April 14, 1960

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbaptnews

Recommended Citation
https://scholarlycommons.obu.edu/arbaptnews/14

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.
A Visit With 1st Church, Trumann

IT WAS my privilege to speak recently at 1st Church, Trumann, where Rev. Harold T. Brown is pastor.

The occasion was significant because I was pastor there for a short time, 17 years ago. During the time that I was pastor at Trumann, a church in Kentucky called me to serve as pastor with the privilege of attending the seminary so I resigned in the fall of 1942 and went to Kentucky.

No doubt you have heard of the phrase, “since I left.” Well, since I left, this church has made real progress. They have erected a new building and increased all along the line in kingdom work.

The church has made real progress in the last few years, especially under the leadership of Bro. Brown. They have used the Forward Program of Church Finance. The budget receipts have climbed from about $273 per Sunday in 1956, to about $424 per Sunday in 1959. The offerings this year are averaging well over $500 per Sunday. There is a warm spirit of fellowship prevailing in the congregation and the pastor and people are happy. The attitude is one of optimism. That is the way it should be in a Baptist Church where born-again Christians serve God through a democratic, New Testament, gospel proclaiming, Baptist Church.

During a year's time, I personally preached for and worked with churches where born-again Christians serve God in the gospel proclaiming, Baptist Church. It is Baptist.- Ralph Douglas, Associate Executive Secretary.

The church has made real progress for and work with churches where born-again Christians serve God in the gospel proclaiming, Baptist Church. It is Baptist.- Ralph Douglas, Associate Executive Secretary.

Cuban Baptists Invite Visitors

CUBAN Baptists extend a special invitation to Southern Baptists to visit as this year. We are always happy for you to come but this year there is a special need for your visit. Thousands of missionaries will come to the Southern Baptist Convention in Miami Beach in May.

Twenty-one Baptist churches in metropolitan Havana invite you to come to Cuba. The flying time from Miami, Fla., to Havana is 55 minutes. We want you to see our churches. The pastors and members of these churches will help you see something of our work in this great city of 1,600,000 people.

We want you to see our institutions also.

The Baptist Seminary, Morel 102, Loma de Chapin, formerly known as Loma de Luz, translated Hill of Light, is seeking to prepare men and women to give the light of the Gospel to the Cuban people. This year we have 25 students enrolled. From our Seminary you will have one of the very best views of the city of Havana.

The Baptist Student Center is located at 7 Street 555, Vedado, near the University of Havana, it ministers to students and about the same number of secondary students.

Our Baptist Clinic at Eighth Street 254, Vedado, is rendering a splendid service to the sick.

Our Baptist Home for the Aged, near Kilometer No. 15, on the Central Highway going east from Havana, is ministering to a few aged people. This institution is maintained completely by our Cuban Baptists.

The Camp at Yumuri is located sixty miles east of Havana. This trip may be made on the new Via Blanca Highway with return trip on the Central Highway.

Tours are being organized for those who wish to come to Cuba before and after the convention at Miami Beach. Those who are interested may get in touch with B. M. Crain, Home Mission Board, 2029 Mockingbird Avenue, Charlotte 8, N. C., or Herbert Caudill, Templo Bautista, Zulueta 502, Havana, Cuba. We shall be very happy to serve you.—Herbert Caudill.

Cuban Baptists Invite Visitors

CUBAN Baptists extend a special invitation to Southern Baptists to visit as this year. We are always happy for you to come but this year there is a special need for your visit. Thousands of missionaries will come to the Southern Baptist Convention in Miami Beach in May.

Twenty-one Baptist churches in metropolitan Havana invite you to come to Cuba. The flying time from Miami, Fla., to Havana is 55 minutes. We want you to see our churches. The pastors and members of these churches will help you see something of our work in this great city of 1,600,000 people.

We want you to see our institutions also.

The Baptist Seminary, Morel 102, Loma de Chapin, formerly known as Loma de Luz, translated Hill of Light, is seeking to prepare men and women to give the light of the Gospel to the Cuban people. This year we have 25 students enrolled. From our Seminary you will have one of the very best views of the city of Havana.

The Baptist Student Center is located at 7 Street 555, Vedado, near the University of Havana, it ministers to students and about the same number of secondary students.

Our Baptist Clinic at Eighth Street 254, Vedado, is rendering a splendid service to the sick.

Our Baptist Home for the Aged, near Kilometer No. 15, on the Central Highway going east from Havana, is ministering to a few aged people. This institution is maintained completely by our Cuban Baptists.

The Camp at Yumuri is located sixty miles east of Havana. This trip may be made on the new Via Blanca Highway with return trip on the Central Highway.

Tours are being organized for those who wish to come to Cuba before and after the convention at Miami Beach. Those who are interested may get in touch with B. M. Crain, Home Mission Board, 2029 Mockingbird Avenue, Charlotte 8, N. C., or Herbert Caudill, Templo Bautista, Zulueta 502, Havana, Cuba. We shall be very happy to serve you.—Herbert Caudill.
Principal speaker at the closing session, G. Kearnie Keegan, of Nashville, told a crowd of more than 8,000, many of them teenagers, that “youth must face the mounting problems of this space age.”

An intensive study schedule at Louisiana State University in Baton Rouge forced All-America Grid Star Billy Cannon to cancel his part on the youth emphasis program.

Former Baylor University All-America Bill Glass, professional offensive center, spoke in Cannon’s spot. Glass, a theology student at Southwestern Seminary in Ft. Worth, compared football to the game of life. “Just as a football team cannot win the game by running in circles without their eyes on the goal,” he said, “we cannot succeed in life without a worthwhile goal.”

Chester Swor, of Jackson, Miss., author, lecturer and counselor on the problems of American youth, scoffed at the criticisms of space age skeptics and agnostics, saying that “even non-Christians recognize that there is a transforming power in Christianity which goes beyond human comprehension.”

The benediction was pronounced by an 800-voice youth choir accompanied by the Baylor University symphonic band, singing Handel’s “Hallelujah Chorus” from The Messiah.

Carver Announces Summer Faculty

CARVER SCHOOL of Missions and Social Work announces its faculty for the summer sessions, June 6 to July 1, for the first term, and from July 4 to July 28, second term. Included are: Dr. Hugh A. Brimm, who spent last summer in research study among the Indians of the Southwest; Miss Kathryn Bigham, a former missionary to the Orient; Miss Virginia Burke, who spent last summer in advanced study; and Miss Hilda Arnold, all of the regular faculty.

Visiting lecturers will include Dr. J. D. Hughey, professor of Church History, Baptist Seminary, Kuschlikon, Zurich, Switzerland; Richard Corrigh, director of Literacy Studies at Baylor University; and Mrs. O. K. Armstrong, formerly associate editor of The Baptist Student, and, later, managing editor of The Commission.

Courses to be offered in the first term are: Methods of Communication in Missions, methodology; Literary Education, phonetics, arts and crafts, social welfare I, and Cultural Anthropology.

Second term courses will be: Baptist of Continental Europe, Recreation Leadership, Library Organization and Administration, Cultural Anthropology, and Psychological and Social Aspects of the Aging.

The minimum academic entrance requirement for undergraduate work is satisfactory completion of sixty semester hours of college work. Applicants for admission as graduate students must have a bachelor’s degree from an accredited institution. Applicants who do not meet the minimum academic requirements or who do not wish to earn credit may enroll as auditors.

The fees for each term will be $10 for one credit course and $15 for two credit courses. The fee for auditors will be $5 per term. Board and room per term will be $65 per person for rooms with two students and $75 for a single room.

We want this to be of help to you, so you will want to take advantage of it. Our work here is a part of our commitment to serve, and we are glad to have you join us.

Charles Wellborn, popular youth speaker, will bring three messages at the State Training Union Youth Convention that will meet with Immanuel Church, Little Rock, Friday, April 15. The convention theme will be “Dedicated to What?” Dr. Wellborn’s three messages will be “Areas of Dedication,” “Cost of Dedication,” and “Blessings of Christian Dedication.”

The convention will begin at 11 a.m. and close at 9:15 p.m. The nursery will be open for adults who will attend with small children.

Bus loads are coming from all sections of the state. Dick Norton of Ouachita College is the Youth Convention president.

Special music will be provided by the Ouachita College Girls’ Trio, the Smackover Youth Choir, and other groups.

State Sword Drill and State Speakers’ Tournaments will be conducted at the Youth Convention.—Ralph W. Davis, Secretary.

‘Charity and Children’ Elects Roberts Editor

THOMASVILLE, N. C. (BP)—John Roberts, of Shelby, N. C., director of publicity at Gardner-Webb College, has been named to edit Charity and Children here.

Charity and Children is a weekly publication of the Baptist Children’s Homes of North Carolina. Roberts succeeds J. Marse Grant, who resigned to become editor of Biblical Recorder, Raleigh, weekly magazine of the Baptist State Convention of North Carolina.

The new editor will assume his duties June 1. The children’s home paper has a circulation of 52,000.

E. Norfleet Gardner is serving as interim editor. Roberts, 33, will also act as public relations director for the children’s homes.
I WENT through hell itself . . . " said 1st Lt. Thomas G. Smoak, as he told of the harrowing experience he had aboard the B-47 jet plane which mysteriously disintegrated above the city of Little Rock early on the morning of Thursday, March 81. The plane had taken off just a few minutes before from Little Rock Air Force Base on what had been expected to be an uneventful flight to Houston.

But death was aboard. In just a few minutes more the lives of Smoak’s fellow crewmen, along with two Little Rock civilians, were to be snuffed out as the huge plane came apart and plunged in hundreds of flaming pieces into the city below.

The first indication the lone survivor of the plane’s crew recalled that all was not well was when he noticed the great ship was listing decidedly to the left. He called the attention of the pilot to this and the pilot righted the plane. But at that instant, Co-Pilot Smoak recalls, “I heard a thud, or a sharp breaking sound, which I didn’t know what it was. I have never heard such a noise before. And then everything became very confusing.”

The plane was aflame and breaking up, but Smoak could not operate the ejected on the seat in which he was strapped by his safety belt. He tried to release his belt, but his hands were seared by fire. How he escaped he will never know, but a split second later he was free of the plane and floating earthward beneath his parachute.

For one to escape with his life through such an experience as this is almost as unbelievable as if one should return from the dead. And coming at this Easter season it reminds us of the most remarkable deliverance of all—that of the Lord Jesus Christ from Joseph’s new tomb, where he had been dead for three days.

Every one rejoices when a fellow human being has a phenomenal escape from the very jaws of death, as was the experience of Co-Pilot Smoak. But how much greater is the cause for rejoicing as we consider the significance of the victory of Christ over death. For this was a remarkable deliverance for all who will accept it from a fate far worse than physical death. The same power that brought again the Lord Jesus from the dead delivers from eternal death all who will accept Him as Lord and Savior.

But the blessings of Christianity are not mere “pie in the sky, bye and bye,” as skeptics would have the world believe. Certainly the Christian can look to the hour of his death and to the Great Beyond with great expectation and unwavering confidence. The time of our perfection, when we shall be made complete in our Christlikeness, awaits our going to be with the Lord when this earthly life is over. But the blessings of eternal life, of the “more abundant life” which Christ provides through His own death and resurrection are ours from the moment we surrender our hearts to Him.

