April 7, 1960

Arkansas Baptist State Convention

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Helps For Calling A Pastor

In last week's issue we began a discussion which we hope might be helpful to pulpit committees in their search for one whom they might recommend to their church as pastor. It goes without saying that the church and pulpit committee should approach this matter with a deep sense of dependence upon the Holy Spirit. Prayer should characterize every move that is made.

The first stage in the search for God's man should be that of gathering all the facts and information concerning any person whom they might consider. The Holy Spirit directs us on the basis of facts and truth. Without this information it is self-evident that the Holy Spirit has little if any opportunity to direct a committee to the proper person.

Aside from reliable information the labor of a committee would be largely guesswork, and guesswork does not pay well in this instance. A general questionnaire might well be prepared and more specific information can be obtained in the cases desired.

Various types of information are necessary. There is the matter of previous experience, number in family and other bits of personal information. The educational background of both the prospective pastor and his wife is desirable. His attitude toward his denomination and the work as a whole is a matter of great concern.

His attitude toward other denominations is also important. Does he know how to disagree without being disagreeable?

What is his attitude toward citizenship in the community in which he lives?

What do his fellow-pastors think of him?

What is his attitude toward those with whom he works, the office staff and others whose work he might supervise?

Obtain the estimates of a number of people of good judgment on the balance of his ministry. Does he maintain a balance between study, administration, preaching, personal soul-winning efforts, or does he have a strong tendency for getting off on tangents? His credit rating. His sense of responsibility.

The sources for this information are legion. The denominational office; the banker; pastors of other denominations who have served in the same community; a reputable credit rating organization. Dedicated laymen who know the person.

If there appears to be a sour note or two among otherwise good references then those sources should be checked for their reliability. No committee should be blinded to the human factor involved. Dedicated common sense serves well in making a proper interpretation of the factors involved.—S. A. Whitlow, Executive Secretary.

More Buildings--Less Interest

According to W. A. Harrell, secretary of the Church Architecture department of the Baptist Sunday School Board, church construction in this country will represent an expenditure of ten to fifteen billion dollars within this decade.

This statement tells us that millions of people have memberships in churches and are attending the services of the churches. Too, it means that new churches will be organized and, therefore, more buildings must be made available.

Nearly all, if not all, of the churches will borrow most of the money for this building expansion, and this leads us to do some calculating. Churches will spend approximately $40 million dollars in this decade for interest on building loans.

Baptists have found it a good investment to borrow money in order to erect church buildings. Baptists have also found that it is sound judgment to pay interest in order to use money to expand church buildings. But, let me think out loud, wouldn't it be wonderful if church people could be loyal? Then the 500 million dollar interest payment could go directly into missions because there would be two-thirds more money with which to preach the Gospel at home and around the world.

Baptists have learned that church members must be taught the Bible truths about stewardship before they will tithe their incomes. Baptists also know that each church must give the individual an opportunity to practice Bible stewardship by presenting an opportunity to serve through a challenging church program.

Baptists are also learning that some things need to be done in order to raise money before a building program begins. It is always a good policy to put on a good stewardship program before money is borrowed or bonds sold. When this is done, more money will come into the building fund, which means less money to borrow and less interest to pay.

The Forward Program of Church Finance can be adapted to a building program. It has been done successfully in many churches. In the package of Forward Program of Church Finance material, which can be ordered from the Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tenn., for $2, there is a section that explains the adaptation. It has three suggestions as to how a church can promote the budget and the building fund in a simultaneous campaign. If anyone would like more information, contact our office.

Let's keep the home base strong by building adequate buildings, but let's keep the interest payments at a minimum so the churches can increase gifts to missions as it increases in other phases of the Kingdom.—Ralph Douglas, Associate Executive Secretary.

EXECUTIVE BOARD

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INDEPENDENT CHURCH JOINS AMERICAN BAPTISTS

AUGUSTA, GA. — Highland Park Baptist Church in Augusta is the first in Georgia to affiliate with the American Baptist Convention, which is extending itself into the Southland.

