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Arkansas Baptist Newsmagazine

3-16-1961

March 16, 1961

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "March 16, 1961" (1961). *Arkansas Baptist Newsmagazine, 1960-1964*. 251.

<https://scholarlycommons.obu.edu/arbaptnews/251>

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ARKANSAS
Baptist
NEWSMAGAZINE

MARCH 16, 1961

'Cooperative Program'

EDITOR McDonald's article on the Cooperative Program in the March 2 issue is timely. Every agency and institution of our Convention recognizes the Cooperative Program to be the life-blood of our total work. The method of support for our total kingdom enterprise through the Cooperative Program has been unsurpassed in the life of Baptists. We should guard this effective method until something better is discovered. That special offerings pose a danger to the Cooperative Program is evident.

This editorial may not be the last word in pointing to an answer, but it seems to be a good beginning word. It does emphasize several things that I think most of us would agree upon.

First, we do not want to give less, but more, to what we now term "State" missions, "Home" missions and "Foreign" missions. The percentages in any setup would need to take this into account. We should be constantly trying to increase the percentage of our budgets to these items in our total program.

In the next place, a "special" offering would have a place in this plan. There seems to be an inherent need for a place for over-and-above giving. An annual offering for world missions would fill this need.

There is little doubt that one of the most difficult problems in promoting the Cooperative Program lies in the fact that it is hard to personalize.



DR. WHITLOW

"Sunday School Isn't Church"

FREQUENTLY I say to a member, "I didn't see you at church Sunday," and he replies, "I was there." Then he, after a moment's pause says, "I mean I was at Sunday School."

Sunday School is wonderful, but it is not a substitute for church attendance. In Sunday School we seek to win men to Christ and teach men the Bible. In the church service those who have accepted the Saviour engage in the worship of God the Father who revealed Himself in Christ. There are no strong Christians who do not attend church. There are no Christians who work for the Lord and give worthy support to His church who ignore consistently the worship of their church.

Church attendance is the most important single act of Christian life, for it furnishes the instruction, inspiration, and fellowship that is essential to the nature of a truly Christian soul.—Selected

People do not thrill to giving to a program. They want to give in order to meet human needs — both physical and spiritual.

The suggested "Week of Prayer" for the Cooperative Program in our churches should go a long way in helping to solve this problem. If our people could be made aware of their giving through the Cooperative Program being translated into human and eternal values, a long step would have been taken in making better stewards of us all.

It is our hope and prayer that this "beginning" word may lead to a better way of doing world missions. — S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention. ■

Southern Baptist Stewardship Promotion Conference."

The Vacation Bible Schools offer the leaders an opportunity to present the total picture of missions. The church can ask the boys and girls to present an offering each day, explaining to them that this money helps undergird all that Baptists try to do through the Cooperative Program.

Rather than try to explain the mechanics of the Cooperative Program we believe that it would be better to tell them what they can do, through the Cooperative Program. In many associations, the mission program is supplemented by Cooperative Program money. In these cases, it would be well to explain this to the children.

Ask the children if they have ever heard a home missionary tell of the work done in good will centers, work among the deaf, aid to new state conventions, etc. (Perhaps many who have attended G.A. or R.A. camps will recall hearing a home missionary speak.) Then, explain how the boys and girls can help carry on that work through the money they give each day to the school.

If the pastor of the church attended a Baptist college or seminary, the children can be told that the Cooperative Program helped educate the pastor because our schools are products of the Cooperative Program.

Ask the children if they have ever heard a foreign missionary tell of the work being done in schools, hospitals and churches on foreign soil. Perhaps some boy or girl, who has heard one of our foreign missionaries speak in the church or in an R.A. or G.A. camp will respond with an enthusiastic "yes!" This will give a wonderful opportunity to explain that this is done through the Cooperative Program.

Yes, the boys and girls will give some money through the Cooperative Program as they take this offering at Vacation Bible School, but more than that, they need to know about the greatest plan for missions ever revealed by God to man — the Cooperative Program of Baptists.—Ralph Douglas, Associate Executive Secretary. ■

Vacation Bible Schools and The Cooperative Program

THE news service of the Southern Baptist Convention has recently sent out this information: "The Baptist

Sunday School Board is co-operating with the Southern Baptist Convention in promoting the Cooperative Program through the mission programs in the new Vacation Bible School series.

"In 1960, three mission programs were included in the junior and intermediate textbooks and pupils' books, giving special emphasis to the Cooperative Program. A total of \$465,630 was given through the Cooperative Program last year through Southern Baptist Vacation Bible Schools.

"Total Vacation Bible school mission offering for the 1961 schools was \$586,639. This was announced by Dr. Charles F. Treadway, director of weekday and Vacation Bible School section, Sunday School Department, Baptist Sunday School Board, during the



DR. DOUGLAS



"ARKANSAS' LARGEST RELIGIOUS WEEKLY"

401 WEST CAPITOL LITTLE ROCK, ARKANSAS

Official Publication of the Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D. Editor
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MRS. GARY LARUE Mail Clerk

Published weekly except on July 4 and December 25.

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

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

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

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

March 16, 1961

Volume 60, No. 11



—Photo Courtesy The Maryland Baptist

ARKANSAS' Hon. Brooks Hays receives a gusty handshake from Secretary of State Dean Rusk shortly after being sworn in as Assistant Secretary of State for Congressional Relations. Mr. Hays, for many years a Congressman from Arkansas' Fifth District, and for two years president of the Southern Baptist Convention, resigned as a director of the Tennessee Valley Authority, Knoxville, to accept appointment from President John F. Kennedy to his new post. The photograph was made by Editor Gainer E. Bryan, of **THE MARYLAND BAPTIST**, a warm personal friend of Mr. Hays and an alternate observer to the United Nations for the Christian Life Commission of the Southern Baptist Convention.

OBC To Observe

'Tiger Day' March 24

APPROXIMATELY 1,500 high school students from throughout the state will be guests of Ouachita College Mar. 24, when the college observes annual "Tiger Day" activities.

Highlight of the day will be the crowning of "Tiger Day" queen, who will be selected from among the visiting coeds. The coronation will follow the annual parade by the Ouachita ROTC brigade.

High school students will compete for a \$100 journalism scholar-

Legislative News Summary

THE 63RD General Assembly of the State of Arkansas was adjourned at 12 noon Mar. 9, 1961. Much has already been printed in newspapers across the state about the work accomplished and not accomplished by the 1961 Legislature. Little has been said about the moral matters considered, therefore I shall attempt to summarize these.

By far the most discussed moral legislation was House Bill 296, by Representative Mitchell of Yell County. The "wet" forces attempted to rush this through the House before the "drys" could rally their forces in opposition. The attempt failed. The bill was soundly defeated by a vote of 44 for and 48 against, with 67 needed for passage. It is reported that some of those who voted for it later claimed they had misunderstood its content. It is hard to see how it could have been misunderstood—it reads "wet" throughout.

Senator Hurst of Hot Springs later introduced a similar measure in the Senate, SB 338. A few days before adjournment it was withdrawn by the sponsor, therefore did not come up for action.

The "wet" forces succeeded in getting SB 324 enacted into law. This permits the continued operation of liquor warehouses and native wineries in territory which is voted "dry" by local option election, provided the facility was under construction or in operation before the local option election and provided further that sales for distribution can only be made to "wet" territories. It is our understanding that the 1959 Legislature authorized operation of liquor warehouses in "dry" territory under the same conditions as above.

Some Accomplishments

THERE were three "good" bills pertaining to moral matters enacted into law:

HB 32, by Hammons of St. Francis County, which prohibits the attendance in night clubs, roadhouses, dance halls, etc., of girls under 18 years of age unless accompanied by a parent or legal guardian.

HB 242, by Maddox of Montgomery County, which imposes severe penalties upon those who knowingly give, sell or procure alcoholic beverages for minors.

HB 419, by Walther of Pulaski County, which makes it a felony to distribute salacious literature.

Another good bill enacted was **HB 374**, by Wahlquist of Nevada County, which provides that the possession of any part of illicit distillery apparatus is evidence for conviction for illicit distillery practices.

There were three other "good" bills introduced, but never acted upon. These were caught in the log-jam and filibusters during the last five weeks of the session.

HB 302, by Maddox of Montgomery County, would have prohibited the sale of beer in grocery stores.

HB 361, by Hammons of St. Francis County, would have provided the machinery for blood testing those suspicioned of drunken driving; also would have provided for the "implied consent" of those who were suspicioned of drunken driving to submit to the test. This consent would be given by application for driver's license.

HB 366, by Galyean of Benton County, would have reduced the legal possession limit of liquor in dry territory from one gallon to one-fifth gallon.

We believe at least two of these would have passed if they could have been gotten up for consideration.

Favorable on Moral Issues

ON moral issues, it was a favorable legislature. Real headway was made toward a better society for all of Arkansas. There is yet much to be done. It will not be done in the Capitol Building alone. It must be started by the citizenry at home. Christian people need to organize and elect or re-elect those who stand for a better moral and spiritual Arkansas. Now is the time to begin. The forces of evil stay organized and active. Can we afford to do less? Our people need to be informed, registered, organized and voted. Bend every effort toward an effective electorate in 1962.—**LEE I. DANCE**, Legislative Secretary ■

ship during an on-the-spot news writing contest.

Other events include campus tours, dormitory visits, variety shows, a luncheon, and a demonstration by the "Pershing Rifles."

Dr. Ralph A. Phelps, Jr., Ouachita

president, will speak at 9:45 convocation. Vesper services sponsored by the Baptist Student Union will be held at 5 p.m. Beta Beta social club will present a "Shower of Stars" program in Little Rock's Robinson Auditorium at 8 p.m. ■

Editorials

THE unequivocal stand of President Kennedy against federal aid to parochial schools is highly commendable. It is beginning to appear that Mr. Kennedy meant what he said when he was running for office—something altogether too uncommon among office-holders in American politics. Turning his back squarely upon high

JFK Meant What He Said *On Church-State Issue*

and opinions by the Supreme Court of the United States prohibit appropriation of public funds for parochial schools. He hit the nail's head an extra, firm lick by declaring that there "isn't any room for debate on that subject." That's that, refreshingly.

CARRIED in this week's "Letters to the Editor" department is a letter from Deacon Ralph C. Creger, of Calvary Church, Little Rock, sharing with our readers a letter he received recently from Harry S. Ashmore, who won the Pulitzer prize for his handling of the Little Rock race issue and is now editor-in-chief of Encyclopedia Britannica. The high commendation of Mr. Ashmore for the forthright book by Creger and Son, *This Is What We Found*, is an enviable prize in itself for these two Little Rockians, of two different generations, who dared to face the race issue head on in their search for truth, and then were not afraid to publish what they found.

The fact that *This Is What We Found* is selling like the proverbial hotcakes, not only in other states, but here in Little Rock, is an indication that the people are desirous of considering the race problem with more or less open minds. That there has been a wholesome change of climate for the good in Greater Little Rock and Arkansas is indicated by the fact that the only two "hot" letters received by the authors in a growing flood of mail came from residents of Northern states. Over and over the Cregers are hearing: "You have stated it the way we see it, but we would not dare say so."

Mr. Creger, Sr., regards the fear element, which has closed the mouths, if not the minds, of so many Arkansans, as one of the greatest tragedies of the Little Rock Story.

THE wholesome sharing of ideas and opinions provoked by the *Arkansas Baptist Newsmagazine's* proposal that the special offerings for missions be brought into the Cooperative Program (our editorial in issue of March 2) is most encouraging. As long as we can discuss openly and fearlessly our common problems as Baptists there is a good prospect not only that we shall remain a great New Testament democracy, but that we may arrive at correct conclusions.