In this life we are delivered from the penalty of our sins. In this life we are saved from selfishness, from envy, from jealousy, from hatred. In this life we can have the love of God overflowing our hearts. In this life we can able to understand the answers to the great questions of existence: Who am I? Whence did I come? Why am I here? Whither am I headed?

“The miraculous power of the risen Lord does what fame, fortune, education, position nor anything else can do—it transforms our natures, it gives us new hearts, it provides for us a true sense of values. Regardless of our outward situations in life, all Christians are ambassadors for Christ, joint-heirs with Him as sons and daughters of the Heavenly Father. Every Christian is a V.I.P. (very important person) in the purpose and providence of God. Every one of us has his post of duty and all of us are immortal until our work here is done.

At this Easter all of us Christians can find peace that passes understanding in verses which had great meaning for Co-Captain Smoak and his wife, both of whom are Christians:

“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: “For we walk by faith, not by sight” (II Corinthians 5:6-7).

Page Four

Editorials

I WENT through hell itself . . . " said 1st Lt. Thomas G. Smoak, as he told of the harrowing experience he had aboard the B-47 jet plane which mysteriously disintegrated above the city of Little Rock early on the morning of Thursday, March 81. The plane had taken off just a few minutes before from Little Rock Air Force Base on what had been expected to be an uneventful flight to Houston.

But death was aboard. In just a few minutes more the lives of Smoak’s fellow crewmen, along with two Little Rock civilians, were to be snuffed out as the huge plane came apart and plunged in hundreds of flaming pieces into the city below.

The first indication the lone survivor of the plane’s crew recalled that all was not well was when he noticed the great ship was listing decidedly to the left. He called the attention of the pilot to this and the pilot righted the plane. But at that instant, Co-Pilot Smoak recalls, “I heard a thud, or a sharp breaking sound, which I didn’t know what it was. I have never heard such a noise before. And then everything became very confusing.”

The plane was aflame and breaking up, but Smoak could not operate the ejector on the seat in which he was strapped by his safety belt. He tried to release his belt, but his hands were seared by fire. How he escaped he will never know, but a split second later he was free of the plane and floating earthward beneath his parachute.

For one to escape with his life through such an experience as this is almost as unbelievable as if one should return from the dead. And coming at this Easter season it reminds us of the most remarkable deliverance of all—that of the Lord Jesus Christ from Joseph’s new tomb, where he had been dead for three days.

Every one rejoices when a fellow human being has a phenomenal escape from the very jaws of death, as was the experience of Co-Pilot Smoak. But how much greater is the cause for rejoicing as we consider the significance of the victory of Christ over death. For this was a remarkable deliverance for all who will accept it from a fate far worse than physical death. The same power that brought again the Lord Jesus from the dead delivers from eternal death all who will accept Him as Lord and Savior.

But the blessings of Christianity are not mere “pie in the sky, bye and bye,” as skeptics would have the world believe. Certainly the Christian can look to the hour of his death and to the Great Beyond with great expectation and unwavering confidence. The time of our perfection, when we shall be made complete in our Christlikeness, awaits our going to be with the Lord when this earthly life is over. But the blessings of eternal life, of the “more abundant life” which Christ provides through His own death and resurrection are ours from the moment we surrender our hearts to Him.

In this life we are delivered from the penalty of our sins. In this life we are saved from selfishness, from envy, from jealousy, from hatred. In this life we can have the love of God overflowing our hearts. In this life we can able to understand the answers to the great questions of existence: Who am I? Whence did I come? Why am I here? Whither am I headed?

“The miraculous power of the risen Lord does what fame, fortune, education, position nor anything else can do—it transforms our natures, it gives us new hearts, it provides for us a true sense of values. Regardless of our outward situations in life, all Christians are ambassadors for Christ, joint-heirs with Him as sons and daughters of the Heavenly Father. Every Christian is a V.I.P. (very important person) in the purpose and providence of God. Every one of us has his post of duty and all of us are immortal until our work here is done.

At this Easter all of us Christians can find peace that passes understanding in verses which had great meaning for Co-Captain Smoak and his wife, both of whom are Christians:

“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: “For we walk by faith, not by sight” (II Corinthians 5:6-7).

On Getting a ’Shot

D id it ever occur to you, as a nurse was giving you a ‘shot,’ that she might say to you as your Pa used to say back of the woods, “This hurts me more than it does you”?

How would you like to have the job of jabbing people you have no grudges against? Of giving hypodermics to personal friends or to people you hope to become friends?

According to a feature in a recent issue of The Triangle, monthly publication of Southern Baptist Hospital, New Orleans, giving shots can be quite an ordeal for nurses, particularly for those who are just beginning.

But be thankful for the fruit industry. The girls do not have to learn how entirely from practice on human guinea pigs. They practice, we are told, on oranges and grapefruit. This not only helps the nurse-in-the-making to learn how to jab you, but it also helps her to have the composure which is for the best interest of both you and her.

According to Miss Elizabeth Willingham, instructor at Mather School of Nursing, Southern Baptist Hospital, by practicing with her hypo needle on fruit, the nurse gets “the feel of the needle beneath the surface.” (The patient still gets this feel, the hard way, in due time!)

Just as there are no two patients alike, there are no two nurses alike. But, cheer up, if you are a young lady considering nursing as a career. A flash of holy horror at the thought of having to give shots as a part of the every-day routine is quite normal for beginners, says Miss Willingham.

“I’ll never be able to do that to a friend,” and “I’ll never be a nurse if I have to give shots,” are expressions often heard in the pre-clinical Fundamentals-of-Nursing class, according to Miss Willingham.

Nurse reactions differ widely when the time comes to give the first injection to a real, still-alive patient. “Some build up their courage and then suddenly cry,” Miss Willingham reports.

“Others fix the injection of sterile water or normal saline, do an excellent job of preparing the area (that’s you, brother) and then cry. Still others inject the needle, quickly pull it out and have to do it all over again.”

“Some give the injection perfectly and then go to pieces. Many have no problem at all,” says Miss Willingham.

Well, if you are tired at the way the little girl handles the needle next time, you might retort, “Aw, go practice on an orange!” That’ll at least make her look forward to sticking you the next time!—ELM
NANCY BROOKS receives a $100 journalism scholarship from Claude Sumerlin, journalism department head, during "Tiger Day" Activities March 25. Miss Brooks was first in editorial writing and news writing in the journalism contest. She is the daughter of Mr. and Mrs. Ralph Brooks of Rogers and is a senior at Rogers High School.

Social workers whose lives measure up to God's standards are needed as examples. They need to be consecrated and evangelistic and familiar with the word of God.—Mrs. Mildred Harvey Cooper, Social Worker, Mexican Baptist Children's Home, Box 351, San Antonio, Tex.

Evil of Cockfighting

I WAS shocked to read recently, (in Arkansas Gazette, in "Our Town" column) that cockfighting is still operating in Arkansas. Mr. Portis presented clearly and concisely the brutality of this illegal, ancient sport; also, he pictured sharply the element of people who follow this type of sport. Certainly, Christian people should take active steps to try to bring such a degrading operation to a halt. Think of the sadism and torture, not to mention the gambling and characters involved.—Mrs. J. O. Wasson, Fayetteville

... meaty, edifying ...

YOUR paper is meaty and edifying. I clipped several items from it on account of their well-stated appraisal of permanent principles in Christian living and service.—L. R. Elliott, former librarian of Southwestern Seminary, Box 22862, Ft. Worth 15, Tex.

'As You Knew We Would'

About a month ago the Bakers Creek Church in Dardanelle-Russville Association sent in a list of families who wanted to receive the Arkansas Baptist on a trial basis for one month. Probably, as you knew we would, our church has decided to put the paper in our budget. Everyone in our church is really receiving a blessing from it.—Nelson Wilhelm, pastor.

New Orleans Alumni To Meet in Miami

THE ANNUAL Alumni meeting of New Orleans Seminary will be held at 7 a.m., Thursday, May 19, at the Hotel Seville in Miami Beach, Fla., according to Rev. Norman Lerch, Booneville, president of the Arkansas Alumni of the seminary.

Prior to the general meeting of the Alumni, the state Alumni presidents' luncheon will be held at The Shore Club May 18, at 1 p.m.

Dr. H. Led Eddleman, president of the Seminary, will be the principal speaker at the general meeting, and the Rev. Howard Aultman, Columbia, Miss, president of the Convention-wide Alumni of the seminary, will preside.

In addition to special music, which will be presented by Dr. Claude Rhea, Jr., of the Seminary's music faculty, some of the alumni will be called upon to make impromptu remarks concerning inspirational, humorous, or other incidents while at the Seminary.

An attendance figure must be furnished, the Hotel 48 hours prior to the meeting. Those expecting to be present should send for tickets immediately. Order tickets at $2 each from the Office of Public Relations, 3939 Gen- tulilly Boulevard, New Orleans 26, Louisi-
Arkansas All Over

ARCHITECT'S drawings for the addition to Rosedale Church, Little Rock. The present building is shown to the right at the back.

Rosedale to Build

ROSEDALE CHURCH, Little Rock, has voted to build their third building in less than five years.

The new building will include the auditorium, kitchen, dining area, and nursery. It is to be centrally heated and air-conditioned. The semi-modern brick building will have 8,938 square feet of floor space. The auditorium will seat over 500 and the church will be able to care for around 600 in Sunday School.

The old building will be remodeled to house two beginner departments, three primary departments and two adult departments. The present interim auditorium will house the juniors, young people, and three nurseries. It will also include offices for the church secretary, the pastor, and the general church office.

The building will be financed by the sale of 6 per cent A.B. Cuberston bonds. Rev. J.C. Myers, pastor, is finishing his fifth year with the church. Norris J. Sparks is the architect-engineer.

Concord Notes

AL G. ESCOTT who has served the Bluff Avenue Church, Ft. Smith, for the past 20 years, has resigned to accept the pastorate of 1st Church, Coy, in Caroline Association.

The value of the church property of Bluff Avenue increased from $2,000 to $30,000. There were 600 additions by baptism and 600 by letter during the past 20 years.

E scoff served as treasurer of the association for the past 18 years, and was treasurer for the Concord Seminary Extension Center for two years. Chairman of the pupil committee is D. O. Shaver.

JACK THOMPSON, a Southern Baptist evangelist who resides in Ft. Smith, spoke recently to the associational Brotherhood meeting in the Northside Church, Charleston. Fifteen churches were represented by 88 men. Harold Turner is the president.

THE RYE HILL church has called J. A. Baswell, of Greggton, Tex., as pastor. He succeeds William McIver who resigned last November to accept the pastorate of 1st Church, Warner, Okla.

Before going to the Greggton pastorate Mr. Baswell served the Cali Junction, Mt. Moriah, West Bowie and the Glad Spring churches, all in Texas.

The 30-year-old minister received his education in the Avery (Tex.) high school and East Texas Baptist College, Marshall.

Mrs. Baswell is the former Lela Hickle of Malta, Tex. The Baswells have one son, Edwin, seven.

MURL WALKER, pastor of Kelley Heights Church, Ft. Smith, conducted a revival in Iylean Church, Texas. There were 15 additions by baptism and seven by letter. Hollis Combs, formerly pastor of the East Side Church, Ft. Smith, is pastor of the Texas church.

HARLAN ABEL, pastor of Townson Avenue Church and moderator of the Arkansas Baptist Association, conducted a revival for his brother, Cecil, and the Center Church, in Texas. There were eight additions by baptism and one by letter.

