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Arkansas Baptist State Convention

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The cover features a textured, light-colored background with a pattern of overlapping, irregular shapes. In the upper left, a globe is partially visible, showing continents and a grid of latitude and longitude lines. In the lower half, several large, light-colored lilies with dark spots on their petals are in bloom. The text is overlaid on the right side of the cover.

ARKANSAS

Baptist

NEWSMAGAZINE

APRIL 14, 1960

A Visit With 1st Church, Trumann

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



DR. DOUGLAS

The occasion was significant because I was pastor there for a short time, over 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 \$423 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 preach for and work with many Baptist churches in our State Convention, and honestly, I find that the churches

that have enlisted the greatest number of tithers and givers are the ones that are doing a better job of witnessing for Christ.

We would not say, or imply, that a church cannot witness for Christ unless it enlists the people to tithe, but we are saying that an enlisted "giver of money" becomes a better giver of self and consequently, a better Christian, a more loyal church goer, and a more understanding church member. Any church with devoted Christians and loyal, understanding "church going" members, can stem the tide of sin in any community. A church with dedicated members can become the creator of circumstances instead of the creature of circumstances.

In order to enlist more Baptists in active church work, we must make an effort to tell the whole church story to the people. Let the members of the congregation know exactly what the church is trying to do. Let the members know what God expects them to do with their money and let them know what the church does with its money. Tell them what the mission of the church is and how they can help carry out the objectives. This takes a planned, systematic, workable program.

The Forward Program of Church Finance is the most complete educational tool ever devised by Southern Baptists to present stewardship to the people. It works because its methods are scriptural. It gets the job done, because it is sound. It enlists the people because it is Baptist.—Ralph Douglas, Associate Executive Secretary.

Cuban Baptists Invite Visitors

CUBAN Baptists extend a special invitation to Southern Baptists to visit us this year. We are always happy for you to come but this year there is a special need for your visit. Thousands of messengers 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 1,500,000 people.

We want you to see our institutions also.

The Baptist Seminary, Morell 102, Loma de Chale, 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



The Cover

Pause A Moment

By Edna Hamilton

Wearied
harrowed world,
I pray,
Pause
a moment
on your way.
Easter
lilies bloom
today.
Behold!
The stone
is rolled away!

(Sunday School Board Syndicate, all rights reserved)

you will have one of the very best views of the city of Havana.

The Baptist Student Center is located at J 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, 161 Spring Street, N. W. Atlanta, Ga.; Rev. Wendell G. Davis, Midwood Baptist Church, 2029 Mecklenburg Avenue, Charlotte 5, N. C., or Herbert Caudill, Templo Bautista, Zulueta 502; Havana, Cuba. We shall be very happy to serve you.—Herbert Caudill



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

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

April 14, 1960
Volume 59, No. 15

Sunday School Meet

Attended By More Than 14,800

FORT WORTH—(BP)—Final registration for the first nation-wide Baptist Sunday School Convention topped the 14,800 mark at the concluding session. Sunday School officials termed the meeting "one of the best attended conventions in Southern Baptist history," adding that at least 2,000 attended sessions but failed to register.

More than 24,000 attended the three general sessions, March 29-31, and Sunday School officials described attendance at special age-group and sectional conferences held daily as "overwhelming."

President of the Southern Baptist Convention, Ramsey Pollard, of Memphis, Tenn., told a crowd of 10,000 attending the Wednesday evening session that "evangelism is the only adequate stimulus for growth in America's church life."

Pollard said that many Christians are timid when talking to others about God. "But you don't have to go in your weakness," he said. "You can and must go in God's strength and power."

Earlier, A. V. Washburn, secretary of the Baptist Sunday School Board's Sunday School department, claimed that "a widespread and sustained study of the Bible will do more for the world than any other thing."

The meeting closed with a youth-emphasis session at Will Rogers Memorial Coliseum here.

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 29, 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, Ruschlikon, Zurich, Switzerland; Richard Cortright, 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 Missionary Education, Literacy Education, Phonetics, Arts and Crafts, Social Welfare I, and Cultural Anthropology.

Second term courses will be: Baptists of Continental Europe, Recreation Leadership, Library Organization and Administration, Cultural Anthropology,

Principal speaker at the closing session, G. Kearnie Keegan, of Nashville, told a crowd of more than 9,000, 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*.