President Pollard *On Proposed Changes*

Last week's *Arkansas Baptist* carried letters from a number of our Southern Baptist leaders, sharing their thinking about the special offerings. We are happy to have for this week's "Letters-to-the-Editor" section the frank reactions of President Ramsey Pollard of the Southern Baptist Convention to our suggestion on the special offerings and to one we made in our editorial of February 16 calling for a change of the name of the Southern Baptist Convention.

This editor appreciates greatly the suggestion of President Pollard that our people who have something to say about the proposed new name for SBC write to their state Baptist papers, that their ideas might be shared with all the people. This is a wise approach not only on this matter, but on anything else of concern to Baptists. The Baptist state paper can fill one of its most vital roles by serving as an open-forum medium for our Baptist people.

Personally Speaking . . .

On Saying Something

A DEAR lady was confessing to me recently that she is addicted to reading this column each week. Naturally, I was pleased. People have to pretend to listen to you when you are with them in person and talking, whether you are saying anything or not. It would be rude not to listen. But one's reputation for being courteous is not at stake if he does not read his second-class mail.



ELM

He can ignore it week after week and be none the worse, as far as his politeness-rating is concerned.

Noting that I was already beginning to purr, my fan went on to say that "Personally Speaking" is the first thing to which she turns when the *Arkansas Baptist Newsmagazine* arrives each week.

At this point the middle button on my coat, which is the one I try to keep buttoned because that is at the point I need most to be contained, popped off and rolled across the front of the church where we were standing.

Then the lady said something which I have since been pondering. And I am not sure since that moment whose side she is really on. "I like to skip down to the bottom of the column and see what you say each time," she concluded.

There are a lot of different ways to take that, dear lady! Are you trying to say to me that it takes me the most of my space every week to get around to saying something? I sure hope not, for I have to fill this column with something, you know.

Up till this encounter the worst thing that had been said about me and my weekly (or weakly) brainchild was said by a fellow editor who called my style of writing "whimsical." That did not bother me much. I figured he was just jealous. But what about his looking at the bottom of the column to see what I say?

For some reason, this reminds me of what Dr. Wyatt, of Albuquerque, N.M., added as he read his scripture at the Evangelistic Conference. He had just read: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind." (1 Kings 19:11b) when he added: "A lot of preachers haven't found that out yet."

Our closing thought today is that whether a fellow is speaking or writing he ought to strive, at least by the time he finishes, to say something worth being said. Present company excepted!

Edwin L. McDonald

President Pollard Favors 'Best Consideration' On Restudy Of Baptist Special Offerings

THANK you so much for the editorial which you plan to publish on March 2 ("In Support of a Cooperative Program").

I think it deserves the very best consideration we could possibly give it. Personally, I think we do have too many offerings in our church. However, I do not think the Lottie Moon Christmas Offering and the Annie Armstrong Offering are going to hurt our Cooperative Program.

It seems to me that we need to undergird our Cooperative Program with some definite teaching concerning its meaning to the mission program around the world. It is altogether possible that we have failed to properly inform our people as to what the Cooperative Program really is and what it is doing for all of our institutions and for the mission cause on foreign soil.

The Cooperative Program needs to breathe — it needs a vibrant personality — it needs to live in the imagination of our people and they need to see the world-wide ministry of Southern Baptists through the Cooperative Program.

I have received any number of letters concerning the proposal to change the name of the Southern Baptist Convention. I have written all of them and suggested that they write to their state editors of the Baptist papers and give them their best thinking on this important matter.

While I cannot be at this time in favor of changing the name of our Convention, I do feel that it is such a significant matter that we ought to keep an open mind and thoroughly investigate all the points in favor of such a change. It seems to me that there is a great deal of interest concerning this matter.

May God's richest blessings continue to abide upon you. — Ramsey Pollard, President, Southern Baptist Convention, Bellevue Baptist Church, 1208 Court Avenue, Memphis 4, Tenn.

'... What we Found'

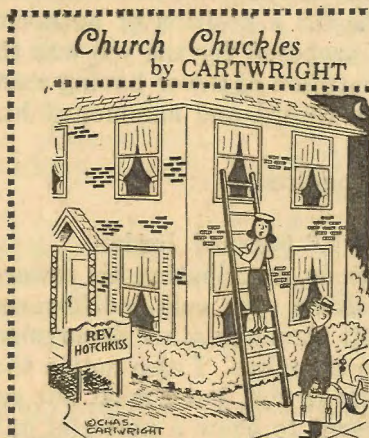
AS just about everyone knows, Little Rock, and Arkansas, became the symbol of bigotry and prejudice to many people in 1957. This cross we bore, in addition to other misconceptions about Arkansas. Through the book **This Is What We Found**, which began as a Central High classroom assignment, we hoped to show people that folks in Little Rock are no more inclined toward prejudice than others are.

There have been nice reviews of our book in papers all over America, but three of the best have been local. These include the interpretive report by Bobbie Forster, in the *Arkansas Democrat*, reviews in the *Pine Bluff Commercial* and the *Arkansas Baptist*.

I have just received a letter from Pulitzer prize-winning editor and author, Harry S. Ashmore, who is now editor-in-chief of *Encyclopedia Britannica*. The letter reads as follows:

"Dear Mr. Creger: I don't know whether it will help or not, but feel free to use the following statement from me in any way that seems use-

ful: By now, a good many millions of words have been written about Little Rock, and I have contributed more than my share. Journalists, preachers,



"I hope you realize what we're doing is low and sneaky, Gerald — giving our business to one of father's competitors!"

lawyers, sociologists, educators and assorted advocates have had important things to say about the unhappy events that began at Central High and registered their impact across the face of the globe. But, in all this welter of words, one view remains unique. . . that of a Central High School student and his father who set down their simple, earnest feelings of shock, pain and hope in **This Is What We Found**. Great issues of law and of political and social change had their focus at Little Rock, but there was another, not always readily visible element there . . . simple, compassionate humanity. This is the quality that emerges in the Creger's little book. Arkansans need to be reminded that they share it too, and they should display it with pride, not hide it in shame before the bitter words of the demagogue. Sincerely, Harry S. Ashmore"

We would like to have been gifted with Mr. Ashmore's natural artistry with words. Since we were not, we proceeded in the belief that when conviction is deep enough and strong enough, the right words will somehow be found. — Ralph C. Creger, 14 Rosemont Drive, Little Rock.

'Cooperative Program'

I APPRECIATE very much your sending me a copy of your editorial for March 2. ["In Support of a Cooperative Program"]. I have read this over very carefully two or three times. I like it. I think you are working along the right lines. I see no reason why we should not all keep plugging at this matter and one day come up with a solution. I have never been more convinced in my life that the things that are developing now about the Co-operative Program are of the Lord. The spirit in our recent meeting was just simply everything that we could wish. — John Maguire, Executive Secretary-Treasurer, Florida Baptist Convention, Jacksonville, Fla.

Hymnals Needed

MAGAZINE Baptist Church needs about 50 good, used Broadman Hymnals. If you know of a church that has such on hand would you please let me know or get them in touch with me. — Taylor Stanfill, Booneville.

Baptists Like Bees

BAPTISTS, like bees, should swarm at the proper time and start a new hive.

Baptists, like bees, when they do swarm, usually need to be settled and very carefully directed in the establishing of a new home.

Baptists, like bees, should be mostly workers with very few drones.

Baptists, like bees, should be organized, some breadwinners, some honey gatherers, some storage cell builders, some guards; in fact, every need should be met by a consecrated committee set to meet that need.

Baptists, like bees, should never use
(Continued on page 18)

Prejudice

DEFINITIONS

A PREJUDICE is a vagrant opinion without visible means of support.—Ambrose Bierce, *The Devil's Dictionary*.

PREJUDICE is the child of ignorance.—William Hazlitt, *Sketches and Essays*.

PREJUDICES are the props of civilization.—Andre Gide, *The Counterfeiters*.

I AM prejudiced:

If I believe that any race is born with more ability, more brains and character than any other race.

If I think that members of my church are good and most others are queer or bad.

If I ever accuse a whole group of people of anything.

If I repeat rumors or gossip about other groups.

If I believe members of some groups should be restricted in their opportunities in employment and education.

If I keep my children or friends from associating with members of other races or creeds.—Corrine V. Loomis.

PREJUDICE is usually a loose idea tightly held.—*Life Digest*.

PREJUDICE is being positive about something negative.—P. K. Thomajan, *Phoenix Flame*.

PREJUDICE is our method of transferring our own sickness to others. It is our ruse for disliking others rather than ourselves. We find absolution in our prejudices. We find also in them an enemy made to order rather than inimical forces out of our control.—Ben Hecht, *A Guide for the Bedevilled*. (Scribner.)

PREJUDICE is a lazy man's substitute for thinking.—Strickland Gillilan, in *Your Life*.

PREJUDICE is a great time-saver. It enables one to form opinions without bothering to get the facts.—*Kitchener (Canada) Record*.

THE difference between a prejudice and a conviction is that you can explain a conviction without getting mad.—*Baptist Message*. ■

An Eye for Results

THE story is told that Eben Jordan, the well-known retail merchant of Boston, once looked about for a man to fill a position of authority that had become vacant. Among the men proposed for the job was the manager of a department who had the reputation of never having made a mistake. Jordan investigated the man's record and summoned him to his office.

"How long have you been here?" he inquired.

"Twenty years," was the answer.

"I hear you have never made a mistake," pursued Jordan.

The manager admitted the fact with pride, anticipating his reward.

"I see by the records," continued Jordan with cold indifference, "that your department has shown less profit than any other department in the store. I see that you have made no mistakes. I also notice that you have made little else. I shall not discharge you, but I must put you on probation. I shall expect your department to show a material gain by the end of the year."

It is not the man who makes no mistakes who always makes progress. In business as everywhere, the rewards go to the man who has his eye on the results as well as on the means of getting them. ■

"Thy Will Be Done"

By JENNIE C. EULETTE

"Thy will be done."

It is not difficult to say

These words, O Lord, when day by day

My life is rich in work and play,

In friendship, love, and laughter gay.

Oh, it is easy then to say:

"Thy will be done."

But should this calm be swept away,

My skies be overcast and gray

As grief or suffering come my way—

Would I be ready, then, to say:

"Thy will be done?"

Whatever burdens life may lay

Upon me, Lord, Oh, let me stay

So close beside thee that I may

Find courage, strength, and faith to pray.

"Thy will be done."

* * *

Quotes

ONE day a vacationist at a remote New England farm was walking toward the village. He met a farmer mowing grass. "How long will it take me to get to town?" asked the visitor.

The scythe stopped and a level glance came up. "How fast are you going to walk?"—Lorraine Sinton in *Best's Insurance News*.

* * *

THE Bible can enrich child life, but this enrichment comes about gradually as seeds of spiritual truth are sown and cultivated from day to day by loving parents.—Frank P. Forwood

* * *

ALL progress is made by men of faith who believe in what is right and, what is more important, actually do what is right in their own private affairs. You cannot add to the peace and goodwill of the world if you fail to create an atmosphere of harmony and love right where you live and work.

—Thomas Dreier

WMU Convention April 4-5

THE annual state convention of the Woman's Missionary Union, missionary affiliate of the Arkansas Baptist State Convention, will be held April 4-5 at Immanuel Baptist Church, Little Rock.

The convention will open Tuesday morning, April 4, at 9:45 and will conclude the afternoon of April 5. Miss Elma Cobb, Little Rock, president of the state organization, will preside. Miss Nancy Cooper, Little Rock, is executive secretary.