WALTER WATTS, who served the Rye Hill Church for 2½ years, and who is doing sales work in Ft. Smith, has accepted the pastorate of Abbott Church, Buckner Association.

He is a graduate of Ouachita College and has served as pastor of several Arkansas churches and as associational missionary.

The Wattses have three children, Grace, a student in Ft. Smith Junior College, and Robert and Walter, Jr., students in Ft. Smith high schools.

ROBERT LETOURNEAU, the internationally famous Christian businessman, will speak in the Grand Avenue Church, Ft. Smith, on Thursday night, May 10. Paul McCray is the pastor. The general public is invited.

THE BISON Glee Club, which has appeared on the program of the Southern Baptist Convention for the past 25 years, will give a concert for the general public, in the auditorium of Grand Avenue Church, Ft. Smith, Thursday night, May 12. Dr. Warren Angel, who heads the Fine Arts department of Oklahoma Baptist University, will direct the group.

ALFRED DUNCAN, a first-year student in Concord Seminary Extension Center, is serving as supply pastor for Mt. Zion Church. Duncan will enter Ouachita College in September as a freshman.—Jay W. C. Moore, Superintendent of Missions, Concord Association.

Ouachita Dean Attends

Washington Conference

DR. J. W. CADY, dean of students at Ouachita College, attended the work group, "Youth in Colleges and Universities," of the 1960 White House Conference on Children and Youth in Washington, D.C., March 27-April 1. There were over 50 Arkansas delegates attending the conference.

"The Arkansas delegation will meet May 6 in Little Rock," said Dr. Cady, "to plan follow-up activities to implement the national conference and make the conference more beneficial to Arkansas."

REV. J. G. COTHRA H, a former pastor of 1st Church, Arkadelphia, recently retired from the pastorate of Beaver Dam Church, Williamston, S. C., and now resides at 2241 Augusta Road, Greenville, S. C. He is engaged in pulpit supply and special services and also teaches bible at Anderson College.

REV. J. H. WRIGHT, a graduate of Southern College and a former Arkansas pastor, has resigned as pastor of State Line Church in West Texas to accept the pastorate of Pyote (Tex.) Church. While in Arkansas, he was pastor at Anderson-Tully Church, Polk County, and Desha Church, Independence County.

DR. CLYDE HART, race relations director, is the guest speaker at Church, Warren, April 3.
Central Notes

REV. DON Hook has resigned as pastor of the 1st Church, Malvern, to accept the call of the Tabernacle Church at Little Rock. Brother Hook has been pastor at Malvern almost nine years.

Rev. Phil Beach has resigned the pastorate of 3rd Church, Malvern, to accept a call to the Rison Church. Brother Beach is moderator of Central Association and is on the Mission Committee. He has been at 3rd Church about a year having come from Bauxite.

Rev. Gaines Armstrong has resigned as pastor of the Mill Creek Church. Brother Armstrong has been pastor for about a year and a half. He is a student at Ouachita College.

The Harvey's Chapel Church had its first service in its new building, March 28. The new building replaces the one destroyed by fire. The new building is 30 ft. by 80 ft. of haddie block and brick construction. It has 10 class rooms and their assembly room that can be opened into a large room to be used as an Auditorium. It also, has rest rooms and a kitchen.

There will be an Associational V.B.S. Clinic which will be held at Spring Lake, April 28, beginning at 10:00 a.m. Each one coming should bring a sack lunch. Drinks will be furnished by the Association. There will be a nursery. The book store will have supplies for sale as in the past. Mr. Norman Sutton will have charge of the meeting.

The 1st Southern Church, Sheridan, called Roy Simpson as pastor. Bro. Simpson has been pastor of the Oakland Park Church, Pine Bluff, for two and a half years. He is a graduate of Ouachita College.

Feb. 1, the Vista Heights Chapel, mission of 2nd Church, Hot Springs, celebrated its second anniversary. The mission now has 117 enrolled in Sunday School and Training Union. There have been 64 additions to the Church through the mission, 28 of whom have come by letter and 38 by baptism. Brother Bill Williams is mission pastor.

1st Church, Benton, closed a revival March 5. Rev. Cliff Brannon did the preaching. Charles Mayo led the singing. There were 36 admissions; 31 coming for baptism and five by letter.

A bath house for boys is being constructed at the Spring Lake Assembly. Plans are to have it completed for the Rural Pastor's Conference, June 13-16. The building is 16 ft. by 20 ft. and will have sufficient installations to accommodate about 100 boys. This building will be located in the center of the 8, 16 by 16, huts where the boys will sleep.—Hugh Owen, Association Missionary

REV. NORMAN Tilbury, pastor, Montrose Church, was the evangelist for a recent revival in the Jerome Church, Dermott. There were 21 additions by baptism and two by letter. Rev. Charles Adams is pastor.

1st, McGehee Calls
Music Director

SAMMY DAVID, native of Olla, La., has accepted the call of 1st Church, McGehee, as music and educational director. He is now enrolled in Southwestern Seminary and is presently serving the church on weekends. He and his wife, the former Sara Jo Copeland of Jena, La., and five year old daughter, Marla Dawn, will move to McGehee after his graduation in May.

Mr. David is a graduate of La Salle High School, Olla, La.; of Louisiana College, Pineville, La.; and will receive his MRE degree from Southwestern in May. He has been active in church related work for ten years, serving chiefly in the field of music. He was serving Joshua Church, Joshua, Tex., when he accepted the call to McGehee.

While in high school he lettered in football, basketball, and baseball. In college and seminary he has participated in the various choirs of each institution. Mr. David has served two years in the armed forces. One year of that time was spent in Korea as chaplain's assistant.

SHADY GROVE Church in Pulaski County Association will observe Homecoming Day on May 1. Lee J. Dance, associational missionary, will bring the morning message. After lunch at the church all former pastors, former members, and charter members will be recognized. L. C. Bynum is pastor. The Church urges all former pastors and members to attend.

REV. SAM C. Cash, associate pastor of 1st Church, Owensboro, Ky., was the guest speaker at 1st Church, Forrest City, April 3. The church is without a pastor at present. (CB)

WASHINGTON CHURCH has recently completed construction of a new parsonage. They have also carpeted their auditorium. Rev. Ed Golden is pastor.

Dr. Ashcraft Named Theology Professor

KANSAS CITY, MO.—Dr. J. Morris Ashcraft was appointed professor of Theology at a recent meeting of Midwestern Seminary's board of trustees. Dr. Ashcraft is a native of Malvern, Ark., and a graduate of Ouachita College, Arkadelphia, Ark.

He holds a Th.D. degree from Southern Seminary. He previously taught there and at Furman University, Greenville, S.C.

Dr. Ashcraft, who formerly was associate professor of Archaeology, taught Theology this year at Midwestern.

R. E. Fowler, pastor, 1st Church, Van Buren, reports a two week revival in which there were eleven professions of faith, twelve coming into fellowship of the church by baptism, and five by letter. The revival was under the leadership of Rev. J. Richard Perkins of Gaines Street Church, Little Rock, and Rev. Mel Mintz, who is in fulltime evangelist work, also of Little Rock.

1ST CHURCH, Des Arc, was in revival services March 20-27, with W. Clyde Hankins, missionary to Brazil and former pastor of the church, as evangelist. Verne Carpenter, Batesville, led the singing. There were ten for baptism, three by letter and a number of rededictions. On the last day of the revival, the church ordained three deacons: Earl Stapleton, Charles Bacon and William B. Manasco. Rev. Ernest Banton, pastor, was moderator. W. L. Walker served as clerk, Rev. Eddie Erod conducted the examination. Rev. R. E. Calhoun offered the prayer, and Mr. Hankins delivered the message.

CANEY CREEK CHURCH, Caroline Association, had Rev. J. T. Harvill, pastor of 1st Church, Lonoke, as evangelist for a recent revival. Rev. W. Joe Barbour, pastor, led the singing. There were six for baptism and one by statement.
The Church As Physician
Steps Toward a Cure

To begin the process of remedying this sickness of our society, could not state governors appoint special commissions to formulate workable laws which are clear in their intent, to be referred to the legislatures for action? Such commissions should include ministers, psychologists, sociologists, social workers, educators, parents, and news distributors.

Similar commissions might be formed on a community level, leading toward the clarification of local ordinances; successful state action would, of course, make local action unnecessary, except for seeing that the laws are enforced.

The most effective level of attack would be on the national level. Better national laws would stop objectionable material at its source. Clearer postal laws would have far-reaching effect on the whole problem. A news distributor has indicated to me that his standard of judgment is based on whether or not a publication has mailing privileges; he considers the Post Office Department’s granting of mailing privileges to be a “stamp of approval” and feels free to distribute any publications acceptable for mailing. Thus while magazines sold on the newsstands are not delivered through the mails and therefore do not come under the jurisdiction of the Post Office Department, the postal standards nevertheless serve as standards for at least one distributor and probably for others. It would appear, therefore, that a very effective weapon against objectionable publications would be the denial of mailing privileges; such denial might force a change in the publication at the level of the publisher. Thus a tightening up of postal laws would affect the total problem of erotic magazines immeasurably.

Church agencies for social and political action ought to use all their techniques and channels for the attainment of effective laws on the national level. To mobilize such action, as well as to stimulate concern at all levels, there was organized in April, 1957, a Churchmen’s Commission for Decent Publications. (Address: 311 Western Union Building, Washington 5, D. C.) Protestants and others concerned should lend their full support to this pioneering movement, that our efforts against the malady may have unity and force.

When the laws are adequate and clear, there will still remain the need for enforcement. There will have to be a reviewing agency to deal with violations. The reviewing commission, whether it is federal, state, or local, must be large, well-rounded, and carefully selected. Membership on the commission must change often, to avoid putting such power into the hands of an entrenched few. The duties and powers of the agency must be clearly prescribed by law, lest this necessary control against rampant immorality be carried too far, where it might result in a real threat to freedom of speech and expression. Such a reviewing agency must be composed of sensitive, thoughtful, discriminating persons who have the wisdom to seek a balance between freedom of expression and that restraint which insures real freedom.

This is admittedly a form of control. But it is a control made necessary by the condition of society. Diseases desperate grown by desperate appliance are relieved or not at all.

The Congress passed legislation in August, 1958 which has aided the prosecution of violators of present obscenity laws. Most of the materials come from Los Angeles and New York City. Courts in these cities have been more lenient in declaring materials obscene. The 86th Congress passed an act which permits the Post Office Department to prosecute sellers of obscenity (particularly hard-core obscenity) at the point which material is received, as well as at the point of origin. This means that courts all over the country now have more opportunity to hear obscenity cases and are more likely to make obscenity charges stick. Anyone who receives obscene matter through the mail may turn it over to the local postmaster so that he may begin prosecution.

If we do not succeed in getting better laws passed, another course would be to persuade retailers and wholesalers to remove objectionable material voluntarily. Local ministerial associations or other church or community agencies might approach dealers and ask them to remove offensive publications. On the state level, some church agency or similar group might invite the news wholesalers of the state to meet and explore the problem together with churchmen, educators, psychologists, and the like. If there are no clear laws to guide them, cooperating dealers will decide intelligently just what publications are objectionable. This ought to be a large, carefully selected committee, so as to avoid as nearly as possible the danger of arbitrary decisions based on petty moralism. Under this plan of voluntary censorship, the committee’s recommendations would not have the force of law.