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. ■

TAOS N. M. — (BP) — W. E. Grindstaff, Oklahoma City, assistant executive secretary for the Baptist General Convention of Oklahoma, was married at 1st Baptist Church, Taos, to Maxine C. Taylor of Red River, N. M.

Harry P. Stagg, Albuquerque, executive secretary of Baptist Convention of New Mexico, officiated at the wedding. He and Mrs. Stagg flew up from Albuquerque for the occasion. ■

TRINITY CHURCH, Blytheville, had Otto Sutton as evangelist for a recent revival. There were 22 for baptism and 19 by letter. Rev. Henry Applegate is pastor. (CB)

Training Union



Last Call

DR. 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 10 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 here 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 31. The plane had taken off just a few minutes before from Little Rock Air-
'I Went Through Hell. . .'

Says Lone Survivor

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 are 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'

DID 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 woodshed, "This hurts me more than it does you"?



ELM

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 are going 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 irked 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

THE PEOPLE SPEAK

'Unmet Need'

THE American Friends Service Committee asks of all Americans a deeper understanding of the current protests against segregated practices in our country. We believe the lunch counter demonstrations in the South are of nationwide and worldwide significance.

It is our conviction that these demonstrations stem from an unmet need in our society to accept the equality of all men before God and thus to throw off the shackles of separateness. Speaking and acting as we do out of the historic concern of the Religious Society of Friends for the worth and dignity of every human being, we believe there should be no barriers to equality of opportunity — whether at lunch counters or schools, in housing or employment.

As an organization devoted to non-violence as a way of life, we commend the approach taken by most of those who have participated in the lunch-counter protest demonstrations. Their self-discipline and restraint in the face of threat, taunt and physical abuse have prevented many incidents from erupting into violent action.

We are encouraged by the efforts of community leaders in some localities to find right answers to the problems of segregated facilities. We urge proprietor, manager, and customer alike to accord treatment to all, regardless of race, creed or color. This is the goal of a free society. — William Bagwell, American Friends Service Committee, High Point, N. C.

Social Workers

THERE is an increasing need for professionally trained social workers in Southern Baptist institutions, particularly in childcare institutions and the expanding field of care for the aged.

Most professional social workers advocate that social work and "religion" are two separate professions and so they seem to be at present. But, should they be separate?

Social service is aid given to the dependent, defective, and delinquent classes by trained workers in the effort to rehabilitate them. These workers are trained to understand and respect the rights and desires of the individual with whom they are working and to help them to adjust to life emotionally, economically, and socially.

But what about spiritually? Is the spiritual welfare a thing separate and apart from emotions, finances and social adjustment? Disregarding the new birth, God's plan for that life and His power in that life is missing the point. Does not the Christian worker desire to do the same thing for the individual that the social worker does and more?

The two professions should be one. They have so much to give each other.



NANCY BROOKS receives a \$100 journalism scholarship to Ouachita College 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 22882, Ft. Worth 15, Tex.

'As You Knew We Would'

About a month ago the Bakers Creek Church in Dardanelle-Russellville 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