Program personalities include six out-of-state women: Mrs. Edgar Bates, of Canada, chairman of Woman's department of Baptist World Alliance; Mrs. Ernest Lee Holloway, of Tokyo, Japan, a Southern Baptist missionary; Dr. Alma Hunt, Birmingham, Ala., executive secretary of Woman's Missionary Union, Southern Baptist Convention; Miss Mercy Jeyaraja Rao, a native of India, principal of Canadian Baptist School, Andhra, India; Miss Edna Woofter, director, Johanning Baptist Center, Washington, D.C.; and Miss Ann Wollerman, Southern Baptist Convention missionary to Brazil.

Arkansans on Program

Arkansas women on the program will include Mrs. James Street, Conway, who will open each session with a devotional and Miss Mary Hutson, youth director for the Arkansas WMU, who will present an anniversary feature on the Sunbeam Band, children's unit of WMU.

Mrs. Bates formerly served as vice president of the Baptist World Alliance. She served for some time as a missionary in the Orient and has assisted in organizing WMU's in several lands.

Dr. Hunt has held her present position since 1948. She formerly was dean of women at William Jewell College, senior liberal arts college at Liberty, Mo. Under her leadership the number of WMU organizations in the Southern Baptist Convention has increased to 85,000, with memberships totaling more than 1,500,000.

Miss Woofter serves under the Home Mission Board of Southern Baptist Convention. The mission center she directs is located in the heart of Washington, D.C., and ministers to all age groups of more than 30 nationalities.

Students and faculty members of Ouachita Baptist College, Arkadelphia, contributed to a fund to send Miss Wollerman to Brazil in 1947 as an independent Baptist missionary. She has been under appointment by the Foreign Mission Board of Southern Baptist



DR. HUNT



MRS. BATES



MRS. HOLLOWAY



MISS WOOFTER



MISS JEYARAJA RAO



MISS WOLLERMAN

Convention since 1950. She is a native of Pine Bluff and a graduate of Ouachita College and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Before becoming a missionary, Miss Wollerman was secretary for a Pine Bluff law firm, educational secretary and youth director at First Baptist Church, Corpus Christi, Tex., a schoolteacher in Huttig, Ark., and student secretary and teacher of business administration at Ouachita College.

Mrs. Holloway is a daughter of Dr. and Mrs. R. C. Daily, of the faculty of Ouachita College, Arkadelphia. She and her family are in the states on furlough from Tokyo, where Mr. Holloway serves as associate secretary of the Sunday School department of the Japan Baptist Convention.

A native of Ewing, Ill., Mrs. Holloway lived in Nebraska, Kentucky, Indiana, Georgia and Arkansas as a girl. She is a graduate of Ouachita College and Southwestern Seminary, Fort Worth, Tex. She is the mother of five children and author of a book, *The Lantern and the Song*, a Primary missions book published by Convention Press in 1956.

Miss Jeyaraja Rao, of Andhra, India, is vice president of the Asian Baptist Woman's Union, in addition to her duties as director of Canadian Baptist School, a school for boys and girls. She was a representative at the 10th Congress of Baptist World Alliance in Rio de Janeiro last summer. ■



*WEARING 100-year-old dresses, the women of First Church, Benton, added color and atmosphere to the study of the Home Mission book, *The Dreamer Cometh*. Teachers in this unique presentation were: Mesdames R. G. Hansen, Charles Mayo, Reece Smithers, J. K. Chambers, and Eldon Brisbin. The dresses were loaned by Mrs. Forrest Medlin. Another feature was "an old fashioned dinner on the ground" in the church's modern dining room. ■*

Dr. Abington Marks First Year at DeQueen

DR. E. Butler Abington observed his first anniversary at First Church, DeQueen, Mar. 5. During his ministry there have been 53 additions to the church by baptism and 64 by letter. Sunday School attendance has increased 50 percent and Training Union attendance almost 90 percent. Among the property improvements completed have been repairs to floors and roofs, painting and improvement of the parking lot. New furnishings for the Adult, Primary and Beginner departments have been acquired. ■

Wins Degree

VICTOR Oliver, associate professor of biology at Ouachita College, has completed requirements for his Ph.D. in parasitology at the University of Alabama. The degree will be awarded in May.



MR. OLIVER

While on leave from Ouachita during 1959-60, Oliver attended the University of Alabama on a National Science Foundation scholarship. He is a 1949 graduate of Ouachita, where he returned to teach in 1952. ■

Beirne Church GA Has Presentation

MEMBERS of Girls Auxiliary of Beirne Church recently were recognized in a presentation program honoring their advancement through the Forward Steps. Mrs. Audy O'Kelley gave the charge and the questions. Members of the W. M. U. were the reviewing council.

Those taking the Princess step were Wanda Faye Andrews, Jayne Anna Bryant, Brenda Shaver, Linda Wilson and Susie Fletcher; Lady-in-Waiting, Sheron Otwell, Laverne Lee and Juanita Wilson, and Maiden, Mary Gay Edmonds. ■

Dr. Douglas Speaks at Newport

DR. Ralph Douglas, associate secretary of the state Convention, was the guest of First Church, Newport, Mar. 7-8, speaking to the men of the church at a supper meeting Tuesday night and at the mid-week prayer service Wednesday night on the Forward Program of Church Finance. ■

REV. Sardis Bever, who pastored First Church, Decatur (Ark.) three years before moving to Winnsboro, La., where he is pastor of Lone Pine Church, has resigned at Winnsboro. He has accepted a call from Bosque Farms Church, Albuquerque, N. M.

Paul White Ordained

PAUL White, of West Hartford Church, was ordained to the ministry Mar. 5. He is pastor at Pilot View Church.

Members of the ordaining council were Warren Leonard, moderator; Ford F. Gauntt, clerk; J. C. White, who presented the candidate; Ernest Baker, who led the interrogation; Harold Plunkett, who gave the ordination prayer; Ronald Pitchford, who presented the Bible, and John E. Evans, who gave the ordination sermon. ■

Karam Continues Personal Witnessing

LAYMAN Jimmy Karam, Little Rock soul-winner and businessman whose personal Christian testimony has been heard by thousands of Southern Baptists since he became a Christian several months ago, has the following speaking engagements for March:

March 3, Green County Baptist Association meeting, Springfield, Mo.

March 5, First Church, Crossett, for the morning worship service.

March 6, Broadmore Church, Shreveport, La.

March 10, First Church, Benton, for banquet at ladies' night.

March 11, Baring Cross Church, North Little Rock.

March 12, Immanuel Church, Little Rock (his home church), for both morning services: 9:30 and 11 a.m.

March 13, annual meeting of Washington Parish Brotherhood association, in First Church, Bogalusa, La.

March 16, associational meeting at First Church, Pensacola, Fla.

March 17, First Church, Panama City, Fla.

March 19, First Church, Leveland, Tex., morning service, where former Arkansan Bill Cook is pastor. Evening service, First Church, Brownfield, Tex.

March 25, State Brotherhood Convention for Virginia, Richmond.

March 26, morning, Melrose Church, Roanoke, Va.

March 28, First Church, Port Arthur, Tex. ■

OUACHITA College was the host to the spring meeting of the Arkansas Business Education Association, 4th District, on Mar. 11. Dr. Irol Whitmore Balsey, professor of office administration at Louisiana Polytechnic Institute, Ruston, La., was guest speaker at the convention.

J. T. MIDKIFF, professor of Social Science, Southern College, Walnut Ridge was the speaker for Religious Emphasis Week in Blytheville High School, Blytheville, Mar. 13-16.

Wharton Named Editor

THE Creative Arts Society of Northeast Arkansas and Southeast Missouri has elected W. K. Wharton, professor of English, Southern Baptist College, Walnut Ridge, as general editor of the booklet which is to be published annually. This booklet will comprise music, art, poetry and prose completely furnished by the members of its society. ■



MR. WHARTON



GAIL Harrison of Muskogee, Okla., registers a group of Negro children in one of the Juvenile Mission Schools sponsored by the BSU of Ouachita College. Assisting her are Carole Grant of Alma, Jerry Brown of Pine Bluff, and Devonna Meeks of Camden.

OUACHITA College students are operating a Baptist Student Union juvenile mission program at two local churches.

Charles Doggett, junior from Tulsa, Okla., is director of the program which conducts regular meetings for the children along the general pattern of the traditional Vacation Bible School. Each Saturday at 3:30 p.m. the meetings are held at Mt. Pleasant Baptist Church and at the Negro Baptist Mission. Games, Bible stories and other creative activities have served to increase the

Clyde Hart

Authors Article

CLYDE HART, of Little Rock, is the author of an article appearing in the March issue of *Ambassador Life*. Hart is director of the department of race relations for the Arkansas Baptist Convention.

In his article, "A Dream Come True," Hart tells about the two-week session held for Negro boys at Aldersgate Camp last summer. The Arkansas Baptist Convention and several Negro Baptist pastors sponsored the event, which was directed by the pastors. ■

membership among the children from only two at the first meeting to 44.

The programs have been so successful, Doggett hopes to add two more schools. Working with the director are Jim Bolding, freshman religion major from Little Rock; Eddie Griffith, sophomore chemistry major from Jacksonville; Lawrence Harrison, junior religion major from Smackover, and Linda Watts, junior elementary education major from Star City. ■

President Informed Of Church's Protest

FIRST Church, Cotton Plant, Rev. Irving M. Prince, pastor, with the unanimous approval of the congregation, registered a written protest with President Kennedy for permitting a bar for alcoholic liquors in the White House. In a formal letter, the church members said:

"... we were shocked to learn that a bar, was erected in the White House and used on a recent Sunday for the serving of alcoholic liquors. We deplore this desecration of the White House. We further express our disappointment in the President of our nation appearing as such a base example before the peoples of the world."

The letter closed with a request that the bar be removed and "that the President's sincerity in asking Divine guidance be proved by a life of sobriety." ■

BECK Spur Church, Forrest City, will have its own pastor, Rev. Vernon Bradley, as evangelist during revival Mar. 19-April 2. Troy Carroll will be music leader.

Revivals

FIRST Church, Star City, Rev. Pat E. Titsworth, pastor, will have its spring revival April 16-23 with Dr. Bill Cook, pastor of First Church, Levelland, Tex., as evangelist.

ELLIOTT Church, Camden, Rev. Don Moore, pastor, was in revival Feb. 12-19 and reports 14 additions, 11 by baptism and three by letter. One young man answered the call to preach and one young woman dedicated herself to full-time service. Billy Walker was the evangelist and Billy Vaughn, of West Helena Church, led the music.

FIRST Church, Blytheville, will have its own pastor, Charles Frank Pitts, as evangelist during revival week Mar. 26-April 2. James B. Johnson, minister of music at the church, will lead the music program. Young people from the Baptist Student Union of Arkansas State College will present special music and testimonies and lead young people's conferences.