A voluntary plan such as this is not likely to work unless all the dealers in an area or community cooperate. Realism demands that we recognize the economic factor: if druggist A removes the erotic magazines and druggist B does not, druggist A may lose not only his magazine customers but his tooth paste customers as well. This is an indication that the wholesalers are the key to the situation, since they could control the problem for the entire area, and thus eliminate the economic hazard we have just described.

The Final Answer

Either the attainment of better laws or a program of voluntary censorship would be the first step toward curing the sickness of our society, in so far as the magazines...
are responsible for it. The most we can expect of such measures, however, is that they do away with flagrant violations of decency and morality. We can rightly expect the agencies of society to champion the morals of society; but in a secular state we cannot expect society to champion the more penetrating, thorough-going, and less widely accepted insights of Christian ethics. It is not likely, for example, that legal or voluntary censorship would banish the romance magazines, since they are not flagrantly guilty of any obvious indecency (though from the Christian viewpoint they are among the most immoral and detrimental of all publications). Thus we ought not to expect that censorship alone can counteract the false philosophy of sex which we have seen to be more harmful than any specific violations of propriety. This the Church will have to do through its mission to society.

The Church must assist parents in providing sex information and guidance to children and young people. By this I do not mean presenting the "facts of life"; my experience with young people leads me to believe they have no shortage of facts. What we must do is lead them to understand and practice Christian ethics in the area of sex. The Church must take more seriously its ministry to youth during the years when attitudes are forming, helping them to develop wholesome respect for personality, and directing them toward a vision of mature love dedicated to God in Christian marriage.

Above all, the Church must speak out against any concept of sex which exploits personality and profanes that which God has created good. We must proclaim the Christian understanding that sex is wholesome and creative when it is an expression of that love which finds its fulfillment in the mutual commitment and fidelity of marriage. We must insist that human beings are whole persons and not mere bodies.

If we are faithful to our calling, we of the Church can point our society toward the only cure for its sickness.

A Plan of Action

Introduction

The recent deluge of "glamour" magazines and motion pictures which overemphasize sex to pornographic extremes reveals a new and dangerous sickness in our society. Publishers and motion picture producers have found self-regulation impossible.

But deploring the situation is not enough. The church must provide constructive answers. There is a need for courses of study to help young people understand Christian attitudes toward sex and personality growth. There is need for community action to eliminate the distribution and sale of pornographic literature, films and amusements through voluntary and legislative means.

Here is a "blueprint" of some action possibilities.

Organizing for Action

Since the problem of pornography cannot be solved by a single church or group, there must be some community-wide organization. In many communities, such a group is fostered through a "Mayor's Committee" which includes representatives of the churches, parent-teacher associations, youth groups, woman's clubs, service clubs, veterans organizations, trade associations for druggists, grocers, etc. theater operators

The committee can be given a positive name. One city has called their group the "Mayor's Committee for Good Literature and Films." The committee should include adequate legal counsel.

Sometimes a committee with this broad representation is not possible. This should not restrict the formation of a committee with non-limited membership.

Resources for Study

Before suggesting action steps, the committee members should be thoroughly briefed on the problem at hand and the background information necessary for understanding. Here are some resources that will help:

1. The Accused — 16mm black and white sound film. Loreta Young Television show. Running time 29 minutes. Available for rental from the General Board of Temperance. Dramatic story of what citizens of a community can do to counteract the false philosophy of sex which we call "the sickness." Available from General Board of Temperance, The Methodist Church, 100 Maryland Avenue, Washington 2, D. C. 25 cents per copy.

2. The Church Looks at Immorality in Print and on Screen — an excellent booklet published by the Board of Christian Social Action, American Lutheran Church, 57 E. Main Street, Columbus, Ohio. Copies free.

3. Churchmen's Commission for Decent Publications — a national organization giving aid to local groups and helping to influence national legislation. A quarterly newsletter is available to member groups. Address: 510 Maryland Avenue N. E., Washington, D. C.


Local Committee Action

1. Determine what laws are available at the community, state, and national levels.

2. Survey the community newsstands and entertainment media (assign persons in groups of two to work on the research), and study the publications and entertainment carefully to ascertain whether they do or don't violate community standards of decency and morality.

3. Prepare and present a research report to the committee.

4. Attempt to persuade news dealers and entertainment managers to voluntarily remove objectionable material, pointing out the possibility of prosecution if they do not.

5. Prepare a research brief with findings to the proper local authorities.

6. Encourage local authorities to follow stricter enforcement procedures.

7. Rally public support for new and stricter legislation enlisting press, radio and television cooperation, including letters to the editor, special TV and newspaper reports, editorials.

8. Determine which flagrant violators might be faced with legal action (action might be taken in several communities at the same time).

9. Publicize the healthy developments in the action against obscene materials and determine other essential laws necessary for the public welfare.

10. Urge newspapers to keep suggestive and obscene advertisements out of their movie pages.

11. Issue a list of cooperating dealers. Prepare a symbol for the dealers and managers to place in their newsstands and theaters.

12. Urge wholesome sex education in schools, churches and other youth organizations.

13. Provide a speakers bureau for local groups. Distribute films and printed materials (see above).

14. Provide wholesome alternatives to pornography — educational, leisure time, and occupational activities for youth. Provide or recommend good reading and viewing materials and encourage the patronage of products upholding sound standards of decency and morality.

15. Remain vigilant — an entire community alert to, acting on, continually informed, and vigilantly watchful to eliminate pornographic and other tainted influences will keep the problem under control.

State Action

1. Determine laws available at state level.
2. Highlight legal precedents for effective action, and work with bar association to obtain this action, including a legal definition of pornography.
3. Have a lawyer draw up a brief covering the state situation on pornography.
4. Consult competent lawyers on the effect Supreme Court decisions may have on the state laws.
5. Take steps for enactment of good laws — if the state does not already have them, including laws prohibiting tile-in-gain.
6. After local research, approach the attorney general to get an injunction sworn out prohibiting the sale and distribution of objectionable material.
7. Stimulate stricter enforcement of good laws.
8. Publicize the campaign through state-wide media.

**National Action**

1. Urge congressmen and senators to support national legislation. Information on pending legislation can be secured from The Churchmen's Commission for Decent Publications (address above).
2. Write to the Postmaster General supporting and urging a continuing fight against pornography. Address: Washington 25, D. C.
3. Encourage national organizations to attack this problem (PTA, Chamber of Commerce, Service Clubs, etc.).
4. Join the Churchmen's Commission for Decent Publications (address above).
5. Encourage the Council of State Governments to develop model state legislation. Address: 1313 East 60th Street, Chicago 37, Illinois.
6. Encourage publications and the motion picture and television industry to establish and follow codes of good conduct in dealing with sex. Two agencies to contact: National Association of Broadcasters, 1771 N Street, N. W., Washington, D. C., Motion Picture Association of America, 1600 Eye Street, N. W., Washington, D. C.
7. Encourage the U. S. House and Senate Post Office Committees to maintain a continuing campaign to rid the mails of pornographic materials.

**What One Local Church Can Do**

1. Take an official position on the question of pornography and release that statement to members, and the press, radio and television.
2. The minister might preach a sermon on Christian attitudes toward sex, warning of the degrading effect of pornographic material.
3. Participate as an organization of the community in well-conceived, well-run programs of community action.
4. Members who are leaders in other community organizations can urge these groups to join the campaign against pornography.
5. Provide or recommend wholesome reading and viewing materials and encourage the patronage of products upholding sound standards of morality and decency.
6. Provide education in the church school on Christian attitudes toward sex and personality growth.
7. Remind church members that the Christian fellowship provides a constructive opportunity for meeting the needs of alpersons for new experiences. When a person's life is filled with constructive activity, there is no place for destructive amusements. Persons who are related to God through Christ find that His Spirit will provide the power to live wholesome lives.

**What an Individual Can Do**

1. Avoid purchases. The person's first line of action against pornography and other objectionable printed materials and movies is to refrain from purchasing or attending such products. Where there is no market for these items, their commercial production soon would cease.
2. Influence opinions. One can witness individually through written and spoken word to his aversion to these objectionable materials. Letters and personal visits to legislators and law enforcement officials are means to this end. So are carefully chosen comments to readers or patrons and vendors of such products. Letters to the editor of influential newspapers are helpful. Vocal support and constructive criticism of public officials faithfully seeking to do their official duty in this difficult field is another effective means of individual witness.
3. Use law. Initiating legal action against clearly offensive publications or films is another avenue open to the individual. Materials received through the mails can be turned over to the local postmaster for prosecution. Those on sale locally can be dealt with through the city or county attorney or through the police department.
4. Handle products responsibly. Sensitive individuals feeling their responsibility for the well-being of their neighbors will avoid dealing in or merchandising products of this character. They will prefer smaller monetary gains to the risk of harming their neighbors. They will screen the products they handle and will welcome constructive counsel helping them to separate the unacceptable from the acceptable materials.
5. Overcome loneliness. Recognizing that loneliness and insecurity may be factors prompting some persons to rely on the deceptive materials for vicious satisfactions, thoughtful persons will give special attention to persons alone and away from their usual supporting environment. (Published by Methodist Board of Temperance, Washington, D. C., used by permission)

**West Helena Honors Wilson Deese**

IN APPRECIATION for the services of Wilson C. Deese, who has been their pastor for almost eight years, The West Helena Church recently voted to designate a room in its buildings to be known as Deese Hall. Pastor Deese resigned recently to accept a call to the pastorate of 1st Church, Jacksonville, effective April 1.

A resolution presented to the church by its Building and Planning committee, on which Charles H. Bradley is chairman, was adopted by the church, commending Mr. Deese for his leadership and expressing appreciation for Mrs. Deese and the three Deese daughters.

The resolution praises Pastor Deese for "leading and directing our church to a greater unity and spiritual maturity." Specific achievements listed as a part of the Deese leadership included the decorating of the church sanctuary and installing of air conditioning throughout the buildings; the erection and near completion of a new Educational Building; the establishing of an extra Sunday morning worship service; increase of church attendance; and doubling of the church budget and offerings to missions.

A bronze plaque, bearing the following inscription, will be placed in the newly named hall: "Deese Hall, in honor of Wilson C. Deese, Pastor, August 1952-April 1960."

**CALVARY CHURCH, Osceola, had three for baptism and four by letter in a recent revival. Pastor John Moon was the evangelist. (CB)**

**REV. HENRY APPLEGATE, pastor of Trinity Church, Blytheville, was the evangelist for a recent revival at 1st Church, Dell. There were eight for baptism and three by letter. Rev. Harold Sadler is pastor. (CB)**

**WMU Occupies New Offices**

BIRMINGHAM, ALA. — (BP) — Woman's Missionary Union, auxiliary of the Southern Baptist Convention, has moved into higher ground.

Members of its promotion division entered their private offices on the two floors recently added to the Union's building here.

The new addition, built at an estimated cost of $400,000, was paid for with income from sales of magazines and priced supplies. The two new floors provide private offices for professional personnel, four conference rooms, an auditorium seating 165, enlarged art facilities, an electric kitchen, and reference library.

Space formerly occupied by the promotion division staff will be used for administrative offices and work areas for the business division.
Zealous Protestant

AQUILA, Italy (EP) — An 80-year-old Protestant elder in Italy has been acquitted by an appeals court here on charge of insulting the Roman Catholic religion.