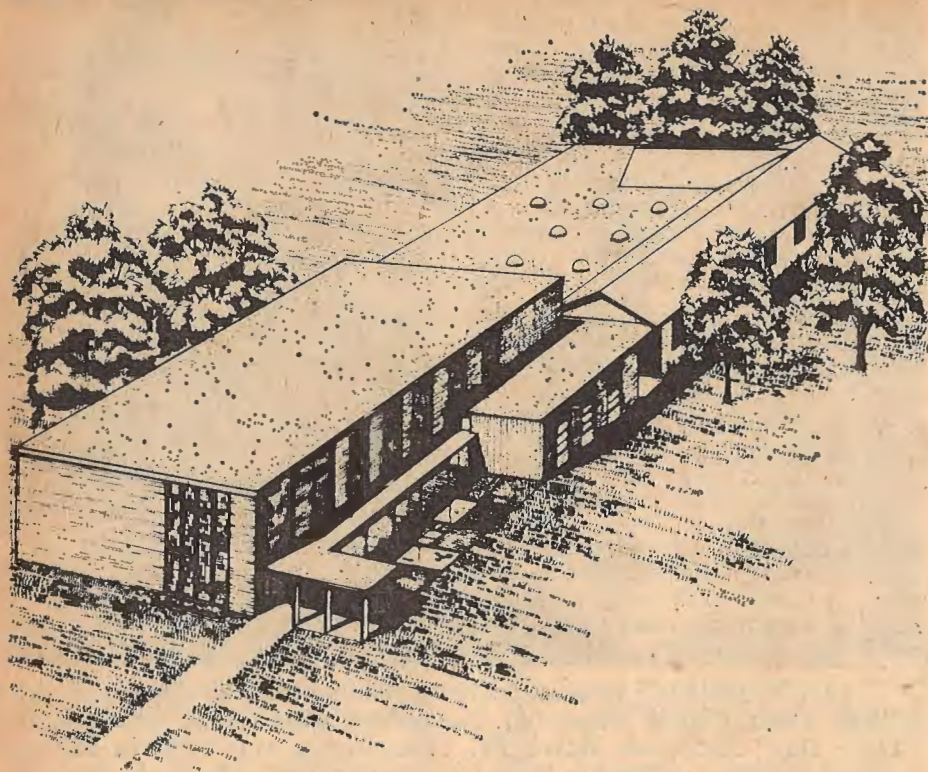
THE ANNUAL Alumni meeting of New Orleans Seminary will be held at 7 a.m., Thursday, May 19, at the Hotel Seville in Miami Beach, Fla., according to Rev. Norman Lerch, Booneville, president of the Arkansas Alumni of the seminary.

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 Gentilly Boulevard, New Orleans 26, Louisiana.



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. Culbertson 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 \$80,000. There were 600 additions by baptism and 600 by letter during the

20 years.

Escott 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 pulpit 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. Braswell served the Call 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 Hicks of Malta, Tex. The Baswells have one son, Edwin, seven.

MURL WALKER, pastor of Kelley Height 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 Towson Avenue Church and moderator of the

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. COTHRAN, a former pastor of 1st Church, Arkadelphia, recently retired from the pastorate of Beavercreek 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, Poinsett County, and Desha Church, Independence County.

DR. CLYDE HART, race relations director, was the guest speaker at 1st Church, Warren, April 3.



MR. DAVID

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 week-ends. 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. Gash, 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.

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 their new building, March 28. The new building replaces the one destroyed by fire. The new building is 30 ft. by 80 ft. of hadite 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 70 in Training Union. There have been 64 additions to the Church through the mission, 26 of whom have come by letter and 38 by baptism. Brother Bill Williams is mission pastor.

1st Church, Benton, closed a revival March 6. Rev. Cliff Brannon did the preaching. Charles Mayo led the singing. There were 36 additions, 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.



DR. ASHCRAFT

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.

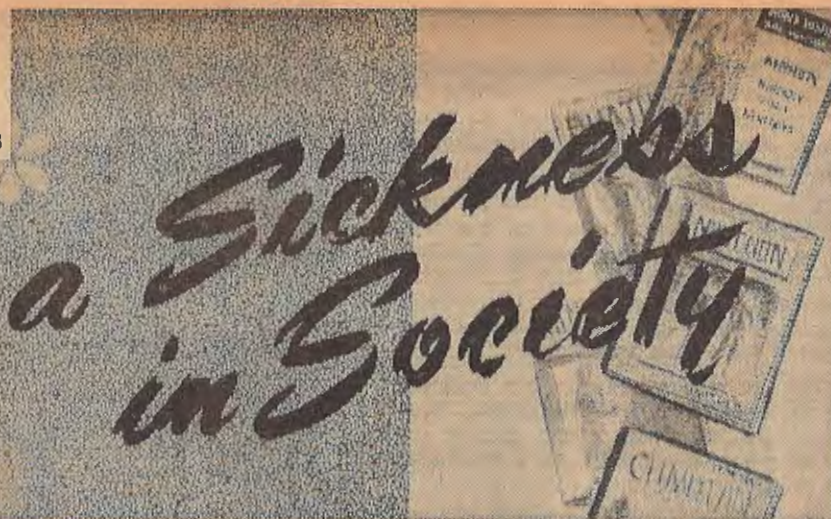
He holds a Th.D. degree from Southern Seminary. He previously taught there and at Furman University, Greenville, S. C.