Gene Hadley To Leachville

REV. Gene Hadley recently became pastor of First Church, Leachville. He was formerly pastor at Charles Church, Covington, Tenn., and is a graduate of Union University and Southwestern Seminary. Mrs. Hadley was formerly Baptist student director at Baptist Memorial Hospital in Memphis. ■



MR. HADLEY

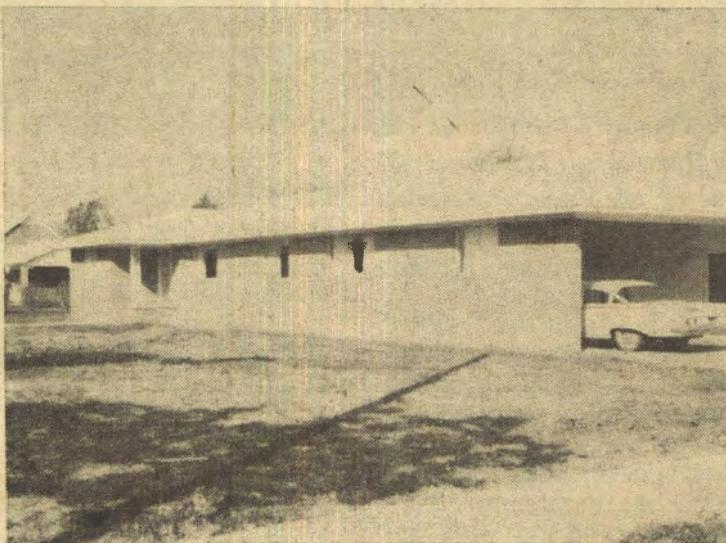
FIRST Church, Dumas will be in a revival Mar. 19-26. Rev. Alfred Sparkinan, pastor of Mt. Washington Church, Mt. Washington, Ky., will be the evangelist and Billy Niminous, minister of music and education at Immanuel Church, Pine Bluff, will lead the singing. Rev. Minor E. Cole is pastor.

EUDORA Church will be in a revival April 2-9, with Dr. T. K. Rucker, superintendent of the state Annuity Board, as evangelist. John Sandifer, educational director of Cherry Ridge Church, Bastrop, La., will be the singer. Morning services will be at 6:15 a.m., and doughnuts and coffee will be served, allowing businessmen to go to work directly from service. Rev. Roy D. Bunch is pastor.

WARDELL Church in Mississippi County Association was in a revival Feb. 19-26 with its own pastor Rev. William L. Kreis as evangelist and Herbert (Red) Johnson leading the music. There were 18 additions by baptism.

Deaths

MRS. Nettie Catherine Elkins Hinson, 75, of Route 5, Little Rock, mother of Rev. Tommie Hinson, pastor of First Church, Paris, died Feb. 28. Funeral services were conducted by Rev. W. Dawson King and Rev. Ed Dance, both of Little Rock. Burial was in Pilgrim's Rest cemetery. ■



PASTOR and Mrs. Harold White and family are residing in this pastorium constructed by First Church, England. Located on Southeast 4th street in the south part of the city, the residence is of brick construction. The house has three bedrooms, two baths, living room and dining area, kitchen and breakfast area, utility room, family room, carport and outside storage room. The home is equipped with central heating and air-conditioning, with built-in oven, range-top, dishwasher and disposal. The cost, including lots and sidewalks, was \$30,264. Pat Henderson was chairman of the building committee. ■

Arkansas All Over

"Visitin' "

By MRS. E. F. (JUANEZ) STOKES
DOES this word bring to your mind, as it does to mine, the good times we had as children in the country when we went visitin'? The whole family would "take Sunday dinner" with a neighbor or relative. The farm-fresh food was delicious. It didn't matter that the fried chicken was cold, having been cooked before church. Everyone enjoyed visitin'—the grown-ups who sat around talking about crops, the weather, the Bible, or the preacher's morning sermon; the children who played hide 'n seek, and the babies who slept or played on pallets. Wasn't it fun?



MRS. STOKES

Can we find similar pleasure in visiting today? We surely can. Just turn off the TV, put on your coat and try it. How long has it been since you made a visit in the

interest of our Lord and your church?

Financial experts tell us, when we have trouble making ends meet on our budget, to keep a record of expenses for a period of time. Then, we can find where to make amends. The same principle can be applied to visitation. Each member of Mrs. Bledsoe's Adult II Class (in Baring Cross Church, North Little Rock) is keeping a visitation diary. Small date books were secured; and on each date we are listing our visits, contacts, cards and phone calls with the name of the person visited. One look at the blank days in my book shows that I need to do more work for the Lord.

What a change it would make in our church if we could have one or two hundred people with completely filled visitation diaries. Will you look over your record of visitation and resolve with me to make more contacts for Christ?

(EDITOR'S NOTE: Mrs. Stokes was recently promoted to the position of associate editor of ARKANSAS BAPTIST NEWSMAGAZINE. This item is adapted from one she wrote for the Feb. 24 issue of the BARING CROSS HERALD, weekly newspaper of Baring Cross Church, where she and her husband are members.—ELM)

Association News

Boone and Newton Associations

HOMER Allred, who has been serving as pastor at Burlington, in addition to Northvale Church, has resigned at Burlington to devote full time to Northvale. In a letter to Missionary Dennis James, Burlington Church expressed its regret at Mr. Allred's resignation. The letter noted there had been five additions by letter and 15 conversions during his ministry and that Mr. Allred had baptized 16.

YOUTH Week will be observed at Eagle Heights Church Mar. 26-April 1. Seventy-five young people have been elected to positions of leadership during this week. The church will be in a revival April 23-30 with Bill Lewis as evangelist.

WESTERN Grove Mission, sponsored by First Church, Harrison, and the Boone County Association, has called Rev. Paul Taylor as full time pastor.

White County Association

MIDWAY Church has called Joel Moody, formerly pastor at West Point, as pastor.

ROSEBUD Church is well on the way in construction of a new home for the pastor and Kensett Church hopes to be in its new auditorium about April 1.

During the past three months West Point, Midway and Morrow churches have made improvements in their auditoriums. In the last year, Searcy, Second; Kensett, and El Paso have constructed new auditoriums; Beebe, Judsonia, Rose Bud, Griffithville, Mt. Hebron, Kensett and Crosby churches have reported new construction in educational buildings.

Hope Association

FIRST Church, Lewisville, has called Jack Clark of Lometa, Tex., as pastor.

IN A report form the State Sunday School office concerning training awards earned between Oct. 1, 1960, and Jan. 25, 1961, Hope Association is second in the state. In Category 17 awards, Central Church, Magnolia, is first in the state and First Church, Hope, is third.

SUPERINTENDENT of Missions M. T. McGregor has been invited to preach the 50th anniversary sermon April 9 at First Church, Mertzon, Tex., where he served as pastor for four years before becoming a chaplain in the armed forces in World War II.

Mt. Zion Association

NEEDHAM Church will be in revival Mar. 19-26 with Rev. Frank Bufford as evangelist and Lloyd Williamson leading the singing. Rev. Leon Childress is pastor.

MT. ZION Church will be in revival Mar. 19-26. Pastor is Rev. Lloyd Patterson.

FRIENDLY Hope Church will be in revival Mar. 19-27 with Rev. Bobby Cragge as evangelist and Rev. L. L. Thompson leading the singing. Rev. Markus Wilkerson is the pastor.

CENTRAL Church, Jonesboro, will be in a revival Mar. 19-26 with Dr. T. K. Rucker as evangelist and Haskell Lindsey leading the singing. Rev. Curtis L. Mathis is pastor.

FIRST Church, Caraway, will be in revival Mar. 19-26 with Rev. Jack Sharbutt as evangelist and Lloyd Dale Rea leading the singing. Rev. Bob R. Adams is pastor.

New Arkansas Baptist Subscribers

Church	Association	Pastor
New Budgets:		
Crossett, Meridian	Ashley County	DeWitt Kelley
(After three month free trial offer):		
Waldron, Evening Shade	Buckner	Bill Kennedy

Special Offerings Seen As Vital

By A Member of
Woman's Missionary Union

YOU expressed yourself as to Cooperative Program Vs. the three seasons of prayer offering which our women sponsor. Dr. McDonald, I do not know about the situation elsewhere, but I know the situation here. I give to our three seasons of prayer because every cent goes to missions and every phase of Baptist work, that is missions, benefits. If I give the same amount to the church proper, only 17 cents out of the dollar goes to Cooperative Program, which means state missions, home missions, foreign missions receive so little. What is hindering the Cooperative Program is local church building, as churches put payment of bonds first. I heard a Little Rock member say that is true in Little Rock, too.

Our women need to meet and pray and learn what state missions is, because if they learn, they care. If they care, they will pray. If they pray, they will give. So it all goes back to meeting, learning, caring, praying, giving.

Our men would give more to the church if they knew about our mission work as the women do. Don't deprive our women of the great, God-given privilege of blessings of these three seasons of prayer.

I am 69 and have observed how year by year our women have been moved to increase their offerings. I feel they have increased their gifts to the church, too, because they have learned through weeks of prayer. If some of the preachers would attend our weeks of prayer, they would never say "take them away." I would feel the crush to our spirits if they were discontinued for one offering.

The Need on Mission Fields

THE same thing is true of the Home Mission Week of Prayer. It thrills me to know that the Home Mission Board expects us to give \$2,470,000 to supplement the three million dollars-plus the churches give. Dr. Redford tells us in the current issue of *Home Missions* magazine the work could not enter new fields or keep the work going on old fields, if the offering were discontinued in March. How many of our men read *Home Missions* magazine?

Dr. Cauthen says the same thing about Foreign Mission Week of Prayer. I should hate seeing these done away with. You can't force us to give all in one offering. Very few would have the total amount for



Home Mission Board Photo

one offering only at Christmas, as they could give in September, March, December.

The Missionary Emphasis

I FEEL our churches need more missionary preachers and that is where all the trouble lies. If the pulpit would enlighten our membership as to what the Cooperative Program is, the detailed work it carries on, the people it brings to Christ, church offerings would increase. The average preacher never preaches a missionary sermon to begin the Week of Prayer. We have had preachers who never appealed to young people to give their lives in mission work. Our church has never sent a missionary out. All the information our young people have about missions is gained in week-day auxiliaries of WMU. Training Union gives a small amount. Auxiliaries studying about the three seasons of prayer, studying mission books and giving three offerings a year for missions, only will bring them to adulthood with the established habit of mission giving. Right now we have deacons' wives who have never been members of WMU and are the poorest givers in church and least interested in community missions, too.

Not until our women started giving more to three seasons of prayer did our boards find it possible to branch out in missions. We stress tithing to the church, then offerings to missions through three seasons of prayer.

My prayer is that you will not continue to make a war against our three offerings during the year. It will hurt the cause of missions.

How to Reach the Men

OUR pastor will not give us Wednesday evening to present a program of Week of Prayer, followed by offering. We could reach men and women too who are not in WMS.

I feel if our pastors would promote subscriptions to and the reading of our *Home Missions* magazine and *The Commission*, church offerings would be more. Too

many pastors never subscribe themselves.

'Pet' Cause — the Gospel

IF OUR women are crushed, and crushed, we will feel that something is wrong as it was in the early days of the Convention when men feared that if women were allowed to organize they would want to send their own money to pet causes. We have proved the only pet cause we have is to preach the gospel all over the world. If the state paper would help our cause by publishing what the offering goes for during each prayer season they would be shedding light on the meaning of missions. Very few of our people have *Home Missions* magazine and *The Commission* but they do have the *Arkansas Baptist Newsmagazine* in the church budget. We have.

I enjoy the *Arkansas Baptist Newsmagazine* and read it as soon as it arrives, and use it in Sunday School too.

This situation was mentioned in our Association meeting of WMS. Our women can't see why the change of something so dear through the years.

This letter expresses my opinion only. Others can express their own sentiments.

In our new book, *Woman's Missionary Union*, Dr. Porter Routh, whom I knew as a young man, and who married the daughter of my girlhood chum, said, "Keep the three offerings in the WMS where it began." I favor that plan. When the church pushes an offering too, it does hurt the giving to the church, for they will reduce the offering to the church to give to the special offering. Now the church gets the tithe, the WMS offering is above the tithe offering.