His name is Damo Cretarolo, sentenced in April, 1959, to 18 days in jail for posting cards in the village of San Benedetto delMarsello saying that Protestants were more faithful to the sacraments than Catholics.

This action was prompted by the criticism of a local priest who denounced a parishioner for allowing his daughter to marry a Baptist and deprive her of the sacraments. The court said, however, that Cretarolo's action "did not constitute vilification of the Catholic religion." It said further that Protestants may criticize the Catholic Church publicly in Italy as long as they do not insult it.

Archaeological 'Find'

JERUSALEM (EP) — An Israeli government inspector of antiquities has found an ancient Hebrew letter dating from the second half of the seventh century B.C. It is allegedly the oldest one ever found, and was turned up at a seaside fort near Yavneh in southern Israel.

Dr. Yosef Naveh, who made the discovery, said the letter was written on a piece of pottery by a priest to a royal governor at the time of Jeremiah.

This letter is believed to be nearly 50 years older than the famed Lachish Letters unearthed in 1852 (Lachish was Judah's chief fortress city mentioned more than 12 times in the Old Testament.)

The recently-discovered letter opens as follows: "May my Lord, the Prince, hear the word of his servant." The writer then complains that while he was harvesting near the fort, his cloak was taken away. "All my brethren will witness in my behalf that I am innocent," the writer says.

The words bring to mind an Exodus passage on the judgments of the law which says: "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by the sun goeth down..." (Exodus 22:29).

Budapest Scores Graham

VIENNA (EP) — According to the Budapest Radio, monitored in Austria's capital city, a Hungarian Protestant publication expressed "great indignation" over the failure of American evangelist Billy Graham to take a stand during his Ghana campaign against the French atomic test in the Sahara.

The broadcaster named the publication Evangelikus Elet, organ of the Lutheran church in Hungary.

Divorce in W. Germany

BONN, Germany (EP) — Clergymen in West Germany have reported that the rate of divorce in their country is decreasing.

Statistics released by the Registrar General show that in 1958 a total of 48,000 divorces were granted in West Germany and West Berlin, as compared to 49,000 in 1946 and more than 88,000 in 1943.

Earthquake Survivors

AGADIR, Morocco (EP) — Most relief aid to the stricken city of Agadir, following the 1960 earthquake that killed approximately 10,000 of the city's 50,000 people, has come from the churches.

Relief agencies in 14 countries, working through the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, contributed $338,000, plus an added $10,000 to be distributed by a team working in the area.

Egyptians Answer Graham Invitation

By Tom McMahan

"I don't believe it, I just don't believe it."

This was the whispered exclamation of a German professor as he watched nearly ten thousand people crowd under a huge tent in Cairo to hear the last sermon of Billy Graham's African tour.

Graham's visit to Egypt was planned as a postscript to the "Safari for Souls" tour which took him through eleven other African countries in six weeks. As it turned out, the closing meeting capped the climax of the entire campaign.

Veterannewmen were amazed to learn that the Egyptian government had given permission to hold the tent meeting, which was the first of its kind in the memory of the living. Although it was held on mission property, the service attracted a large number of Moslems.

People jammed the aisles and stood in the tightest formations the Graham team members have ever seen. Two ambassadors had to stand up during the service. A third high diplomatic official sat on the crowded platform.

Four days later Graham told a gathering of churchmen in Israel that the Cairo meeting was "the most spiritually potent and electric meeting I have ever seen." He said he never had seen such expectancy. "I was told later that the hand of God is moving in Egypt," he added.

Hundreds of Egyptians lifted their hands at the close of the service to indicate their acceptance of Christ as God and Savior, and most of them stayed after the meeting for further instruction in the Christian life.

Graham flew from Cairo to Jordan to begin a week's pilgrimage in the Holy Land. He said he was deeply moved as he walked where Jesus walked and saw the traditional sites of His death, resurrection and ascension.

An estimated fifteen hundred persons crowded into the beautiful German Lutheran Church in Old Jerusalem to hear Graham. The sermon could be heard for a block around. A man, high in a Moselem minaret nearby, appeared to be listening. A procession was marching in the courtyard of The Church of the Holy Sepulchre could hear snatches of the message. A veteran observer said the audience represented at least a dozen nationalities.

At the close of the meeting, scores of hands were raised as a token of surrender to Christ and many remained for the after meeting where the way of life was explained more fully.

Mississippi Passes Church Property Bill

JACKSON, Miss. — Gov. Ross R. Barnett of Mississippi has signed into law the controversial church property bill, a measure bitterly opposed by church leaders, particularly Protestants and Baptists.

The law will allow local congregations, on a two-thirds vote, to retain church properties if they secede from their national denomination. Proponents have claimed it will prevent integration of churches.

The bill is frequently referred to as "the Methodist Bill." Baptist leaders fought the bill on the grounds that it is a violation of the principle of church and state and that, if passed, the state could pass laws affecting the Methodist Church and other denominational groups with similar form of government, it could also pass legislation affecting churches that adhere to the local form of church government.

Fund Workshop Planned

CHAUTAUQUA, N. Y. — The 13th Annual Workshop in Fund Raising will be offered at the Chautauqua Center of Syracuse University, July 19-28. University officials said the workshop will be of special interest to college presidents, administrative officers, and fund directors of schools, for it will help them find ways to increase funds through better organization and improved methods.

KANSAS CITY — Rev. Pierce Metheny, native of El Dorado, Ark., graduate of Baylor and Brown Universities, and Southwestern, was recently elected by the Board of Trustees of Midwestern Seminary to serve as assistant professor of Old Testament Interpretation. He will assume his duties immediately upon completion of his thesis, toward the Th.D. degree at Southern Seminary next fall.
Miss Elma Cobb of Little Rock was re-elected president at the 71st annual session of the Arkansas Woman's Missionary Union attended by more than 850 delegates and visitors at 1st Church, Arkadelphia, April 5-6.

Other officers re-elected were Miss Nancy Cooper of Little Rock, treasurer; Mrs. Floyd Chronister of Little Rock, recording secretary; Miss Elma Cobb, Little Rock, president; Mrs. B. L. Bridges, Little Rock, vice president; and Miss Nancy Cooper, Little Rock, treasurer.

EXECUTIVE OFFICERS of the state WMU are from left to right: Mrs. Floyd Chronister, Little Rock, recording secretary; Miss Elma Cobb, Little Rock, president; Mrs. B. L. Bridges, Little Rock, vice president; and Miss Nancy Cooper, Little Rock, treasurer.
Graham Urges President
To Visit New Nigeria

WASHINGTON—(BP)—Billie Graham has proposed to President Eisenhower that he make a special visit to Nigeria for the October celebration of Nigerian independence.

The suggestion was made to the President in a meeting of the White House immediately upon Graham's return from a nine-week tour of Africa and a week in the Near East:

Such a visit from the President “will electrify all of Africa and will identify the United States with the nationalistic aspirations of the new nation more than anything I can think of,” Graham said.

Commenting on the emergence of the new nation of Nigeria this year after a century under the jurisdiction of the British, Graham said that the current upsurge for freedom and self-realization on the part of the New African nations is largely a result of the work of Christian missionaries. The missionaries have identified themselves with the new moves for freedom and they are rejoining in the emerging of the new nation, Graham said.

“Until the last five years,” Graham continued, “84 percent of all education in Nigeria has been under the auspices of Christian missions. The effects of Christian education in Africa have been among the most important result of the work of the missionaries.”

Graham included both Protestant and Catholic missions and education in his evaluation.

Graham was asked, “If you were ever put in charge of a missionary program in Africa, what points would you emphasize?” He gave eight points in reply:

1. Missionaries should have the best training possible.
2. A study of anthropology should be a requirement for missionaries in Africa in order for them to understand tribal backgrounds and problems.
3. In the face of the prevalence of Islam in Africa, a thorough understanding of that religion is necessary for the missionary.
4. Many American Negroes should go as missionaries to Africa.
5. Mass evangelism can be effective in Africa as well as elsewhere, in spite of the many language difficulties.
6. Christian education has an important role to play in the missionary program.
7. Social service, such as hospitals and other welfare work, is vital to a program of missions.
8. Native Africans should lead in the missionary program, even if they make many mistakes.

Graham said that in spite of the great success of the missionaries there is still need for hundreds of others in Africa. He said that Africa continues to present one of the greatest challenges to Christian missions.

Graham is a member of the Foreign Mission Board of the Southern Baptist Convention.

Urges Christian Stand
Regarding Negro 'Sit-in'

NASHVILLE—(BP)—The Fellowship of Baptist Theological Students here called for maintaining a Christian attitude toward the Negro's desire to obtain first-class citizenship at levels of the American culture.

The Fellowship, inter-racial and including students from four Baptist conventions, adopted this statement:

"In the light of present-day demonstrations in many parts of our country, that we as Baptists encourage all people to maintain a Christian attitude toward the Negro's desire to obtain first-class citizenship at all levels of the American culture and that we encourage all efforts to be Christian.""
Protestant Organization Assails Anti-Catholic Pamphlets

**A PREDOMINANTLY Protestant organization which has been critical of Catholic policy in the past today denounced as “fallacious and hysterical” three pieces of anti-Catholic literature now being circulated in Wisconsin, primary and elsewhere. The items were an alleged autobiography of Maria Monk in a Montreal convent, a pamphlet on the assassination of Abraham Lincoln, and a fraudulent oath of the Knights of Columbus.

Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State declared that: “American voters should be warned against these three samples of extremist literature. They are being peddled by over-zealous small printers.”

“The old, alleged Knights of Columbus oath has been proved incorrect in court on several occasions, and the Maria Monk book is largely mythical. The lady had as much an active imagination as the Athenian Archbishop who proved himself a magnificent actor. And many sincere Americans have been deceived by her, exciting narrative.

“It is true that several Catholics conspired with others to assassinate Abraham Lincoln, but if all the assassins had been Methodists, we could not blame the Methodist Church for it. Fair play demands that we reject such fallacious and hysterical tracts even if there is some truth in the details.

“We believe, however, that the Post Office Department should be commended for leaving the mails open to all expressions of opinion that do not libel candidates specifically. Political censorship is not the answer. Many sober pamphlets now being circulated widely raise serious questions about the relation of Catholic policy to the United States Constitution and the traditional policy of the separation of church and state. Such pamphlets, even when they include cautious criticism of the Catholic Church, are entitled to serious consideration if they are written in a responsible manner.

“The press and the politicians should not pretend that all literature opposed to Catholicism is bigoted or partisan. They should not single out the worst items and pretend that they are typical.

“Thus far, controversy in this Presidential campaign has been at a commendably mature level. Our organization is going to do everything in its power to promote frank and fearless discussion of all the vital issues.

**SELMA CHURCH** in Bartholomew Association has accepted the one month free trial offer of the Arkansas Baptist. Rev. Raymond Johnson is pastor.
Can't Go On

QUESTION: I lost my dear husband five weeks ago with a heart attack. It looks to me as if I can't go on without him. We were so devoted to each other for 40 years.

The only comfort I have is that I will see him again. Please tell me if you think we will know each other in heaven and how will it be up there?

Answer: The feeling that you can't go on is a very natural one. Grief is one of the greatest shocks the human spirit can experience. It takes a while to get your bearings after a loved one has departed this life.

Of course, we will know each other in heaven. As someone has said, in reply to such a question, "We will certainly have as much sense there as we have here."