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 rededications. 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 Elrod 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.



An analysis of
sex exploitation on
the newsstands



By Ralph A. Cannon

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 not of arbitrary and passionate reformers, but rather of sensible, 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 85th 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:

The Accused — 16mm black and white sound film. Loretta 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 generate concern about the problem of salacious literature.

A Sickness in Society — booklet analyzing sex exploitation on the newsstands. Available from General Board of Temperance, The Methodist Church, 100 Maryland Avenue Northeast, Washington 2, D. C. 25 cents per copy.

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.

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: 610 Maryland Avenue N. E., Washington, D. C.

Obscene Matter Sent Through the Mails — 1959 Report of the Post Office and Civil Service Committee, U. S. House of Representatives. Available free of charge from your congressman.

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, state, or national laws.
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. Present 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 tie-in sales.
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 or-

ganizations 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 all persons for new and enriching 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 pornographic and other objectionable printed materials and movies is to refrain from purchasing or attending such products. Were there 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 laws.** 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 pornographic materials for vicarious 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, of 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 APPLIGATE, 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 secretarian pools, 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 Baptist elder in Italy has been acquitted by an appeals court here on charge of insulting the Roman Catholic religion.

He is Donato Cretarolo, sentenced in April, 1959, to 15 days in jail for posting cards in the village of San Benedetto delMarsi claiming that Protestants were more faithful to Christian principles than Catholics.

This action was prompted by the criticism of a local priest who denounced a parishioner for allowing her 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 peasant 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 1935 (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 that the sun goeth down . . ." (Exodus 22:26).

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 1948.

Earthquake Survivors

AGADIR, Morocco (EP) — Most relief aid to the stricken city, of Agadir, following the devastating March 1 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 \$38,000, 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" which took him through eleven other African countries in eight weeks. As it turned out, the closing meeting capped the climax of the entire campaign.

Veteran newsmen 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 Moslem minaret nearby, appeared to be listening. A person standing 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 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

CHAUTAQUA, N. Y. — The 13th Annual Workshop in Fund Raising will be offered at the Chautauqua Center of Syracuse University, July 18-29. 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 Matheney, native of El Dorado, Ark., graduate of Baylor and Brown Universities, and Southern Seminary, 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. ■

Arkansas WMU Meets in Arkadelphia

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; Mrs. Jay W. C. Moore of Ft. Smith, mission study director; Mrs. T. K. Rucker of Little Rock, prayer director; and Mrs. Roy Snider of Camden, community missions director.

Mrs. B. L. Bridges of Little Rock served last year as assistant recording secretary and was elected as the new vice president. Mrs. Paul Fox of Little Rock was chosen stewardship director, while Mrs. James Sawyer of Benton was elected assistant recording secretary.

The WMU convention featuring the theme of "Laborers Together," was meeting for the fourth time in Arkadelphia, having met there in 1891, 1909, and 1932. Immanuel Church of Little Rock was selected as the host for next year's convention April 4-5.

"I had to wipe the stars out of my eyes and learn to be realistic about missions," Mrs. William M. Dyal, missionary with her husband to Costa Rica, told the delegates at the closing session Wednesday afternoon, April 6.

Mrs. Dyal, a native of El Dorado and a campus beauty while at Baylor University, was one of three speakers to appear more than once on the program. Others who spoke twice were Dr. John W. Drakeford, professor of psychology and counseling at Southwestern Seminary, Fort Worth, and Miss Elaine Dickson, WMS associate of the Southern Baptist Convention, Birmingham, Alabama.

Mrs. Dyal emphasized several notes she would have inserted in the "de-glamorized" missionary's notebook. These included the fact that geography and consecration were not synonymous; that it's a myth that the world is waiting with open arms to receive the story of Jesus; that well-planned organizations and feverish activity will not win the world to Christ; people must get rid of outdated ideas concerning missions, including thinking of the mission field as "over there"; and that there is a need for picturing the best from our country.

She said that the way to win people to Christ was by identification of love and by transformation.

"We cannot win people by the redemption of remoteness," Mrs. Dyal stressed, "but must identify ourselves with the people and love them."

In her message Tuesday morning, Mrs. Dyal compared America to a glass house, but said it must be one with windows.

