the fact that his experience had made a profound impression upon him. Jonah's sermon was short, "Yet forty days and Nineveh shall be overthrown," but its effect upon the city was both immediate and comprehensive, Nineveh's great size and varying strata of life notwithstanding. There seems to have been a very genuine spirit of repentance, at least for the immediate season, on the part of every form of responsible life within the limits of the Assyrian capital. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

III. God Teaches His Rebellious Servant an Object Lesson.

After finishing his brief and denunciatory sermon Jonah did as many a like preacher has done, he went up and sat down on a hill and folded his hands in self-righteous satisfaction over having vented his spleen in the name of God. This became the immediate occasion for God's further dealing with His servant. Jonah's sense of uselessness in life when he says "it is better for me to die than to live" is but a summarization of the conclusion which anyone will draw whose inner life is lived outside of the purpose of God, no matter what the external compliance may be.

The outcome of this experience was that God in successive order prepared "a gourd," "a worm," and a "vehement east wind," to bring Jonah to an insight into the deepest lesson of this book, that human life is of more value than human comfort, prejudice, or emotion. The book of Jonah concludes on the very obvious note that man's concerns are not always the same as God's and we may be assured that God's are significantly transcendent over ours.

Conclusion

It must be remembered that the real hero of the book of Jonah is not the weak, vacillating, rebellious prophet himself, with his provincial prejudices and hatred cloaked in patriotism. The real hero of the book of Jonah is God. The God who stands behind the nations, and His servants, and their experiences; with a heart large enough to encompass, to embrace, to forgive, and to redeem all who will come unto Him in faith and repentance. ■

Receives \$75,000 Gift

BEEVILLE, Tex. —(BP)— South Texas Children's Home near here has received \$75,000 from the Desporough Hanson Estate. The money will be used in the Home's current \$250,000 building fund campaign.

Texas Baptist Churches Give \$1 Million Monthly

DALLAS —(BP)— Texas Baptist churches are pouring more than one million dollars per month into the cooperative program of world missions said R. A. Springer, treasurer, Baptist General Convention of Texas.

Completing a nine-month report of state denominational giving, Springer reported that the churches have given \$9,715,729 so far this year. The gifts are \$725,974 over the current year's budget of \$1 1/2 million.

Glorieta Assembly Has Its Largest Attendance

GLORIETA, N. M. —(BP)— Glorieta Baptist Assembly here has reported its highest registration in history, 1573 during the joint Home Missions and Writers Conferences.

Assembly Mgr. E. A. Herron reported this topped the 1536 who registered during a Sunday School conference earlier in the summer.

Located in the Rocky Mountains of New Mexico, Glorieta Assembly opened in 1952 after being approved by the Southern Baptist Convention as a western summer conference site in 1949.

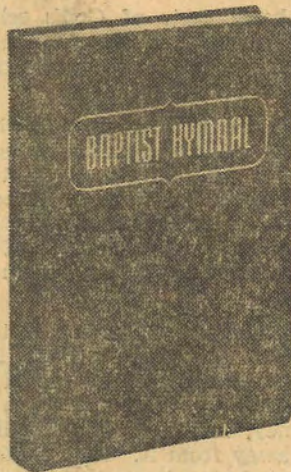
"PRETTY IS —"

JACKIE, age eight, went off to school looking very grown up in a new blouse and skirt. When she came home her mother asked if anyone had said anything about her new outfit.

"Yes, the teacher did," said Jackie. "She said as long as I was dressed like a lady, why didn't I act like one."

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LAKE HAMILTON Church, Highway 7 South, Hot Springs, closed a revival recently in which there were 5 additions by baptism and 4 by letter. Michael Lynn Smith, 12, son of the pastor, surrendered to the ministry. David C. Bandy, Memphis, was evangelist, and Gipson Baber, church music director, led the singing. B. D. Smith is pastor.

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Trouble's Bruin Among Bee Hives

GLORIETA, N. M. — (BP) — Glorieta Baptist Assembly had an uninvited guest one night during the Home Missions Conference in the form of a 4 1/2 foot black bear.

The bear, which weighed about 250 pounds, lumbered down out of the surrounding Sangre de Cristo Mountains and helped herself to a feast of honey and scouted around for other dainties.

Bears have never done any really serious damage around here, nor have they hurt any of the thousands of Baptists who come here for the 12 assembly weeks each year. In fact it is rare for one of them to meander into the grounds while so many people are on hand.

The bear which swiped the honey is almost tame, raising her cubs nearby year after year. She is a special friend of Bill Miller, the garage man at the assembly. Miller wants the rapidly-diminishing wild life protected. He saw this bear on her rounds and watched to see that no one shot her.

Manager E. A. Herron said hunting is forbidden on the assembly site, although bear hunts are staged in the adjacent mountains.

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