Jesus said, "I go to prepare a place for you...that where I am, there ye may be also" (John 14:3). Paul said, "Now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). This is more than sentimentality. It means that "I" retain my identity as a person in heaven. What kind of body I have and how I look is up to God.

How will it be up there? All I can say is that God has prepared a place that "shows the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 1:3).

Now, Sister, move on in life. God has a place for you here and now, or you would have been taken with your husband. Through Christ and Christian friends you can go on.

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

New Claimant

On Bible Reading

ATLANTA—(BP)—A retired minister of Barnesville, Ga., is the new claimant to the title of being the first to complete reading the entire Bible in the new year.

C. O. English says he completed the reading Jan. 29. He finished the New Testament for the second time in March.

Claimants for the honor were sparked by an earlier report that Warren Dixon, of Jonesboro, Ga., completed the reading suggested in the Sunday School quarterly, in February. The suggestion called for the reading during the year.

Baptist Crosscurrents

The Quiet Persistent Way

DURING these days of racial tension and unrest, the Christian conscience must be felt. But, knowing just what stand to take to bring about the best good is a large question in the minds and hearts of many. Big strides toward first-class citizenship for Negroes have been made in the last few years, but there is a long way to go. As we look back at what has been done, and forward to what must be done, it seems to me that a role of quiet persistence on the part of the Christian will bring best results, although slowly.

Several years ago in a store I patronized, the clerk would pass over Negroes waiting for service to the white people also waiting. When this happened to me, I would very quietly remark, "I believe he (or she) was here before I." This left the clerk with no choice but to wait on the person or persons mentioned. In that same store today there is no favoritism or racial prejudice shown. It has a policy of first come, first served. There were. I’m sure, others who called quiet attention to these acts of prejudice and I feel very strongly that it had something to do with the changed attitude of the clerks.

Yes, this should be the role of the Christian. As we go about our daily walk of life, quietly and persistently showing love toward our fellowman and making every effort to break down barriers of prejudice, greater strides toward a more peaceful and more permanent race relationship will result.

Amazing as it is, however, hate, prejudice and bigotry flourish under the Christian banner. Scripture is misused to justify and to further these practices. A seemingly righteous shroud shields these often sincere people from God’s truth. This is one reason for a role of quiet persistence for the Christian. Re-education and complete rebirth do not come quickly, nor for some easily. But patience will prove victor in the long run.

It is often hard to remain calm and quiet in the face of injustice. The natural reaction would be to grab a banner, jump on the bandwagon and make a last ditch stand for what we believe to be just, humane and Godly. Yet, this would only lead to more unrest, more tension and would be apt to thwart progress toward the ultimate goal of first-class citizenship for all.

Just a few years ago the Negro High School principal had the highest scholastic degree of any principal in our county. Yet, he was denied the courtesy of being addressed as "Doctor." I felt only humiliation for my own race when I heard one of our own students address him by his first name. Last year the principal of this same school, although not the same man, was guest speaker at our Woman’s Club and was extended every courtesy.

Some years ago our Scout Council was faced with the issue of including in our meetings the Negro Scout leaders of our community. After some discussion and a vote it was decided, but by no means unanimously, not to include them because they and their troop members would also have to be included in some social functions. Today, all Scout Leaders attend Council meetings, bar none.

The Seminary Extension Center of our Baptist association is open to all races and there are several Negro ministers enrolled. The Ministers’ Association includes Negro ministers who participate in all functions of the association. The quiet, persistent way will bring about more lasting results, but patience is growing thin. Time seems long to those who wait; for those who continue to be denied the freedom of choice. Time is running out for those who continue to postpone action they know to be right. As Christians we must begin our battle NOW...a battle of quiet, persistent action. And the course of our action must be the application of all the elements of human decency to all people. Anything less, for the Christian, would be a mockery.

—Mrs. Lillian Linney Foster, Wilkesboro, N. C., in Biblical Recorder, official organ of Baptist State Convention of North Carolina
Southern Baptist Church Music Conference

Riverside Baptist Church
Miami, Florida
May 16-17

THEME: “Unto Full-Grown Christian Church Musicians”

PROGRAM

MONDAY MORNING

10:00-12:00—Meeting of Executive Council

MONDAY AFTERNOON

2:00 Devotional Moments____Eugene Bartlett, Okla.; Charles Sego, Tex.

Presentation of Program _______________Dwight F. Phillips, Tex.

Welcome to Miami ___________F. Eugene Brasher, Fla.

Response _______________W. R. Howard, Tenn.

Roll Call of the States

Report of Membership Committee ____________T. W. Dean, Tex.

Report of Special Committee on Relations________Paul McCommon, Ga.

“Growing Through Stewardship and Enlistment” _______________W. Hines Sims, Tenn.

Solo, “Sound An Alarm” by Handel ____________Edgar Nolte, Mo.

President’s Address

Hymn

“Growing in a Common Ministry” ____________Lory Hildreth, Tex.

Moments of Meditation ______Mrs. Cecilia Pate Ward, La.

“The Twenty-Third Psalm” by Creston

MONDAY EVENING

7:30 Devotional Moments_________Carl Perry, N. C.; Charles Sego, Tex.

Program by Stetson University Choir, Director ___________Harold M. Giffin, Fla.

“Growing a Singing Congregation” ___________V. F. Forderhase, Tex.

Solo _______________James Berry, N. C.

“Growing in Spiritual Leadership” ___________J. Winston Pearce, Fla.

Program by Travis Ave. Church Bell Ringers, Fort Worth, Tex.

Director, Saxe Adams, Tex.

TUESDAY MORNING

9:30 Devotional Moments____Kenneth Osbrink, Fla.; Charles Sego, Tex.

Report of Budget Committee_________W. C. Morgan, Miss.


Report of Registration Committee ____________D. Neil Darnell, Tenn.

Panel: “Next Year with our Children’s Choirs” ___________Loren R. Williams, Tenn.

Nettie Lou Crowder, Bill F. Leach, Tenn., and Writers of Units of Work for Children

Program by the Nurses’ Glee Club, East Tennesee Baptist Hospital, Knoxville, C. L. Huling, Director

Growing in Concern for Unreached Millions” ___________Mrs. Hugo Culpepper, Ky.

Missionary Hymn by Ross Coggins (Indonesia) ___________William J. Reynolds, Tenn.

“Send Me, O Lord, Send Me”

TUESDAY AFTERNOON

2:00 Devotional Period_________Leroy McClard, Ark.; Charles Sego, Tex.

Solo _______________John Sims, Ky.

Report from Seminary Workshops

“Growing Through Combined Efforts” ___________Departmental Conferences


Hymn

Report from the Conferences

Introduction of New Officers

Choral Worship, “The Southwestern Singers” ___________R. Paul Green, Tex., Director

Dramatic Monologue, “Yes, I Remember Bethlehem” by Frederick Speakman

Sterling Lorenz Price, Mo.

“The Hallelujah Chorus” from “Messiah”

Adjournment
American Baptist Leader Says Baptists Should Unite

NASHVILLE — (BP) — One of the American Baptist Convention’s three organizers of new work in the Southland urged here greater striving for unity among Baptists, but he indicated that some present joint activities are not advancing Baptist fellowship.

J. C. Herrin, of Chapel Hill, N. C., told the fellowship of Baptist Theological Students at their conference:

"There is no such thing as a gospel according to Baptists, or Methodists, or Catholics . . . or Tillich, or Barth. (The latter names are world-renowned theologians.)"

"How utterly demonic it is to be competing in Nigeria, or at the University of Missouri, or the University of Arizona, saying, 'Don't be an American Baptist; be a Southern Baptist,' or vice-versa," Herrin added.

Herrin, until 1954 Baptist Student director at University of North Carolina, said he was "kicked out" by Southern Baptists because of student work done at Shaw University in nearby Raleigh, N. C.

Shaw, a school for Negroes, receives some of its support from the American Baptist Convention. Herrin said that segregation definitely was a factor in the loss of his job with the Baptist State Convention of North Carolina in 1954.

He termed the Baptist World Alliance "a vacation for preachers" and the Baptist Jubilee Advance, in which at least seven Baptist national groups are participating together through 1964, a "polite way of sheep-stealing."

He counters-attacked opponents of the ecumenical movement as represented by the National Council of Churches and blamed differences over social ethics, rather than theology, for their opposition to the Council.

He declared that he did not consider Southern Baptists so much opponents of the ecumenical movement as he considered them "misinformed."

Herrin said that even though he was "kicked out" by Southern Baptists, he remains listed among ministers in the Southern Baptist Convention Annual. A check of the 1969 SBC annual reveals his name in a section under "New York Ministers" and gives his former church connection in Sunnyside, N. Y.

Herrin said that the Southern Baptist Convention has come perilously close to disrupting Baptist fellowship in consideration of admitting messengers from churches in Canada. An amendment, proposed for the SBC constitution to allow seating of Canadian messengers, was withdrawn from the convention's consideration because of faulty wording.

Herrin asked, "How can we heal this break in our ranks as Baptists, which shows at least seven major divisions of Baptist groups? We need each other," he added. "Baptists in today's world are not thought of too well, but for very poor reasons."

He defended comity (territory) agreements of the National Council of Churches and said Southern Baptists' rejection of comity agreements hurt the cause of evangelical missions overseas.

Dean Inaugurated at Southern Seminary

LOUISVILLE. — "There is no place in the world today for those who learn for learning's sake. Our churches need men who think and act courageously who are willing to run the risks of action."

With these words as a background Dr. C. Penrose St. Amant was inaugurated as dean of the School of Theology of Southern Seminary.

Dr. St. Amant said there are three fields of thought that Southern must focus its attention upon in future years.

"We must educate for living," said the new dean. "Our great need is for leaders for whom Jesus Christ is really Lord."

"We must educate for understanding. Let us here train young men and women to see the magnificence of life as it can be in Jesus Christ."

"The need for young people who are able to think creatively and imaginatively at the highest levels of capacity is critical. Our task is to produce men grounded in the Christian faith and who understand what they believe." •

J. Kelley Simmons
To Denver Job

DENVER, COLO. — (BP) — J. Kelley Simmons, editor of The Baptist Beacon, Phoenix, Ariz., will become full-time editor of The Rocky Mountain Baptist here April 1.

The Rocky Mountain Baptist will assume weekly publication at the time Simmons reports as editor. He will also be an assistant executive secretary to W. J. Ray, Denver.

Ray has been editing The Rocky Mountain Baptist in addition to holding the post of executive secretary of Colorado Baptist General Convention.

The Rocky Mountain Baptist is convention newspaper, serving Southern Baptists in Colorado, North and South Dakotas, Montana, Wyoming, and Western Nebraska.

Before becoming executive secretary in Colorado, Ray was executive secretary in Arizona.

The Baptist Beacon, a weekly, is the publication of the Baptist General Convention of Arizona.

New Regulations For Liquor in Air

WASHINGTON—(BP)—Regulations governing the use of alcoholic beverages on airplanes have been issued by the Federal Aviation Agency, E. R. Quesada, administrator.

The rules regulating the drinking or serving of alcoholic beverages aboard air carrier aircraft are:

(1) No person shall drink any alcoholic beverage aboard an air carrier unless such beverage has been served to him by the air carrier operating the air craft, and

(2) No air carrier shall serve any alcoholic beverage to any person aboard an air carrier aircraft if such person appears to be intoxicated.