If the change is made, the Cooperative Program will suffer for the six million dollar mission offering given through WMU won't come in as one offering. It must be spread out.

It takes courage to take a stand sometimes and this is one of those times.

At Christmas people are short of available money more so than any other time.

May the Lord bless and guide you in your deliberation on this subject, so vital to WMU and mission progress.—Signed, but name withheld. ■

EDITOR'S REPLY

Not Less, But *More* for Missions

THANKS for this constructive letter from a member of one of our Arkansas churches. I appreciate not only the reasoning, but the spirit the letter reflects.

My reason for proposing that we work the mission causes into the framework of our Cooperative Program (editorial in our issue of March 2), giving state, home and foreign missions bigger percentages than they now have in the Cooperative Program, is that these causes which should be on the hearts of all of us have no less than they are now receiving, under our dual system of support, but *more* as we get behind the Cooperative Program with our undivided support.

Weeks of Prayer Essential

THERE would be no reason to do away with special weeks of prayer, as the women of WMU now have. We must continue to center on the various phases of missions, that our people may know the needs. But the point I am trying to make is that we need one channel of support, the Cooperative Program, for the total program.

If we are to continue to have three special church offerings—one for state missions, another for home

missions, and still another for foreign missions—instead of the one I am proposing—a new Lottie Moon Offering, at Christmas for world missions instead of just for foreign missions—the offerings could be channeled through the Cooperative Program. It is special, church-wide offerings that *compete* with the Cooperative Program that I am concerned about.

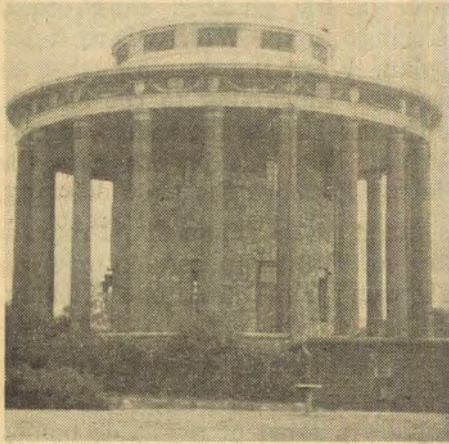
Return Offerings to WMU?

THIS letter suggests one solution to our problem that should not be overlooked as we try to find the best course: The special mission offerings could be taken back by the WMU's and discontinued as church-wide, fund-raising campaigns. That is the way they used to be conducted and as long as the women stress giving of their tithes through their churches and the Cooperative Program and the support of their offerings through their over-and-above giving, this should not hurt the Cooperative Program.

There is another point I want to make. While we are working out a better plan, let us continue to support the special mission offerings with our prayers and our contributions. We must not give any less than we have been giving, and, if possible, we should give more. The needs on all mission fields are the greatest they have ever been.—ELM ■

BY THE BAPTIST PRESS

Temple Converted



THE likeness of a pagan temple has been converted to Christian purposes. Located high atop a mountain overlooking Birmingham, Ala., it is an exact replica of the small temple to the Vestal Virgins in the hills near Rome, Italy. It was built in 1925 by George Ward, wealthy investment broker and one-time Birmingham mayor. Vestavia Hills Baptist Church bought it in 1959 to house Sunday school classes.

Programs Before Convention

PROGRAMS for the Christian Life, Education and Historical commissions will be offered to the Convention for approval in May. If they are approved there, the programs will become a part of the agency program manual being prepared by the Convention's Executive Committee.

The Christian Life Commission would have programs of Christian morality development and specialized service and coordination.

Programs of the Education Commission would include (1) Christian education leadership and coordination, (2) school and college studies and surveys, (3) teacher recruitment and placement for Baptist colleges, and (4) assistance in recruiting students for Baptist schools.

The Historical Commission would be permitted these programs: (1) recording, procuring, and preserving Baptist history materials and (2) using history materials to serve history interests of Southern Baptists.

Big Loan Corporation Off

THE proposed \$3 million Baptist Home Mission Board Church Loan Corporation has been rejected by the Executive Committee. The Home Mission Board wanted to place the church loan corporation before the full Convention in St. Louis in May for approval.

Kendall Berry of Blytheville, Ark., lay chairman of the Executive Committee, cited the business and financial plan of the Convention:

"An agency or institution shall not create any liability or indebtedness except such as can and will be repaid out of its anticipated receipts for current operations within a period of three years, without the consent of the Convention or the Executive Committee. In order to obtain such approval, the agency must file a statement showing the source of such anticipated receipts."

Porter Routh of Nashville, committee executive secretary, declared, "This action (the rejection) should in no way indicate the lack of concern in a very real problem on the part of the Convention and the Executive Committee."

It was pointed out the Convention through the Cooperative Program has made several large allocations to church extension loan funds of the Home Mission Board. This included \$900,000 each in 1960 and 1961 and a proposed \$850,000 in 1962.

Family Life Institute

A FAMILY Life Institute to provide church leadership with knowledge and techniques for coping with increasing family problems has been scheduled for Mar. 27-29 at New Orleans Seminary.

Silas M. Bishop Dies

SILAS M. Bishop, superintendent of Baptist Home for Children, in Jacksonville, Fla. died of a heart attack Feb. 23.

Valentine Aide



ROSS C. Coggins, missionary to Indonesia, has been called to be an associate to Foy D. Valentine, Nashville, executive secretary of the Southern Baptist Convention Christian Life Commission. He will help fill writing and speaking assignments for the commission after he joins the staff this summer.

Want POAU Name Changed

THE Texas Baptist Christian Life Commission has unanimously passed resolutions commending President John F. Kennedy for opposing federal aid to sectarian education and suggesting a change in the name of Protestants and Other Americans United for Separation of Church and State (POAU). The 15-member group proposed that "Protestants and Others" be dropped from the POAU title, and that the organization shorten its name to "Americans United for Separation of Church and State."

Herbert Howard, pastor of the Park Cities Baptist Church of Dallas, said that the POAU group has been branded as anti-Catholic when it is actually "pro-church-state separation." Howard said that a growing number of Catholics are supporting the principle. "We've got a man in the White House who is living evidence of Catholic support for church-state separation," Howard said. ■

The Baptist Paper Contending for the Faith

By PENROSE ST. AMANT

An address given before the
Southern Baptist Press Association
Louisville, Kentucky, February 17, 1961

LET me begin by trying to sketch the situation to which we address ourselves today. Then I should like to suggest some ways in which the Christian faith can be brought to bear upon our time.

We have entered a new epoch in the history of the West. In the Christian era, Western civilization passed through three revolutions until 1945. In the first, the Roman Empire collapsed, bringing the ancient period to an end. This happened roughly in the fifth century. The pillage of Rome by Alaric, the Gothic chieftain, in 410 symbolizes this. The second revolution came at the turn of the fifteenth century and brought the Middle Ages to a conclusion. The feudal order was swept away. The ecclesiastical civilization of the Roman Catholic Church was displaced by sovereign nation-states and the modern period began. Progress became increasingly the golden word of modernity. Science more and more was regarded as man's deliverer. Now modern history has reached its finale. A convenient date to symbolize this is that fateful August day in 1945 when the bomb was dropped on Hiroshima. This historic event illustrated that science is a neutral force. Whether it is constructive or destructive, beneficent or malevolent depends upon how it is used.

'Modern Man is Obsolete'

INEVITABLE progress, man's power to solve his deepest problems with human resources alone — in short, the faith of modern man lies in ruins. Humanism has had its day and has been found wanting. In the words of Norman Cousins, "Modern man is obsolete."

Dr. Lin Yutang, the Chinese philosopher, says, "Throughout most of my adult life, my only religion was humanism: the belief in human reason and in man's power, lifting himself by his own bootstraps, to better himself and make a better world. But gradually, below the surface of my life, a disquiet began to set in.

"It was born both of reflection and experience. I saw that the fruit of the humanistic age of enlightenment was an age of materialism. Man's increasing belief in himself as God did not seem to be making him more Godlike. He was becoming more clever. But he had less and less of the sober, uplifting humility of one who has stood in the presence of God. Contemporary history seemed to indicate how dangerously near the savage state man may be even while he is most advanced technologically and materially."

Thus, the situation in which we declare the Gospel through pen and pulpit is a new situation. It is a situation of widespread fear and a new openness to the Christian claim. The alleged certainties which

shunted Christianity aside were not certainties at all. The bomb is suspended over humanity like the sword of Damocles. Thus, ours is a time of great uncertainty, great fear, and great hope.

Our Time a Turning Point

A WISE man said to a young teacher about to give up: "Sometimes we confuse a breaking point with a turning point." Our time could be a breaking point — I prefer to believe it can be a turning point.

What can we, writers and teachers, do as Christian witnesses in this "grand and awful time"? Let us recognize that *general religiosity* — some call it the American religion — tends to overshadow a specific Christian faith in American culture. Perry Como's "Somebody Up There Likes Me" puts the matter nicely. "In God we trust" defines this general religion in one sentence. A historian has written: "The predominant American view is that . . . [we are all] really worshiping the same God and that His service is essentially the practice of brotherhood and the advance of democracy. What Americans seem to want from religion is . . . quick peace of mind and peace of soul." That is oversimplified, I know, but I think it is basically correct.

The uniqueness of the Christian faith tends to give way in the fact of this general American religion. The line between what churches and civic clubs do tends to be blurred. The sense of mission, the evangelistic and missionary note, and the mighty faith of the Christian ages are largely missing.

Martin Marty in *The New Shape of American Religion* has this to say about the general American religion: "Particularity is challenged by a blurry, generalizing religion; distinctive witness is confronted by an amiable syncretism; theological content is often replaced by sentiments about religion."

Mr. Marty tells about the actress who confided to a friend that she always consulted her horoscope. Friend: "I didn't know you believe in astrology!" "Oh, yes, I believe in everything—a little bit."

Curiosity Can Lead to Concern

HOWEVER, this general interest in religion has its encouraging side. The Christian writer or teacher has a point of contact in secular society. Thinking people are again asking basic questions about life. There is a certain mass curiosity about religion. These questions are encouraging and curiosity can lead to concern. I submit that the answers given to these questions must be on a more profound level and that the curiosity must be turned into concern or the present religious boom, already losing some of its momentum, will backfire.

(To be continued in our next issue)

Missionary Union

Young Women Meet

OVER 300 members of Young Women's Auxiliary, representing 35 churches over the state, gathered at Ouachita College, March 3-4, for the first of two winter houseparties planned for this year. Mrs. Wilfred C. Tyler, Blue Mountain College, Blue Mountain, Miss., Miss Doris DeVault, YWA director, Women's Missionary Union, SBC; Miss Ann Wollerman, missionary to Brazil, and Mrs. E. L. Holloway, Jr., missionary to Japan, were featured speakers.

April 14-16 are the dates for the second YWA houseparty which is being planned especially for business girls, college students, and students in schools of nursing. It will also be held at Ouachita College.

Miss Wollerman and Mrs. Holloway will again speak for this group, and other well-known leaders will be Miss Bille Pate, YWA associate, Birmingham; Miss Kate Ellen Gruver, former missionary in Palestine and now book consultant for the Home Mission Board; and Miss Wanda Ponder, director of the school of nursing, Southern Baptist Hospital, Asuncion, Paraguay.

Additional information concerning the houseparty may be obtained by writing the WMU office, 310 Baptist Building, Little Rock. Reservations may be made by sending names and addresses with a \$2.00 reservation fee to above address.