Dr. Drakeford, speaking Tuesday

morning on "The Qualities of a Good Leader and the Price Paid for Leadership," declared that a good leader was characterized by self-confidence, sociability, his reactions in relation to his group, objectivity, and the capacity to pay attention to detail.

"There is a price to be paid for leadership," the native of Australia asserted, "for nothing is ever accomplished in this world without someone paying for it."

In order to be a leader, according to Dr. Drakeford, one must be willing to learn, to observe, to be supervised, and must set up goals and objectives. "The WMU is the greatest church organization because it has but one objective, that of missions," he added.

Talking on "The Leader as a Counselor" Tuesday afternoon, Dr. Drakeford said that the ability to counsel "comes from the ability to be a good listener."

"Every leader has the responsibility of becoming a counselor to people she is leading," he emphasized.

Among the reasons he gave why people need to be listened to were so that they can break out of their skin-enclosed isolation; because they need to express emotions as well as thought; they need to vent their hostility; the expression of their emotions causes them to lose their intensity; and that as people are listened to, they are able to speak to themselves:

Miss Dickson challenged the group in the closing message Wednesday afternoon to advance with its 1960-61 emphasis on stewardship, or sharing possessions.

"We have so much more than the rest of the world that we have become obsessed with it," she warned. "Christians are not exempt from this peril."

"The success of the WMU can be attributed to its togetherness," Miss Dickson told the group Tuesday afternoon. "When we lack understanding of other people, we cannot communicate the gospel message."

Other speakers of the two-day meeting were Dr. Daniel R. Grant, professor of political science at Vanderbilt University; Mrs. Daniel R. Grant; Dr. E. J. Combs, director of Language Groups Missions of California; Mrs. Roy Minor of Jacksonville; Dr. William E. Brown, director of Christian Civic Foundation of Arkansas. Giving devotionals were Miss Mary Hutson, state WMU youth director; Mrs. T. K. Rucker, state prayer director; Mrs. R. E. Snider, state community missions director; and Mrs. Jay W. C. Moore, state mission study director.

Elwyn Raymer, youth and education director for the host church, served as music director for the convention. The Ouachita College Choralettes, directed by Miss Helen Lyon, furnished special music Tuesday morning, while Charles Wright,



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.

OBC senior, sang "The Publican" Tuesday afternoon. The OBC choir, directed by Dr. James T. Luck, sang six numbers Tuesday night, while Miss Linda Evans, OBC sophomore, sang "In My Father's House" Wednesday morning.

Mrs. N. H. Crain of El Dorado led a memorial service Tuesday morning, paying tribute to WMU members who had died during the past year. Spécial mention was made of Mrs. Hugh C. Fox, who died last year at the age of 91. Mrs. Fox served as state president during 1910-11.

Five WMU societies listed by Miss Cooper in her report in the business session Tuesday afternoon as honor Unions were the 1st Churches of Blytheville, Carlisle, Fordyce, Ozark, and Siloam Springs.

District representatives elected at the annual meeting were Mrs. Robert Bell, Searcy; Mrs. H. M. Keck, Ft. Smith; Mrs. M. H. Simmons, El Dorado; Mrs. Don Dawley, Arkadelphia; Mrs. Harold Anderson, Heber Springs; Mrs. Kendall Berry, Blytheville; Mrs. Alexander Best,

Fayetteville; and Mrs. Allen H. Toney, Helena.

Associational representatives chosen included Mrs. J. S. Rogers, Conway; Mrs. S. A. Wiles, Ozark; Mrs. Joe Varnell, Crossett; Mrs. Luther Ward, Mt. Ida; Mrs. Delbert Garrett, Yellville; Mrs. J. B. Huffmaster, Success; Mrs. Virgil Miller, Rogers; and Mrs. V. N. Massey, Augusta.

Local representatives selected were Mrs. J. M. Brown, Lonoke; Miss Audrey Nell Cobine, Little Rock; Mrs. R. H. Dorris, North Little Rock; Mrs. J. R. Grant, Little Rock; Mrs. Robert A. Harris, North Little Rock; Mrs. Lawson Hatfield, Little Rock; Mrs. J. A. Hogan, Sweet Home; and Mrs. Dan Pierce, Little Rock.