The general council of the convention, which accepted the church, made its announcement from New York. It said the church had 150 members.

Efforts to reach Pastor C. Gordon Blanchard for comment over a two-day period were unsuccessful. The young church has never been affiliated with the Augusta Association, the Georgia Baptist Convention or the Southern Baptist Convention.
Golden Gate Dedicates $5 Million New Campus

FROM COAST to coast, from almost every state in the Union, from Vice President Richard Nixon to laymen in the churches, a tribute was paid to the dedication of the $5 million campus of Golden Gate Seminary, Mill Valley, Calif., recently.

John Carl Warnecke, AIA, world famous architect of San Francisco and chief architect of the eventual $10 million campus, interpreted the beauty and philosophy of the structures. Having studied “nearly every Baptist seminary and college in the nation,” he designed the 126-acre campus “to be a symbol of those within,” representing Southern Baptists’ philosophy of “friendliness.”

The significance of Golden Gate Seminary to the nation and to the world was expressed in a telegram from Vice President Nixon. Unable to attend the dedication ceremonies, he telegraphed his message: “The monument that you (Southern Baptists) have erected to Christian leadership in America is indeed a most significant testimony of the faith we Americans hold in the future.

“The real greatness and strength of a people is moral, not material; it lies in the justice of our cause, not the power of our armies.

“The genius of America is intertwined with faith in a Sovereign God, and the need of America today is for men and women who have a personal, vital faith in God.”

Guy Rutland, Jr., past president of the American Truckers Association, member of the Georgia legislature, and a trustee, brought the keynote address, speaking on “Where Do We Go From Here?” He analyzed the dangers of communism and urged Southern Baptists to pledge themselves to “think, talk and vote while we can.” He saw the seminary as “one more stepping stone to win the world for Jesus Christ.”

Thirty-six seminaries, colleges and universities from across the nation were represented in an academic procession. The academic address was given by Dr. Walter Pope Elims, president of William Jewell College, Liberty, Mo. He emphasized the significance of our Baptist colleges and urged that Southern Baptists concentrate on “quality” in education rather than “quantity.” He also called for the “confidence, love and loyalty” of every Southern Baptist to our denominational schools.

The week of dedication came to a meaningful climax with Denominational Day. During this day, particularly, one felt that God had brought Southern Baptists to this place for this hour. In a press conference, Dr. Ramsey Pollard, president of the Southern Baptist Convention, stated that it was “a great tragedy that Southern Baptists did not come out here 75 years ago... I know nowhere that a person could invest his life more wisely than in California,” he said. California alone has over 12 million unchurched people.

The confidence that Southern Baptists have in Golden Gate Seminary was expressed by Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention, as he reviewed the financial affairs of the seminary. Between 1950 and 1960, through the Cooperative Program, the seminary has received $2,700,000 in operating and $5,132,000 in capital funds. “The Cooperative Program has been your ‘Golden Gate,’” he said.

“What impresses you most about Golden Gate Seminary? The spirit you feel on the campus,” declared Pollard, in the dedicatory sermon. “Southern Baptists have confidence in this school... You cannot explain Golden Gate Seminary and leave God out,” he said.

The seminary, begun in 1944 in a small church in Oakland, has a present enrollment of 345, a teaching staff of 31, and more than $5 million campus. It is the largest evangelical seminary on the West Coast, and now has over 60 of its graduates on mission fields around the world. More than half of the 815 Southern Baptist churches in California have been pastored or started by graduates or students of Golden Gate Seminary. “Golden Gate is beginning to touch the whole world,” stated Dr. Pollard.

Dr. Gaines S. Dobbins, distinguished professor of church administration at the seminary, said, “This is Golden Gate’s finest hour.”