Entertainment Offered

ROOMS in homes are available without charge for out-of-town guests attending the Annual Meeting of Arkansas Woman's Missionary Union to be held at Immanuel Baptist Church, Little Rock, April 4-5. Any desiring this entertainment should contact Mrs. J. R. Grant, 1512 S. Pierce, Little Rock, by March 28. Hotel and motel reservations should be made direct.

Annual Meeting

In addition to the fine group of speakers listed in the Mar. 2 paper, Miss Ann Wollerman, missionary in Brazil, will also be featured on the annual meeting program of Arkansas Woman's Missionary Union, April 4-5. Meditation periods will be led by Mrs. James Street of Conway. Mr. Amon Baker will direct the music and Mrs. Euel Forrest will be organist. — Nancy Cooper, Executive Secretary and Treasurer. ■

Church Music

'A Musical Treat'

HOW ABOUT a musical treat? This week the Bisonettes (ladies' glee club) under the direction of Dr. Warren M.



MR. McCLARD

Angell, dean of the College of Fine Arts, Oklahoma Baptist University, Shawnee, Okla., will be presented in concert at the following times and places:

Monday, March 13 (p.m.) First Church, Sheridan

Friday, March 17 (p.m.) Bellevue Church, Memphis,

Tenn.

Saturday, March 18 (p.m.) First Church, Conway

Sunday, March 19 (a.m.) First Church, Clarksville

Sunday, March 19 (p.m.) Grand Avenue Church, Fort Smith

The Bisonettes have reached the same stage of perfection and popularity in Oklahoma as the Bison Glee Club. Their tone quality is beautiful and under the master's baton, Dean Angell and the Bisonettes will present a tremendous program.

Arkansas ranks second among the major states on the Associational Music Officers strength report issued Feb. 15, 1961. Our strength report stands at 67.2% according to figures released by Dan Hall, director of Associational Work, Church Music Department, Nashville, Tenn. We have 44 associations with an officer potential of 308 and our present enlistment is 207 officers.

The top five states where there is full time work are: Florida 90.7%, Arkansas 67.2%, Mississippi 65.4%, North Carolina 63.2% and Tennessee 60%. Twenty-eight states now have an organized music program. In the smaller states Indiana with six associations has a strength report of 95.2% and Michigan with seven associations has a strength report of 81.6%.

We are happy that our associational directors have been zealous in their efforts to organize the associations, but the thing that makes us really proud of our directors is that the organizations are functional, not just paper organizations.

More fine associational music activities are being conducted this year with more lasting benefits than I dreamed possible. Hats off to the associational music organizations!—LeRoy McClard, Secretary ■

RESOLUTIONS OF RESPECT

in memory of

MISS MAE SEEFELDT

WHEREAS Miss Mae Seefeldt served faithfully as Supervisor of the kitchen at our Baptist Orphanage at Monticello for five years; and

WHEREAS she performed her duties in a most efficient manner; and

WHEREAS Miss Mae loved the children for whom she prepared the food and proved it in many ways by feeding their souls as well as their bodies; and

WHEREAS all who knew her marveled at her wonderful Christian spirit in spite of much suffering in her own body of which she did not complain; and

WHEREAS when with her in her suffering one knew that they had been in the presence of one who really knew and loved our Lord; and

WHEREAS the Lord called her to be with him on January 9, 1961 to enjoy the crown of righteousness that we know was laid up for her;

NOW, THEREFORE, BE IT RESOLVED:

That we express to Rev. H. C. Seefeldt, our Superintendent, and other members of her family, our heartfelt sympathy in their hour of bereavement;

THAT we publicly recognize the loss the Home, the children, her church and Arkansas Baptists have sustained by her homegoing;

THAT a copy of these resolutions be sent to the Seefeldt family, to the First Baptist Church of Monticello, Arkansas, to the Arkansas Baptist Newsmagazine, and to the Advance-Monticellonian of Monticello, Arkansas.

Ed Thrash, Chairman

Otto Walker

Mollie E. Center

Mrs. Allen Toney

Resolutions Committee
Board of Trustees
Bottoms Baptist Orphanage

Some Good Reports

District Conventions

ALL eight of the district Brotherhood conventions have been completely organized. These eight district conventions take the place of the 15 regional conventions of recent years. This means that from now on all phases of our denominational organizational work will be set in the same general pattern.



MR. TULL

Total attendance at the eight district conventions was 827, distributed as follows: Northeast, 185; Southwest, 77; East Central, 96; Central, 74; Southeast, 119; West Central, 98; Northwest, 106; and North Central, 72.

Every one of the meetings was excellent! Each district convention was organized; the constitution and by-laws were adopted; a plate offering was taken for the district treasury; and

a fine inspirational message was brought. There was good singing, good special music, and good fellowship, everywhere!

State Convention

The annual state Brotherhood convention was held at Pike Avenue Church, North Little Rock, Mar. 3-4. It was a great convention in every way. Representation was more widely distributed than at any other convention in the history of Brotherhood in Arkansas. Men were there from every one of the eight districts. Total registration was about 155. Some previous convention meetings had a larger attendance, but a poorer representation, since the majority of the men came from local churches.

Convention officers were elected to serve during the 1961 Brotherhood Convention Year, as follows: president, Monroe Drye, Mena; vice president, Harry Brewer, Jonesboro; secretary, Robert Moore, Arkansas City; Royal Ambassador leader, Dennis Acklin, Little Rock; Christian Witness leader, C. E. Precise, Hot Springs; Personal Stewardship leader, G. A. Stark, Searcy; and World Missions leader, Dr. James Sawyer, Benton.—Nelson Tull ■

Training Clinics Set

NASHVILLE, TENN. — (BSSB) — Meeting places and dates for training directors of Southern Baptists' projected association pastor-led enlargement campaigns have been announced by Dr. Edgar Williamson.



MR. HATFIELD

Dr. Williamson is former Sunday School secretary of the Arkansas Baptist State Convention and is serving as special consultant for the Baptist Sunday School Board on these campaigns. The new program has been termed "Church and Denominational Advance—Through Enlargement" by the Board's Sunday School Department.

In these seven training clinics, the Sunday School Board will train top-flight men selected by state Sunday School secretaries to lead these associational campaigns. The projected goal calls for an enlargement campaign in every association by June, 1965, with as near 100 percent of the churches participating in the campaigns as possible.

The training clinic for the Arkansas workers will be at First Baptist Church, Ponca City, Okla., April 30 - May 5. The pastors from Arkansas who will participate in this leadership training are: Jack Gullede, First Church, Brinkley; Paul Fox, Calvary Church, Little Rock; Richard Vestal, First Church, Corning; Leslie Riherd, West Church, Batesville; and Ben Haney, First Church, Ozark.

These men, along with the state Sunday School secretary, will assist the associations in conducting the pastor-led enlargement campaigns in Arkansas.

Now is the time to begin to schedule a campaign for your association. — Lawson Hatfield, Secretary ■

\$12 Million for Education

A \$12 million capital funds campaign for four state Baptist educational institutions has been approved by the Missouri Baptist Convention Executive Board. Three existing schools — William Jewell College, Southwest Baptist College and Hannibal LaGrange College — plus a proposed new college in the St. Louis area would benefit. Negotiations for a site for the new school are in the preliminary stage. Southwest and Hannibal LaGrange are junior colleges. (BP) ■

We're All Excited
about
TIGER DAY
at
OUACHITA BAPTIST COLLEGE
Friday, March 24

- Campus tours
- Variety shows
- Recreation
- Journalism contest
- Crowning of Tiger Day Queen
- 3 cents a mile for carload of seniors over 4

(Continued from page 5)

war weapons except in defense.

Finally, Baptists, like bees, should take orders from one and only one authority and be ever ready to obey the orders of that authority. — W. B. O'Neal, Route 1, Jacksonville.

Dr. Webb Retires

PERHAPS you have heard by this time that Dr. Webb announced last Sunday [Feb. 26] that he was retiring from the pastorate—not the ministry. He intends to give himself to Bible Conference work and evangelistic services.

The great audience last Sunday was dismayed at his announcement and the affectionate regard of the church for Dr. Webb was never more evident.

Dr. Webb has led the church through five building programs during the 24 years he has been the pastor and 17,500 additions have been added to the

church with 5,000 of them for baptism.

The church will value your prayers in its enormous task of securing a successor to this noble preacher.—Ruby Addison, Pastor's Secretary, First Church, San Antonio, Tex.

From Baptist Press

THIS is just a quick note . . . to say thank you for the repeated interest you show in the work of the Baptist Press. The backbone of the Baptist Press is the participation by the editors not only in receiving and printing material but also in supplying items of interest from their states. You fulfill the spirit and the letter of the Baptist Press arrangement. Thank you.—Theo Sommerkamp, Editorial Assistant, Baptist Press, Nashville, Tenn.

Vienna Baptists

EVERY week we are looking forward to the arrival of our **Arkansas Baptist Newsmagazine**. This last week I was pleasantly surprised to find my uncle

mentioned in the article "Globe-Trotting With Ginny." My mother's brother, my uncle, A. Lehoskey, is the president of the Baptist Seminary in Novi Sad, Yugoslavia. My uncle has a very hard position and responsibility to fill in Yugoslavia, which he is doing marvelously well under the conditions that permit. I regard him as an outstanding Christian who will witness and teach about our Lord, no matter the cost or consequence.

In 1950 I came to the United States from Vienna, Austria, and in 1956 my parents also joined us here. We are all products of the First Baptist Church in Vienna and now we are members of Park Hill Baptist in North Little Rock, where we enjoy the fellowship with other Christians, and what a pleasure it is to go and worship in freedom without fear and persecution.

Thank you again for an article that has brought us such enjoyment. — Mrs. Alden Peterson, 621 Loop Road, North Little Rock.

Beacon Lights of Baptist History

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

Early Advertising

TODAY'S Baptist periodicals are more careful about advertisements than they were a few years ago.



DR. SELPH

"Crowley's Ridge Baptist," published by Mt. Zion Baptist Association, Jonesboro, Ark., July 20, 1890, carried numerous patent medicine advertisements. Elec-

tric belts, Bile beans (pills), blood purifiers, liniments, and plasters took up almost one page of the four-page issue.

Fantastic claims were made for these remedies. The blood medicines were guaranteed to cure in every case or money refunded. The electric belt had great restorative power. A cough medicine claimed cure for tuberculosis. Lame backs received special treatment from liniments and plasters.

Such ads were common. Most religious journals of that day carried advertisements of nostrums and get-well-mail-order medicines.

Physicians were unhappy about all this publicity. So much so, that they threatened to discontinue free medical attention given ministers

unless they withdrew their endorsement.

Embarrassment arose from another source. The temperance movement was gathering momentum, and many patent medicines contained a large amount of alcohol. The companies usually got around this by claiming its medi-

cal value. After all, the scriptures said, "Take a little wine for the stomach's sake"—and there seemed to be a lot of stomach trouble!

The Pure Food Law, passed in 1907, stopped much of this nonsense. Too, more and more of the periodicals are controlled and supported by the denomination. ■



The Down Payment

DOWN payments are not new. They are not peculiar to this age of easy credit. If there is anything new about down payments it is the term and not the practice.

It appears that the practice of making down payments was known at least as early as the Phoenicians. In fact, the very word used to describe the practice passed from the Phoenicians into Greek and then into Latin.

Perhaps most of us are more familiar with *making* than receiving down payments. However, every Christian is the recipient of a down payment. That is the sense of Eph. 1:14: "Which [Holy Spirit] is the earnest of our inheritance" (See also II Cor. 1:22, 5:5).

For the word translated "earnest" means "down payment."