Elected to the state WMU nominating committee were Mrs. S. A. Whitlow, Little Rock; Mrs. R. J. Tucker, West Memphis; Mrs. Kenneth Grant, Alma; Mrs. Delbert Garrett, Yellville; Mrs. T. C. Deal, Monticello; Mrs. James H. Dean, Nashville; Mrs. H. N. Bleier, Paragould; and Mrs. Eulan Moore, Harrison.



MRS. E. A. Peterson, member of 1st Church, Jonesboro, was the oldest life member of WMU present at the convention. Mrs. Peterson's mother was a member of the Central Committee, which was the original women's organization in the state.

Graham Urges President To Visit New Nigeria

WASHINGTON — (BP) — Billy 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 rejoicing in the emerging of the new nation, Graham said.

"Until the last five years," Graham continued, "84 per cent 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."

The resolution was brought in by a committee after a student asked "Would this group take a formal position on the current situation?" He was referring to the current "sit-ins" at lunch counters and libraries in many cities.

The student's motion to pass a resolution of this nature carried by a voice vote without opposition.

The 14th Conference was at the campus of American Baptist Seminary, in Nashville, a Seminary for Negroes jointly operated by the Southern Baptist Convention and the National Baptist Convention U.S.A., Inc.

Students attending the fellowship came from the American Baptist convention, both National Baptist Conventions, and the Southern Baptist Convention.

The Fellowship voted to hold its 1961 meeting at Southeastern Seminary, Wake Forest, N. C., April 5-6.

Mrs. M. E. Dodd Dies; Widow of President

SHREVEPORT, La. — (BP) — Mrs. M. E. Dodd, widow of the late Dr. Dodd, former president of the Southern Baptist Convention, died here Mar. 31.

Mrs. Dodd accompanied her husband on many of the tours he made while serving as Convention president. Dr. Dodd was pastor of Shreveport's 1st Baptist Church from 1912 to 1950 when he retired.

He was president of the Southern Baptist Convention in 1934 and 1935. Dr. Dodd died in 1952. ■



Gleanings from the Greek New Testament

by V. Wayne Barton

Free For Nothing

By its very nature a gift is free. Hence, the expression "free gift" is redundant.

However, some times that which is not a gift is falsely so-called. The feudal lords spoke of the "gifts" which their serfs presented to them annually. But the truth of the matter is that under the feudal system those were not gifts. They were expected. They were coerced. And if they were not as large as desired they were rejected and greater gifts were demanded in their place.

Queen Elizabeth and Henry VIII of England are notable examples of monarchs who exploited the feudal system. They received lavish "gifts" because they demanded them and would accept nothing less.

The New Testament abounds with references to the grace of God. (Philippians 1:2 is just one example of scores). Yet like many Biblical terms of profound significance, "grace" has largely lost its meaning to the modern mind.

Hence, the suggestion is often made that the Greek charis (grace) should be translated "gift." Others, recognizing that even the word "gift" has its own ambiguities, would translate charis "free gift."

Redundant? Indeed. But it's one way of preserving the meaning of the grace of God. It can not be purchased, merited, wheedled, pressured, coerced. To use a colloquial expression, the grace of God is "free for nothing."

(Dr. Barton is a member of the faculty of New Orleans Seminary. This feature is copyrighted by him, 1959.)

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 the Wisconsin primary and elsewhere. The three 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 a very active imagination, 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 caustic 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.

THE BOOKSHELF

Epilepsy, by Manfred Sakel, Philosophical Library, 1958, \$5

Only three decades ago, Dr. Sakel made his revolutionary discovery of the insulin "shock" treatment of mental illness—the first great biochemical approach to psychotherapy. This book, Dr. Sakel's final work before his death, will be of real help to those who have epilepsy or whose friends or relatives are afflicted. Scientifically accurate, it is nevertheless quite readable.

The Speaker's Sourcebook, by Eleanor Doan, Zondervan, 1960, \$3.95

This book contains more than 500 alphabetically arranged subjects, under which more than 4,000 illustrations, quotations, sayings, axioms, anecdotes, poems and sentence sermons are found. Says Compiler Doan, "An ounce of illustration is worth a ton of talk."

The Case for the South, by William D. Workman, Jr., Second Printing, The Devin-Adair Company, 1960, \$5

Neither a call to arms nor a cry for mercy, this is aimed at a better understanding of why the South reacts as it does to threats of forced integration and federal domination.