In a letter to airlines presidents, Quesada requested that these rules be made available to passengers, that violations be reported and that cabin attendants be fully instructed in how to handle violations.

A suggested industry code would prohibit the advertisement of alcoholic drinks on certain flights, would limit the size and number of drinks for any individual, and would provide for a vigorous enforcement of the regulations.

F. C. Purviance, interim pastor, East Side Church, DeWitt, sends the list of resident church families to receive the one month free trial offer of the Arkansas Baptist. East Side Church is in Centennial Association. All of the churches, but two, in Centennial Association have the Arkansas Baptist in their budgets.

REV. WAYNE CARTER, pastor of Stanford Church, Pulaski Association, took a month's leave because of the flu. Rev. W. B. O'Neal has been supplying for him.
RA Congress Program

THE PROGRAM for the State Royal Ambassador Congress on May 6-7 is almost complete. The Congress will be held at Calvary Church, Little Rock.

The Friday afternoon session will be a get-acquainted period and there will also be a mission film. The Friday night session will be a joint meeting with the State Brotherhood Convention. The program will include good singing, visual aids material, and inspirational messages.

The Saturday morning session will be given over to demonstrations, election of officers, and an inspiration and dedication service. The demonstration will include chapter work, camping and craft, and fun periods.

Reservation and registration material for the Congress has been mailed to all counselors, of record and to all pastors. Hotel, motel, or YMCA reservations should be made direct to the hotel now.

The State Brotherhood Convention will have three sessions on May 6-7. The first session will be on Friday afternoon beginning at about 3:30. The evening session will be a joint session with the Royal Ambassador Congress. The Saturday morning session will begin at 9:00 and close at noon. There will be discussion periods, inspirational messages, and Brotherhood information of interest to all men at each session. Make plans to attend every session and bring men from your church.

Plans for State Royal Ambassador Camps are rapidly taking form, and we are looking forward to a great series of camps.

The camping season will open on June 13-17 with a camp for Intermediates. This is an opportunity for boys 13-16 years of age to have one of the greatest experiences of their lives. During the week of camp they will meet the finest Christian men in the state who will be their leaders. They will have fellowship with the finest Christian boys from over the state, and share experiences with them. Following the Intermediate week there will be camps for Juniors. More information and reservation forms will be mailed to all counselors and pastors soon. — C. H. Seaton, Associate Secretary.

Race Relations

VBS Preparation Time

NOW IS the time to prepare for this summer's Vacation Bible Schools. Many of our Associational Missionaries, WMS organizations and at least 75 white Baptist churches assisted our Negro Baptist friends last year in Vacation Bible Schools. We hope the number will be doubled this year.

With the proper approach of Christian co-operation faculty training clinics or workshops could be conducted to help Negro Baptist churches have better Vacation Bible Schools. This work is growing among them. Many of their churches are conducting excellent Vacation Bible Schools under their own leadership. Some of these churches are witnessing more conversions during Vacation Bible School than during revivals. Many of their churches still need help in conducting their first Vacation Bible School and here is where our churches should offer their assistance.

Interest in our Literacy program continues to grow. The Pulaski County group, who received training at the Literacy Workshop, will meet April 15 at 7 p.m. to elect officers and perfect the organization of the Pulaski County Literacy Council. Other local literacy councils will be organized over the state in the near future.

Many of our people need this help. There is no way of knowing how many church members stay away from Sunday School and Training Union for fear of being called upon to read a passage of scripture or a part on the program. The Literacy program offers as a confidential, personal Christian service, help in learning to read or to read better. — Clyde Hart, Director

Dr. Theodore Adams says...

Book Your Brownell Mission Tour Now!

The Rio Congress will be a great spiritual experience ... a Pentecost is possible ... 4,000 or more registered delegates are expected from North America. REGISTER NOW—for the tour you want. Rates from $45. SEE YOUR TRAVEL AGENT TODAY. Ask about Brownell's Travel Now—Pay Later Plan.

Official Tour Company for North America

Rio Congress
June 26

BIRMINGHAM, ALA.
GIFTS that mean more

THE SHORTER ATLAS OF THE BIBLE
A shorter edition of the highly praised Nelson Atlas of the Bible. Time magazine said of The Atlas of the Bible, "... leads new dimension to Bible reading." Dr. Daniel Poling said in Christian Herald, "Comprehensive and complete ... it is first and pre-eminent in its field." Leading publications recommended it highly. Now, it is offered in a desk edition. Accompanying the text are 10 pages of maps in color and 200 carefully selected photographs to help the reader trace Biblical events geographically and archeologically.

THE RSV BIBLE... BOUND IN CLASSIC WHITE
Perfect for the many beautiful occasions that are heralded by spring. The text is printed on fine, amber-edged paper and bound in traditional white imitation leather. Included are 12 maps, 12 illustrations, a presentation page, a four-page Family Record, all in rich, full color. There are 64 pages of Bible Helps to enhance the meaning of the Scriptures.

THE RSV BIBLE WITH CONCORDANCE AND REFERENCES
Over 75,000 center-column references with the text. A 192-page concise concordance and list of proper names and 12 maps in color are also included. Bound in maroon buckram: $9. In leather: $12.50. Also available in beautiful leather-bound editions with super-thin Nelson Indopaque paper at $17.50 and $22.50.

Order from your
BAPTIST BOOK STORE
THOMAS NELSON & SONS
EXCLUSIVE PUBLISHERS OF THE REVISED STANDARD VERSION BIBLE

Page Nineteen
Variable Annuity Fund

A supplemental annuity plan, designed to help denominational employees set up a defense against long range inflation, has been approved in Dallas by trustees of the Southern Baptist Convention Relief and Annuity Board.

R. Alton Reed, executive secretary said the plan to be known as the Variable Annuity Fund, will be open January 1 to any Southern Baptist who holds a certificate in one of the basic retirement plans such as a Minister's Retirement Plan, Southern Baptist Protection Plan, or any purchased annuity plan.

"The basic plan plus the variable annuity would give the owner an excellent dollar stability regardless of the times," Reed said.

The Variable Annuity Fund will be set up completely separate from the regular investment program of the Annuity Board, Reed said.

The Annuity Board is the first denominational agency to enter the variable annuity field. Reed, who is president of the 33-member Protestant church-related pensions group in the United States, studied the variable annuity operations of College Retirement Equities Fund (CREF), the teachers' retirement agency. During almost seven years of operation, CREF has proven that the variable annuity is "excellent economic balance for the age annuitant," Reed said.

The Variable Annuity Fund is different from the basic plan in that the participant decides how much money in each unit depending on the stock market value of the invested funds declared on the last day of the previous month.

Each month, his payments will be converted into units with the value of each unit depending on the stock market value of the invested funds declared on the last day of the previous month.

Three different benefits are offered which the participant may take any time after his 60th birthday. These include a single or joint life and survivor variable annuities, or 80 percent of his equity in a fixed period variable annuity.

"The two plans are intended to complement each other to provide a good income during periods of steady living costs and to act as a hedge against inflation," Reed said.—T. K. Rucker, Field Representative

DR. DALE COWLING, pastor of 2nd FISHER STREET Church, Little Rock, was the evangelist for a recent revival at 1st Church, Nashville. Ron Kelley, minister of music there, led the singing. Nelson Tull, state Brotherhood secretary, helped the church set up a visitation program. There were 20 for baptism, 13 by letter, one by statement and four rededications. Rev. Mike Carozza is pastor.

PASTOR WILLIAM Taylor was the evangelist for a recent revival at Yarbrough Church, Mississippi Association. There were two for baptism. (CB)

fresh idea sources for your worship programs

See these and many other helps to planning worship services in your Baptist Book Store's wide assortment of devotional books.

THE ART OF BUILDING WORSHIP SERVICES

by T. B. McDormand

Numerous illustrations of the principles and ideas for worship services are given in chapters on the call to worship; use of hymns and Scripture, reading; the value of story, biography, and quotation. Also ten sample programs. (26b)

$2.50

BEGIN WITH THESE:

PROGRAMS FOR WORSHIP AND WORK

by Mary Anna Alexander and Beverly Norman

Twenty really different assembly programs for teen-agers and young adults. Touches of humor and imagination make these top-notch programs. (26b)

$2.75

JUNIOR ASSEMBLY PROGRAMS

by Ethel Harrison Grice

Fifty worship programs complete with objectives, stories, and illustrations. Plans are given also for special day programs—stewardship, missions, and Christian living. (26b)

$2.25

YOUTH AT WORSHIP

by Annie Ward Byrd

Thirty-six programs designed to help you plan better worship periods for teen-agers. Stories, biography, human interest, current facts, panels, discussions, visuals—all of these are included for proper balance. The programs encourage participation by teen-agers themselves. (26b)

$2.00

SUNDAY SCHOOL PROGRAMS FOR INTERMEDIATES

compiled by Mary Alice Biby

Sixty-one practical programs to enrich Intermediate worship. Each program has been planned for department assembly services by experienced Intermediate superintendents. (26b)

$2.00
has been appointed by Baptist Church a messenger to the SOUTHERN BAPTIST CONVENTION. This appointment is made on the basis of and in agreement with the Convention’s constitutional requirement, as follows (which entitles this church to messengers):

ARTICLE III. Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a yearly contributor to the Convention’s work.
2. One additional messenger from each such church for every 200 members, or for each $250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).

Certified by: _____________________________

Moderator or Clerk.

To the Messenger: Be sure to bring this card with you and present it in person at the Secretaries’ Registration Office. Your name will be filed for insertion in the Roster of Messengers from your state, and you will receive a badge which will admit you to all sessions of the Convention. The Registration Office will be open at 9:00 a.m., and will remain open throughout the Convention.

REGISTER AS SOON AS POSSIBLE

In order that friends may locate you if necessary, please give your address during the Convention.

CHURCHES of the Arkansas Baptist State Convention planning to send messengers to the annual meeting of the Southern Baptist Convention, meeting in May at Miami Beach, Fla., are urged to elect their messengers in advance and secure official registration cards such as the one pictured here. The cards may be secured from the office of Dr. S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention, 401 West Capitol Ave., Little Rock.

**Missions-Evangelism**

CHAPLAIN E. A. RICHMOND reports that 12 boys in the Industrial School were baptized during the month of March.

Mississippi County Association has a goal of 54 Vacation Bible Schools which includes 42 church schools and 12 Negro or mission schools.

Jesse Reed reports a splendid revival in the Fisher Street Church, Jonesboro. There were 34 additions with 31 for baptism.

Feb. 1, the Vista Heights Chapel, mission of 2nd Church, Hot Springs, celebrated its second anniversary. The mission now has 117 enrolled in Sunday School and 70 in Training Union. There have been 84 additions to the Church through the mission, 26 of whom have come by letter and 38 by baptism. Bill Williams is mission pastor.

In Charles Finch’s monthly report he states:

"I had the joy of leading another man that had been playing with religion for a long time to the Lord. I wish you could have heard his testimony before he died. We had a family here with their loved one that was slipping away and I had the joy of leading a son and a son-in-law to the Lord and that poor old lady shouted and then went to be with the Lord."—C. W. Caldwell.

**Inter-racial Meeting of Seminary Students**

NASHVILLE — (EP) — A group of seminary students from four Baptist conventions in the United States have chosen to meet at Wake Forest, N. C., for their 15th conference, Apr. 5-6, 1961.