"Earnest" itself is dropping out of modern English usage. The fuller expression is "earnest money." Even this term was preceded in English usage by "caution-money."

The word "earnest" has the sense of "serious." It was a down payment on a purchase as evidence that the purchaser seriously intended to complete the transaction. When real estate was involved in a proposed transaction, earnest money was exchanged for a handful of dirt from the plot of ground being purchased.

So, the Holy Spirit is given by God to those who trust in Him. This is but a down payment on an inheritance yet to come. As J. H. Thayer has said, "The Holy Spirit is both a foretaste and a pledge of future blessedness." ■

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New Orleans Seminary

The Bookshelf

The Ultimate Weapon—Christianity, by Paul Stevens, Thomas Nelson & Sons, 1961, \$3.95

The Christian faith is the ultimate weapon against Communism and Russia has no anti-missile against it, declares Dr. Stevens, director of the Southern Baptist Radio and Television Commission, in this timely appeal for "a foreign policy of militant Christianity."

America's new offense must take the form of a revitalized, intensified, expanded World Mission Program, he contends. The Communist powers have their own world mission program, too, and theirs is working too well, with Communism continuing to spread rapidly, he warns. Dr. Stevens spells out a grand strategy for a Christian foreign policy, one taking advantage of factors in our favor and providing for a 50-year program.

Prophet, Speak Now! by Robert B. McNeill, John Knox Press, 1961, \$2.50

"If the grace of God has fallen upon us we begin to deal graciously with men," declares Author McNeill, pastor of Bream Memorial Presbyterian Church, Charleston, W. Va., in his introduction to this 90-page book. "If we are loved of God our recognition of that is evidenced by a radical conversion of our attitude toward people," he continues. "If God is reconciled to us—as he is in Christ—then our very disposition becomes an overture to human reconciliation."

Mr. McNeill first came into national prominence when *Look* magazine published his article, "A Georgia Minister Offers a Solution for the South."

All the Kings and Queens of the Bible, by Herbert Lockyer, Zondervan, 1961, \$3.95

Dr. Lockyer, well known Bible student, teacher and writer, of Bromley, Kent, England, traces in this volume the rise and fall of all the mighty empires mentioned in the Bible and the biographical records of those who ruled these nations. As he points out, royal blood did not necessarily mean royal behavior. Most of the Bible kings and queens were poor examples to their people, both spiritually and socially.

Here are the triumphs and tragedies of royalty in past ages, with valuable lessons for people of every generation. ■

Pastors, Laymen Conference

SOUTHERN Seminary, Louisville, Ky., will be host to several hundred pastors and laymen at the school's fourth annual Rural and Small Church Pastors' and Laymen's Conference, Mar. 25 in Louisville.

Laymen's Tours of Ohio Planned



THREE Brotherhood leaders discuss with Darty Stowe (left), Missions Secretary of the Ohio Baptist Convention, the opportunities Baptist laymen and pastors will have when they take part in pioneer missions crusades this spring and summer in Ohio. They are (from left) Nelson Tull, Little Rock; Paul Drake, Cherry Point, N. C.; and Taylor O'Hearn, Shreveport, La. The crusades are sponsored by the Brotherhood Commission and Home Mission Board.

MORE than 500 Baptist laymen from several states of the Southern Baptist Convention are planning to engage in a series of mission tours of the pioneer Southern Baptist state of Ohio during the month of April. Practically every area of Ohio, including most of the larger cities, will be visited by the men, who will engage in a comprehensive program of carefully planned missionary activities.

The tours are sponsored jointly by the Home Mission Board and Brotherhood Commission. The purpose is two-fold: (1) For Southern Baptist laymen to deliver a mighty impact for God in Ohio; and (2) for the blessings which shall accrue to the laymen who participate, as well as to their home churches.

The laymen who join the tours must pay the entire expense (transportation to and from Ohio, all food and all lodging during their stay). Some churches are helping their men to go. Brotherhoods are going to help others.

The Brotherhood Department of the Arkansas Baptist State Convention has been asked to find 24 men who will make the trip to the

Dayton area of Ohio and work there during the week of April 15-21. As of this date (March 6), the following Arkansas men have tentatively agreed to go: G. C. Hilton, Fayetteville; Frank Shamburger, Little Rock; R. L. Vogt, Rogers; Dr. John Miller, Camden; Robert Moore, Arkansas City; Elbert Wilson, Batesville; Harold Anderson, Heber Springs; Tom DeLoach, West Memphis; J. P. Cheatham, Eudora; Dr. Roy Nelson, Russellville; Dr. James F. Sawyer, Benton; Paul Power, Little Rock; Walter Simpson, North Little Rock; and Nelson Tull, Little Rock.

Letters are out to other men. Pastors have been written, asking them to suggest laymen for the trip. The recent issue of the Brotherhood Challenger carried a call for volunteers.

Can you go? Can you suggest someone to go? Can you help someone to go?

Write the Brotherhood Department, 302 Baptist Building, Little Rock, Arkansas about this matter immediately! — Nelson Tull, Secretary ■

Sunday School Lesson

Jesus Prays for His Own

By REV. HUGH CANTRELL
Pastor, First Church, Stephens
March 19, 1961
Bible Material: John 17:13-26

JESUS utters this prayer aloud for the simple reason that he wants his disciples to hear his communication with the Father. For his own person a silent prayer would have sufficed. To the last his interest includes the disciples. They are to see how he enters his passion as a victor and to hear with their own ears the thoughts that rise to the Father from his heart. These



MR. CANTRELL

thoughts concern himself (v. 1-5), concern the disciples at his side (v. 6-19), and concern all future believers in all the world (v. 20-26).

This prayer is to deepen and to intensify all that the last discourses contain. Its power is to work in the hearts of the disciples throughout the coming days. Jesus does not pray with the disciples, does not ask them to lift up their hearts and to join him in prayer as we do at times when saying farewell. This prayer lies on a plane that is so exalted that no disciple can join in its utterance. Its serenity, its majesty, and its authority befit only the heart and the lips of him who is the Son. Before this prayer, all our prayers fade like candles in the sun.

But Now I Come to Thee

"**BUT** now" is in contrast with "When I was with them," in v. 12; now Jesus is on the point of leaving his disciples. Hitherto he assumed the protection of the disciples, now the Father is to assume that care. The former type and kind of protection through the visible presence of one of the divine Persons is to be superseded by another kind through the invisible agency of another Person. Hence Jesus adds: "And these things I speak," i.e., in audible words for the disciples to hear, "in order that in the world they may have my own joy as having been made full in themselves."

The disciples, who are to remain in the world for the great mission they are to execute in the world, are to have in their hearts the very joy that fills the heart of Jesus and the measure of this joy is to be complete.

The gift of the Word has changed the spiritual nature of the disciples, making them foreigners to the world. They are like Jesus: "not of the same nature, kind and quality as the world." So, the world, which is very keen in this respect, recognized the disciples as

not its own true children. With this comparison Jesus adds the positive idea to the negative description.

"Not of the world" means that the disciples are like Jesus; they are not of the world in the same sense as Jesus is not of the world. They, of course, are such by the gift of the Word, by grace; but he as the Giver of the Word, by his own divine nature. Once by natural birth, they too, were of the world, but now, by the new birth through the Word, they have left the world.

Since the disciples have a great work to do in the world, the simple solution of just taking them out of the world and thus beyond the reach of any hatred of the world cannot be applied.

The verb "to sanctify" means "to set apart for God;" thus, on the one hand to separate from all profane connection, and, on the other hand, to devote only to him. But in the case of the eleven this setting apart unto God is not the first act of this kind. Jesus has already said, "thine they were" (v. 6), "they are thine," (v. 9).

All that Jesus has done for them in the past by his personal work must be called a sanctifying and setting apart of the disciples unto God. This work might be considered completed if the disciples were to leave the world in company with Jesus. The final sanctifying would then take place in the moment of their death. But they are to remain in the world, and so they need the sanctifying of the Father in order to keep them as they are, a body wholly separate from the world.

The sanctification which Jesus requests the Father to bestow upon the disciples in continuance of the sanctification he himself has already bestowed upon them has its reason in their mission in the world. The difference appears in this, that Jesus, who himself was sent, sends them. Jesus thus carries the Father's mission to a certain point and then uses the disciples to carry it to completion. This reveals the true greatness of Jesus. The Father sent—he sent. The first sending contemplated the second. Both sendings are "into the world."

For Their Sakes I Sanctify Myself

THE tense is present. Jesus is speaking of a sanctifying act in which he is engaged at the present moment.

Jesus is going to the Father; he prays to be glorified. By his death he enters on his glorious heavenly mission in which his world-wide work will begin when he will send the Spirit.

Then he will be with the disciples in a spiritual presence, and finally receive them unto himself.

For the entrance upon this heavenly mission Jesus now sanctifies himself by voluntarily entering his sacrificial and atoning death. But for this act of his, for which no one can set him apart, for which he himself must give himself freely, of his own accord, no sanctification and no mission of the disciples could be possible.

The previous verses refer directly to the eleven, yet in the nature of the case they must also reach farther. The eleven, sent into the world as apostles, will not be sent in vain. Whatever opposition they encounter, their work will succeed. Sanctified and enabled of God, they will bring thousands to faith. Hence the prayer expands. It is as an equal that Jesus "makes request"; as a designation for our praying this verb is too high. Jesus makes a clear distinction between "these," the eleven, and "those believing in me through their word." While it is distinct, the prayer embraces both as belonging together. For these coming believers will become believers "through their word," that of the eleven.

That They All Be One

AND this is what Jesus requests: "that they all be one." This is absolutely the highest type of oneness known. This and nothing less is to be the model and pattern for the oneness of believers. We cannot duplicate in us the interpenetrating oneness of the divine Persons, but we can take it as our goal.

This our glory, received of Jesus, is, by and large, invisible while we are in the flesh; the consummation at the time of the Second Coming will reveal it in all its excellence (Rev. 3:21).

We may now say that the conclusion of the prayer begins. There are no more petitions. The epilogue rests on all that goes before and crowns the whole.

Jesus says, "I will" as expressing the will of the Father in what he wills. He and the Father are in perfect accord.

Jesus closes with a word of complete confidence in the righteousness of the Father, yet he leaves unsaid what action he expects from this righteousness. Jesus simply lays the facts before his righteous Father. By "these" Jesus refers to the eleven, but what applies to them applies to all believers alike.

To the fact that the disciples did not know Jesus as sent by the Father is added the other that Jesus made the Father's name known to them.

This is the great purpose, "In order that the love with which thou love me may be in them."

In these three closing verses Jesus expresses his assurance that the Father will hear him. It is like a grand "Amen, amen, Yea, yea, it shall be so!" The purpose and the object of Jesus and his work shall be attained. ■

George Started It

By MARGARET O. SLICER

TIMMY Tippet had been to Cape Cod hundreds of times in the summer. He had been swimming in the ocean and fishing in the lakes. He had looked for shells along the beach and had watched the gulls spread their great white wings against the bright, blue sky.

Then one day Timmy drove to the cape with his grandfather. It was March and too cold yet to swim or to fish. And where were the gulls? They certainly weren't flying.

Then Timmy looked up and saw them — one, two, three, four of them. They were sitting, still as statues, on the tops of the chimneys of the houses.

"Why do they sit on the chimneys?" Timmy asked his grandfather. "Why don't they sit on wires or trees like other birds?"

"Well," said his grandfather, "it's all because of a gull named George."

Timmy could tell by the twinkle in his grandfather's eyes that he was about to tell a story. The boy settled back on the car seat to listen.