The author is a native South Carolinian, a graduate of The Citadel and is a colonel in the Army Reserve. For years he has been the Columbia (S. C.) correspondent for the **Charleston News and Courier**, the **Greenville News**, the **Southern Education Reporting Service**, and other publications.

Uncle Sam, the Man and the Legend, by Alton Ketchum, Hill and Wang, 1959, \$4.50

Uncle Sam, said to be "the best known and the least understood of American symbols," is the focal point of this book, as the title would indicate. But the author also tells of America's other symbols: the Indian girl in a kirtle (Pocahontas), Miss Columbia, the Great Seal of the United States, the earliest use of the Republican elephant and the Democratic donkey.

More than 100 cartoons and drawings are used to illustrate the text of the book.

Crime and Insanity, edited by Richard W. Nice, Philosophical Library, 1958, \$6

When shall a man be held legally insane and thus escape the punishment dealt out impartially to his more "normal" brothers-in-crime?

This book is based on a symposium, by a dozen experts in jurisprudence, psychologists, prison psychiatrists, educators and sociologists, "aimed at bringing into sharper, more realistic focus the most serious of judicial problems." ■

COUNSELOR'S CORNER

By Dr. R. Lofton Hudson
(Author of the new book, "Sir,
I Have A Problem,"
at your Baptist Book Store)

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" (I 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. 2:7).

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 and inhumanity. 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 Segó, 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 Segó, 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 Segó, Tex.

Report of Budget
Committee..... W. C. Morgan, Miss.

Report of Executive
Council..... Joe Santo, Jr., Okla.

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 Tennes-
see 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 Segó, Tex.

Solo..... John Sims, Ky.

Report from Seminary Workshops
"Growing Through Combined
Efforts"..... Departmental Conferences
Paul Bobbitt, N. C.; Eugene F. Quinn, Ky.,
Hugh T. McElrath, Ky.

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, Chapel Hill, 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 counter-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 1959 SBC annual reveals his name in a section under "New York Ministers" and gives his former church connection in Scarsdale, 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 and 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. Kelly 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. ■



MARIE ALSUP, of 1st Church, Caraway, won the district Speakers Tournament held at Monette Church. She spoke on the topic, "Is My Bible My Guidebook?" Miss Alsup will participate in the state tournament.

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 Stanfill Church, Pulaski Association, took a month's leave because of the flu. Rev. W. B. O'Neal has been supplying for him.

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. HART

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... more than one million Americans are living proof. Remember ... your contributions helped save many of these lives. Your continuing contributions are needed to help discover new cures and, ultimately, the prevention of cancer itself.

Remember, too, if you delay seeing your physician, you drastically cut your chances of cure. Annual checkups are the best way of detecting cancer in time.

**Guard your family!
Fight cancer with a
checkup & a check**



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

Dr. Theodore Adams says ...

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June 26**

BIRMINGHAM, ALA.



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A shorter edition of the highly praised NELSON ATLAS OF THE BIBLE. *Time* magazine said of THE ATLAS OF THE BIBLE, "... lends 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.

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Variable Annuity Fund

A supplemental 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.



DR. RUCKER

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 even dollars he wants to invest, Reed said.

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 50 per cent 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 ■

FISHER STREET Church, Jonesboro, had Jesse S. Reed, state evangelist, to lead a recent revival. Jackie Hancock led the singing. There were 27 for baptism, seven by letter, two for special service, four other professions of faith, and 21 rededications. Rev. Homer Robertson is pastor.

DR. DALE COWLING, pastor of 2nd 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 Yarbro Church, Mississippi Association. There were two for baptism. (CB)



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 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 bona fide contributor to the Convention's work.
 2. One additional messenger from each such church for every 250 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 Roll 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.



DR. CALDWELL

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 64 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 —(BP)— 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.—(BWA)—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 BJA 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 BJA 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 Armored Church, Mississippi Association. Rev. W. J. Clayton is pastor. (CB)



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 Jesus' crucifixion and resurrection occurred during the Jewish Feast of the Passover. The date of Passover changed each year because it depended upon the phases of the moon. The Jewish year was based on a lunar calendar. Passover was fixed to come at the time of the full moon in the month of Nisan, which was in early spring.