They accepted an invitation from Southeastern Baptist Seminary there.

The group is the Fellowship of Baptist Theological Students, organized near the close of World War II. Several students conceived the idea of a conference of white and Negro Baptist theological students.

The group has continued to meet annually since that time, moving from campus to campus. The topic for the 1961 fellowship will deal with the ministries of local churches.

**Jubilee Advance Reaches Baptists Around World**

WASHINGTON, D. C. — The spirit of the Baptist Jubilee Advance has spilled over into Baptist work around the world, Dr. Theodore F. Adams, President of the Baptist World Alliance, told the semi-annual meeting of the BJCA Committee at Washington.

The Baptist Jubilee Advance is a joint movement of the major Baptist fellowships of North America. Extending from 1959 to 1964, the BJCA celebrates the 150th anniversary of organized Baptist mission work in North America.

Dr. Adams said that, although Baptists of other nations do not have the same occasion to celebrate, they are adapting the idea to their own history and traditions, and that an awareness of the unity of the Baptist movement around the world is growing. He said that part of the program of the Baptist World Congress in Rio de Janeiro next summer will be given over to the Baptist Jubilee Advance.

PETE STILLMAN was the evangelist for a recent revival at Armorel Church, Mississippi Association. Rev. W. J. Clayton is pastor.
Why Easter's Date Changes

By SUE S. SANDERS

HAVE YOU ever wondered why each year we must look at the calendar to discover the date for Easter? Unlike Christmas, which is always December 25, the date for Easter is different each year. The reasons for this go back many thousands of years.

From your Bible study, you know that Easter is not to be observed, as it is now, on the first Sunday after the first full moon after March 21. In fact, when Christians began to commemorate Easter, some of them celebrated it on the day of the Passover while others observed Easter on the Sunday following. This led to confusion and dispute which lasted for centuries.

In A.D. 325 the Emperor Constantine convened the Council of Nice. There it was decided that Easter should be observed on the first Sunday after the first full moon following the vernal equinox.

Since our calendar never corresponds exactly with the movements of the sun and the moon, certain rules were made to help to fix the date of Easter to avoid further disagreements. March 21 was to be regarded as the date of the vernal equinox, the time in spring when day and night are of equal length. The full moon on that date or the next afterward was to be taken as the full moon of the Passover month. The Sunday following the full moon should be Easter Day, and if the full moon happened on a Sunday, then Easter should be the following Sunday.

Thus, Easter is always the first Sunday after the first full moon after March 21. If you will look again at your calendar, you will see that there is always a full moon in the week before Easter.

The earliest date on which Easter can fall is March 22, but that will not happen until the year 2285. The latest that Easter can be is April 25. This occurred in 1943. Easter can be any one of thirty-five days.

Although you may still complain if Easter comes early before the snow is gone or is late after the spring flowers have all bloomed, now you know why.

By VIRGINIA WHITMAN

By rearranging each set of letters, you can form the names of some trees mentioned in the Bible. One letter from each word will form the name of the place where Jesus hung on a tree (Luke 23:33).

d re ca
a a c c i
u l m r b r y e
el vol
h a s
i f r
m y r c o s e

ANSWERS

the elephant calaverty

Church Chuckles

MURPHY: "What's that in your pocket, Pat?"

PAT (in a whisper): "Dynamite, I'm waiting for Casey. Every time he meets me he slaps me on the cheek and breaks me pipe. Next time he does it, he'll blow his hand off."

SMITH looked over his garden wall and said to his neighbor: "What, are you burying in that hole?"

"Oh, I'm just replacing some of my seeds, that's all."

"Seeds!" shouted Smith angrily. "It looks more like one of my hens."

"It is. The seeds are inside."

MOTORIST: "I ran over your cat and I want to replace him."

Housewife: "Well, get busy. There's a mouse in the pantry."

MOTHER: "You were a tidy little girl not to throw your orange peeling on the floor of the bus. Where did you put it?"

Susie: In the pocket of the man sittin' by me.

IN A school room in one of four large cities, a kindergarten teacher was telling the children about George Washington. In illustration, she displayed a large picture of Mt. Vernon. "This," she said, "is the house where George Washington lived."

The children, all apartment dwellers, gazed intently at the picture. One, more impressed than the others, asked with great interest, "What floor?"

"Thank thee for the same old frozen TV Dinners we have every blessed night!"

Giving thanks to God simply as a matter of 'form' or of 'duty' is a waste of time. Unless our gratitude is expressed in a spirit of true thankfulness, it is a false gesture unacceptable to Him. We should give thanks with our hearts, not just with words.
It is tragic that so many things entirely unrelated to biblical truths crowd into Christian practice. At the festival of our Lord's birth we have Santa Claus, tinsel, holly, and the Roman Catholic Mass (Christ's Mass). At the Christian festival commemorating our Lord's resurrection there intrudes the Easter bunny, eggs and the word Easter itself. This word is derived from Eostre, an Anglo-Saxon goddess of spring. It is regrettable that the annual festivals of the three most important events in our Lord's earthly ministry should be clouded over with paganism—the paganism of the mass, the idolatry of Eostre and the self-imposed worship (see Col. 2:20-23) of Lent (from old English lenken meaning the "Spring"). At one decisive point the resurrection fails to correspond to the occurrence of the Spring; the vegetation of the earth is not dead—it only appears to be, for the life is still in the roots and seeds; but Jesus was actually dead in every sense of the word and His rising from the dead was the mightiest miracle ever performed by our wonderworking God. Had not the Father been faithful to His promise, Jesus would have remained forever dead. And what a difference it would have made if He had not risen from Joseph's tomb!

The All Determining Factor
(Mk 16:1-8)

No other world religion has ever embraced a confession of faith which says, "I believe in Jesus Christ ... who ... the third day rose from the dead ... I believe in ... the resurrection of the body" (The Apostle's Creed). Christianity affirms that its Founder lived, but never did they involve the myths of Bible a forgery by wicked men. Thus The Apostle's Creed states: "He is the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made; eternal, co-eternal with the Father." It is a unique faith that in its creeds affirms its Founder as God and Man. On the other hand, the Roman Catholic Mass, which is a festivity of the eternal things of the spiritual realm. These things are found where Christ is seated in the place of authority and power. But Paul reminds us that there is an inward side to this "seeking"—"set your affections on things that are above." We must also keep our minds on these eternal things which we are seeking. Man will not seek long after something for which he has no desire. All backsliding begins when a man loses his desire for spiritual things and then gradually fails to seek them. Christian, guard your thoughts and desires; for out of the heart come the issues of life.

Dead and Hidden (Col. 3:3)

Paul gives two reasons to back up his plea for the risen life. In the first place, he says, "Ye are dead"—dead to sin, dead to its power and penalty, dead to its claims. Or at least, we are ideally so. Paul is pleading here for the actual attainment of this victory over sin in the life of each believer. Our lives are also hidden "with Christ in God." It is a separate life. No one can touch it but God. It is a life that has its roots in Christ who is hidden from the world. Furthermore, the Risen life is imperfectly revealed. We must await Christ's appearing to realize the full meaning and expression of this life.

Killing Unholy Loves
(Col. 3:5-7)

In verse 5 Paul lists some forms of unholy love and admonishes us to "put them too death" (mortify). All of these call forth the wrath of God and are part of the old way of life, the unregenerate man. But now, the new man must crucify these evil affections.

Stripping Off Wicked Habits
(Col. 3:8-11)

Changing his figure of speech, Paul now turns to the idea of changing clothes. "Remove from yourselves," Paul writes, "those garments of the old man which represent hate in all of its unholy forms, and in their place, dress yourself as a new man in Christ." This means a transformation of the quality of the life through a gradual process of renewal (Col. 3:10). The idea of the new man implies unity, for we are all one in Christ, having the same life and the same destiny; hence, all earthly barriers and distinctions are abolished (3:11).

The Manifestations of Love
(Col. 3:12-15)

Having put off the old man with all of his unholy loves and wicked habits, the Christian is admonished to put on a "heart of compassion," "kindness," "longsuffering," "meekness," "forbearance," "forgiveness" and, finally, "love.""Over all (rather than "above all"), Paul declares, "put on love as a belt which perfects and unites all of the garments of the new man. This is the only way to know the deep tranquility of the peace that Jesus gives. Thus we see that the man who has been "raised to walk in newness of life" must always endeavor to cooperate with God in seeing that the "old things" have really "passed away" and that "all things" (life, pursuits, habits, attitudes, desires, and goals) are really "new".
Indian Missions

BAPTIST missionary work among the Indians began at an early date in the United States. Roger Williams led in this; but others had the same spirit.

Thomas Mayhew obtained the grant of Martha's Vineyard and adjacent islands in Cape Cod, 1642, and began a settlement at Edgartown. He was the governor of the settlement and his son was the minister.

The younger Mayhew began to preach to the Indians in 1646. As he taught them, he said, "This land has been granted my father who is a royal master above the Indian chiefs. Though he is great and powerful, he is a lover of justice and in no wise will invade your jurisdictions."

"On the contrary, he will assist you if needed. Government and religion are distinct things. The chiefs may maintain and exercise authority though their subjects be Christians."

Such treatment and the gospel means used were successful. A church was formed among the Indians about 1665. Phillips war (with the Indians) broke out about 1666. The Baptist church had been established on the Vineyard island and another on Nantucket.

The first Baptist pastor among these Indians was Stephen Tackabear. About 1690, he joined a church of another denomination, but several years later came over to the Baptists. Described as a good Christian man, he was conscientious, sympathetic, and charitable toward others of different faith.

Georgetown Sets Enrollment Record

GEORGETOWN, Ky. — The Georgetown College total enrollment for the regular school year, exclusive of summer school, passed the 1,400 mark this year to set an all-time high, according to Registrar J. Foley Snyder.

The enrollment during both the fall and spring semesters now totals 1,414, which represents an increase of 768 since the postwar low of 646 in 1951-52.

Geographically, the student body represents 39 states and 90 Kentucky counties. The largest out-of-state contingent is from Ohio, which has 58 students at Georgetown. Running a close second is Indiana with a representation of 48 students.

Approximately 85 per cent of the student body is Baptist. Only 24 students listed no church preference. These figures do not include Saturday and Extension Class enrollees.

Mr. Foulger became a Baptist and joined Mr. Clark's church. He became an ardent supporter of Baptist principles among the Indians.

Seeking to win some of his former students, he was reminded of his former teachings. One of them, a teacher, said to him, "You warned us against false teachers. Now that prediction is true. You are become one of those teachers you cautioned us against. But I will take your former counsel and remain steadfast in the truths you taught before you changed."

However, he found others less obstinate, and by 1680 the Baptist principles had spread among them. By 1694, a Baptist church had been established on the Vineyard island and another on Nantucket.

The first Baptist pastor among these Indians was Stephen Tackabear. About 1690, he joined a church of another denomination, but several years later came over to the Baptists. Described as a good Christian man, he was conscientious, sympathetic, and charitable toward others of different faith. ■

**JOIN THE THOUSANDS**

**STUDYING THE BIBLE**

**WHO ARE**

**LEARNING CHURCH METHODS**

**DISCOVERING THEIR TALENTS**

**BECOMING LEADERS**

by studying through the

Extension Department of the

Southern Baptist Seminaries

Lee Gallman, Director

P. O. Box 1154

Jackson 5, Mississippi