"George," said his grandfather, "lived a long time ago — three hundred years ago, maybe more. He was here when the first settlers came to the cape. Like the Indians, he didn't know for certain whether he liked white men.

"To be sure, there were new and strange tidbits to be found around the houses of white men. George liked those. He also liked fish, but so did the settlers. It hadn't occurred to George that there were plenty of fish in the sea for everybody."

"What did he do?" asked Timmy.

"He made a big fuss," said his grandfather. "He squealed and he squawked. He followed the little fishing boats and sometimes made so much noise that the nets came up empty. He was a bother to everyone. More than that, he got his friends to do the same as he was doing. The poor settlers had no peace.

"And then things changed," Grandfather went on. "One of the settlers became tired of his rough drafty cabin. He built a regular house, like the one he had owned in England. It had a big double fireplace and a tremendous chimney.

"One cold day George went flying over this house. He had his feathers ruffled up to keep from freezing. As he went over the top of the chimney, he felt a rush of warm air from the fire on the hearth below. It felt so good that George stopped in mid-air and almost took a nose dive. Then he turned around and landed on the chimney. The bricks felt warm to his cold feet. The warm air coming up was like a heater. He had never been so cozy.

Noisy March Visitors



By THELMA C. CARTER

ABOUT the time pussy willows are covered with soft tips of gray fur and the early forsythia, crocuses, and daffodils are in bloom, we hear the honk of wild geese.

"I know all the fowls of the mountains," Psalm 50:11 tells us. Thus we know that God has knowledge of the great flocks of Canada geese passing through the night like tiny ghost planes.

Canada geese are big and strong, and they are fast fliers. They travel not only through the darkness of night, but also by daylight, keeping up so high that they look like mere specks.

If you have binoculars, you can see the beautiful flight pattern of these birds when they travel by daylight. Usually the pattern is V-shaped, headed by a leader. Their long necks are outstretched in flight in almost perfect form, making them look like the nose portions of airplanes.

When they are not traveling in V-shaped formations, they will be flying in Indian file, straight as an arrow across the skies. Your heart will fill with wonder if you happen to see the careful spacing of each bird in Indian file. It is almost perfect.

These swift-flying geese migrate southward in the fall. In March they are on their way to cold lands, even the Arctic polar regions. Some make their homes in Oregon and northern California.

At feeding time, the geese fly down to stubble fields for bits of grain. They also feed on seed and roots of water plants and weeds. Sentinel geese are always in the air to warn the feeding flocks of danger or the approach of an enemy.

Listen for the noisy March visitors when this lionlike month changes her cold winter face to the warm, golden face of springtime. ■

(Sunday School Board Syndicate, all rights reserved)

"He sat on that chimney till his friends became curious. When he left to get food, they tried it, and George had a hard time getting his warm spot back again.

"Find your own chimney," he told them.

"And they did. As each settler built a house with a chimney, the gulls took their places on the warm chimney tops. They were enjoying themselves so much that they forgot to bother the men in the boats, and the settlers could fish in peace."

"And they're still sitting," said Timmy.

"Not the same gulls," said his grandfather, "but maybe their great-great-great-grandchildren."

"I'm glad they're warm," said Timmy with a shiver, as the two drew up in front of the house. "I'm going inside to get warm."

As he sat in front of the fire, toasting his toes, Timmy was glad to know that up on the chimney top a gull was doing the same thing.

If you ever go to Cape Cod in cold weather, look around at the chimneys. You'll see the gulls, and you'll know why they sit there. ■

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GENESIS PUZZLE

By LOUISE DARCY

1. A son of Jacob
2. Another son who was sold into Egypt
3. Brother of a great lawgiver
4. Jacob's wife
5. A city destroyed by God for its evil ways
6. Father of Jacob and Esau
7. The wife of Abraham

Answers

1. Gad, 2. Joseph, 3. Aaron, 4. Ra-
- chel, 5. Sodom, 6. Isaac, 7. Sarah

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The RSV Concordette is an ideal Bible for you or for someone close to you. It is especially perfect now, with Easter and the season of weddings and graduations fast approaching. Each of the eight Concordette editions has complete RSV text, a 192-page concise Concordance and list of proper names, and over 75,000 center-column references. Each edition has a presentation page, a family record, 12 maps... all in color. You'll find the Concordette is pleasantly small and slender, (4 $\frac{7}{8}$ " x 7", less than an inch

thick), and beautiful to look at. Ask to see any or all of these fine editions. Black or white leatheroid: \$5.95. Black or white imitation leather: \$7.95. Black or red genuine leather, gold edges: \$9.95. Black or red genuine morocco, leather-lined, gold edges: \$14.95.

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March 16, 1961

A Smile or Two

Controlled Reaction

BOB: "Why didn't you laugh at Charlie's joke? I thought that one was really good."

Jim: "I thought so, too, but I don't like Charlie. I'll laugh when I get home."

Time Speeds On

RADIO Announcer: "And now for the news that happened during the commercial."

Keeping It In The Family

"**GEORGE** darling, if I marry you I'll lose my job."

"Can't we keep the marriage a secret?"

"But suppose we have a baby?"

"Oh, we'll tell the baby, of course."

Making A Tough Job Tougher

"**EVERY** time I see something funny I can't stop laughing," he told her.

"Bet you have a tough time shaving."

Doing It The Hard Way

A **TOURIST** in New York City asked a beatnik: "How can I get to Carnegie Hall?"

"Practice, man, practice," he answered.

Bitter With the Sweet

TEXAS mother to her children: "Be careful going to school today, kids—we had another oil strike last night and it's slippery out."

Rough on Cats

YOUR grandfather is a little deaf, isn't he?"

"A little? Why, yesterday he conducted family prayers kneeling on the cat."

One to a Neighborhood

YOU'RE having a late vacation this year."

"Yes, I've got to wait until the neighbors get through using my suitcase."

Not Wifely

"**YOU** might as well give your husband the divorce," the judge advised the wife.

"What!" shouted the wife. "I've lived with this bum for 20 years and now I should make him happy!"

Loser All Around

WIFE (whispering): "John, wake up. There's a burglar going through your pockets."

HUSBAND: "Leave me out of it. You two fight it out yourselves."

Jarring Note

NEW BRIDE: "Why are you frowning at that letter? Are you worried? Remember, darling, your problems are our problems now."

HUSBAND: "Well then—some dame in Toledo is suing us for breach of promise."

Home, Sweet Home

ANGRY FATHER: "Young man, what's the idea of bringing in my daughter at 4 in the morning!"

SUITOR: "It started to rain."

INDEX

A

Abington, Dr. E. Butler, first anniversary—3-16 p8
Advertising, early (BL)—3-16 p18
Attendance Report—3-16 p24

B

'Baptist paper, contending for the faith'—3-16 p15
Baptists, like bees—3-16 p5
Beirne Church, GA presentation—3-16 p8
Benton, First Church, women wear costumes—3-16 p8
Bishop, Silas M., dies—3-16 p14
Bisonettes, glee club, concerts—3-16 p16
Bookshelf, the—3-16 p19
Boone association news—3-16 p11
Brotherhood conventions—3-16 p17

C

Church Loan corporation, rejected—3-16 p14
Coggins, Ross C., named aide—3-16 p14
'Cooperative Program' (Exec. Bd.)—3-16 p2;
President Pollard on changes (E)—p4; on special offerings—p5; special offerings seen vital—p12
Cotton Plant, First Church, protests—3-16 p10

E

England, First Church, pastorium—3-16 p10

F

Family Life institute, scheduled—3-16 p14

G

Geese, 'Noisy March Visitors'—3-16 p21
Gleanings from Greek New Testament—3-16 p18

H

Hadley, Gene, to Leachville—3-16 p10
Hart, Clyde, authors article—3-16 p9
Hays, Brooks, in new post—3-16 p3
Hinson, Mrs. Nettie, dies—3-16 p10
Hope association news—3-16 p11

J

Jesus prays for his own (SS)—3-16 p20

K

Karam, Jimmy, speaking schedule—3-16 p9
Kennedy, President, on church-state issue (E)—3-16 p4

L

Legislative news—3-16 p3
Little Rock, book on crisis (E)—3-16 p4; letter from author—3-16 p5

M

Mt. Zion association news—3-16 p11

N

Newport, First Church, hears Dr. Douglas—3-16 p8
Newton association news—3-16 p11

O

Ohio, Laymen's tours of—3-16 p19
Oliver, Victor, wins degree—3-16 p8
Ouachita College, mission program—3-16 p9;
'Tiger Day'—3-16 p3

P

Pagan temple, converted to Christian use—3-16 p14
Pastor-led enlargement campaigns—3-16 p17
POAU, name change wanted—3-16 p14
Poetry: 'Thy Will be Done' (NG)—3-16 p6
Pollard, Ramsey, on proposed changes (E)—3-16 p4; on special offerings—3-16 p5
Prejudice (NG)—3-16 p6

R

Results, an eye for (NG)—3-16 p6
Revivals—3-16 p10

S

Saying Something, on (PS)—3-16 p4
Seagulls, 'George Started It'—3-16 p21
Seefeldt, Mae, resolutions of respect—3-16 p16
Smile or Two—3-16 p23
Southern Baptist Convention, programs before—3-16 p14
Special offerings, seen as vital—3-16 p12; Ramsey Pollard on—p5
St. Amant, Penrose, address—3-16 p15

T

'Tiger Day,' at OBC—3-16 p3
Trinity association news—3-16 p11

V

Vienna Baptists—3-16 p18
'Visitin'—3-16 p11

W

WMU Convention, program—3-16 p7
Webb, Dr., retires—3-16 p18
Wharton, W. K., named editor—3-16 p9
White County association news—3-16 p11
White, Paul, ordained—3-16 p8

Y

Young Women's Auxiliary, meetings—3-16 p16

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

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Church	Sunday School	Training Union	Additions
Alpena	90	51	
Armored	165	120	10
Beirne, First	79	56	
Benton, First	664	124	
Berryville			
First	182	61	
Freeman Heights	170	103	
Camden			
Cullendale First	509	92	3
First	557	43	1
Cherry Valley, First	94	43	2
Charleston, North Side	105	79	2
Conway, First	544	100	3
Crossett			
First	592	180	6
Mt. Olive No. 2	240	106	3
El Dorado			
East Main	242	118	
First	923	283	1
Immanuel	627	292	2
Parkview	287	97	
Trinity	232	137	
Eudora	296	120	
Eudora, Omega	97	51	
Ft. Smith			
Grand Avenue	766	308	6
Kelley Height	186	91	2
Townsend Avenue	226	125	2
Trinity	300	145	3
Fountain Hill, First	69	23	
Genry, First	199	86	
Harrison, Eagle Heights	260	125	
Hot Springs, Park Place	423	153	
Huntsville, First	156	97	
Jacksonville, First	651	268	6
Jonesboro, Central	580	209	
Little Rock			
First	1027	431	3
Forest Highlands	155	71	
Gaines Street	444	242	10
Immanuel	1280	466	
South Highland	569	242	3
Magnolia, Central	732	281	1
McGenee, First	466	160	
Monticello, North Side	105	58	
Mountain Home, East Side	70	64	
North Little Rock			
Baring Cross	728	233	5
Central	438	116	2
Park Hill	701	211	
Sylvan Hills	300	144	
Pine Bluff			
Sulphur Springs	80	37	2
Watson Chapel	117	45	2
Smackover, First	364	154	
Springdale, First	562	165	2
Van Buren, First	453	164	1
Waldron			
Evening Shade	38	40	
First	262	96	
West Memphis, Calvary	210	144	
Widener	30	25	1

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