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 several centuries.

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

Because 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.

(Sunday School Board Syndicate, all rights reserved)

Bible Trees

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).

dreca
 a a a c c i
 u l m r b r y e
 e l v o i
 h a s
 i f r
 m y r o c o s e

ANSWERS

Fig, Sycamore; CALVARY
 Cedar, Acacia, mulberry, olive, Ash.
 (Sunday School Board Syndicate, all rights reserved)

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 chest 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?"

Church Chuckles by CARTWRIGHT



"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.

The Risen Life

By Carroll L. Evans

Pastor, First Baptist Church,
McCrory, Arkansas

April 17, 1960

(Mark 16:1-8; Colossians 3:1-15)

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



MR. EVANS

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 will worship (see Col. 2:20-23) of Lent (from old English **lencten** 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 wonder working 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, died and was raised from the dead and that every genuine follower of Jesus has the promise of a resurrected body at the end of time (1 Cor. 15:3-5, 44, 51-52). This makes Christianity absolutely unique. To be sure, there were myths of the "dying and rising god", but never did they involve the resurrection of the **body**.

If Jesus of Nazareth was not raised from the dead, if there were not really an empty tomb, then our faith is in

vain and we are still in our sins (1 Cor. 15:13-15). Furthermore, Jesus is not what He claimed to be, viz. the eternal Son of God (Rom. 1:4) and God (I say it reverently) has deceived both Jesus and us, for He inspired these words: "For thou wilt not leave my soul in hell; neither will thou suffer thine Holy One to see corruption" (Psa. 16:10). Elsewhere He inspired Daniel to write: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12:2). One might go a step further and say that it is impossible for a God of righteousness who lies to exist at all! This would make the Bible a forgery by wicked men. Thus we see that every article of the Christian faith stands or falls on the reality or unreality of Jesus' resurrection.

The most convincing proof of the resurrection lies in the heart of each believer. We know He lives because He lives within us. We see Him also in the lives of others, saving, changing and transforming. According to Paul the resurrection of Christ and our identification with Him in His death, burial and resurrection should make a difference in our lives (2 Cor. 5:17). This difference has both a positive and a negative side.

The Risen Life (Col. 3:1-2)

Resurrection living involves certain outward activities which Paul sums up in his words, "Seek the things that are above." Paul is saying that the kind of life growing out of the resurrection is characterized by the seeking 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 secure 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 to 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 Hates (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 hates, the Christian is admonished to put on "a heart of compassion," "kindness," "lowliness," "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".

Beacon Lights of Baptist History

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

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.



DR. SELPH

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. This Christian influence was a mighty factor in England's favor when the Phillips war (with the Indians) broke out in 1670.

Peter Foulger, a young schoolmaster, was employed by Mr. Mayhew to teach the Indians. He not only taught them to read and write but also instructed them in religion by catechizing. Well learned in the scriptures, he was a great help in religious matters.

About the time Phillips war started,

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 Tackemason. 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 30 states and 90 Kentucky counties. The largest out-of-state contingent is from Ohio, which has 55 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. ■

Attendance Report

April 3, 1960

Church	Sunday School	Training Union	Additions
Berryville,			
Freeman Heights	180	124	4
Camden, Cullendale, 1st	482	233	4
Crossett, 1st	582	231	3
El Dorado, 1st	917	281	1
El Dorado, Immanuel	687	340	4
Faith Mission	16		
Ft. Smith, Grand Ave.	679	302	1
Ft. Smith, Trinity	347	173	0
Fountain Hill, 1st	64	32	
Hot Springs, Park Pl.	470	196	2
Huntsville, 1st	136	45	
Jacksonville, 1st	628	216	7
Magnolia, Central	707	300	1
McGehee, 1st	439	209	
Mission	66	26	
North Little Rock,			
Baring Cross	874	266	7
Springdale, 1st	499	152	
West Memphis, Calvary	228	136	1

MT. PISGAH Church, Mt. Zion Association, has called Rev. Bill Holcomb as pastor. (CB)

TOMATO CHURCH, Mississippi Association, had Rev. T. J. Richardson, pastor of Woodland Corner Church, as evangelist for a recent revival. There was one for baptism. Rev. James Rambo is pastor. (CB)



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