Presentation of the new campus was made by Dr. Floyd D. Golden, vice chairman of the board of trustees; the key which “opens all locks on this campus” was accepted by Dr. E. Hermon Westmoreland, board chairman. All present were stirred to self-dedication as President Harold K. Graves led in the responsive act of dedication. Guests, faculty, and students dedicated themselves and the seminary to the commitment expressed by the president of the Convention — “real Christian scholarship and a spirit of intense evangelism” — that the West, America and the world may know Jesus Christ as Saviour and Lord. 

Attendance Report

March 27, 1960

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<th>Church</th>
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ONE of the most inspiring statements we have seen on American democracy is that made extemporaneously by David E. Lilienthal before a Congressional committee on Feb. 4, 1947, at which time Mr. Lilienthal, the administrator of TVA, had just been nominated by the President as the first head of the Civilian Atomic Energy Commission. The fight against Mr. Lilienthal was vicious, bigoted and mostly anonymous and irresponsible. The Lilienthal reply is worthy of consideration again and again by all Americans:

"This I do carry in my head, Senator," replied Mr. Lilienthal, "I'll do my best to make it clear. I believe and I conceive the Constitution of the United States to rest, as does religion, upon the fundamental proposition of the integrity of the individual and that all government and all private institutions must be designed to promote and protect and defend the integrity and the dignity of the individual; that is the essential meaning of the Constitution and the Bill of Rights, as it is essentially the meaning of religion.

"The fundamental tenet of Communism is that the state is an end in itself and that, therefore, the powers which the state exercises over the individual are without any ethical standard to limit them. That I deeply disbelieve.

"I deeply believe in the capacity of democracy to surmount any trials that may lie ahead, provided only that we practice it in our daily lives. And among the things we must practice is this: That while we seek fervently to ferret out the subversive and anti-democratic forces in the country, we do not at the same time by hysteria, by resort to innuendo and smears and other unfortunate tactics besmirch the very cause that we believe in and cause a separation among our people, cause one group and one individual to hate another, based on mere attacks, mere unsubstantiated attacks, upon their loyalty. This I deeply believe."

**Integrity of Individual Fundamental of Democracy**

Senator Kenneth McKellar, leading the opposition against confirmation of the Lilienthal appointment, criticized him for not carrying certain highly technical information in his head and asked what kind of American he was.

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** personally Speaking . . .**

**Wonderful Barbers**

Among the most amiable people in any community are successful barbers. They thrive on pleasing their customers. They have learned that there is no one way to cut every Tom, Dick and Harry's hair any more than there is one theme of conversation that will please every patron.

The successful barber soon learns the likes and dislikes of the fellows he trims. He knows that one fellow likes to have just about all his hair removed so that when the job is done his head looks somewhat like a peeled onion.

But another, perhaps one who is overly conscious of his rapidly declining hairline, just wants a low trim with as much left on as possible.

Whatever way the barber with his skillful hand and trained eye might think most becoming to a given guy is not important, unless the barber can lead the patron, through direction, to want that kind of cut. In this the barber's job is not unlike that of a meatcutter helping a housewife to make a good selection.

A good barber is just as astute when it comes to the matter of talking or not talking while he gives a fellow the works. He knows when to talk and when to keep his mouth shut—something some of you will hasten to say is not always true of some editors you know.

He knows not only whether or not a given Joe wants him to talk, but he also knows what are the appropriate themes. One fellow is a fisherman, another a hunter, or a golfer, or, once in a while, one who does not have time for such "tomfoolery."

The astute barber does not keep his individual interest in the realm of the general, but cultivates the themes in the particular. If a fellow is a fisherman, for example, is he a bream fisherman or a crappie? Is he a cane-pole fisherman or does he use a flyrod, a spinning rig, or a casting rod? Does he operate principally from the bank or from a boat? What are his favorite baits?

What are his favorite haunts? This time the knowing barber stays away from the particular, for he knows most fishermen would die before they would reveal the exact spot where the honies hibernate.

We like barbers who cater to our personal likes and dislikes. And a lot of us want to choose our public servants, our preachers, our teachers—yes, and our editors—on the same basis that we choose our barbers.

_Estwin L. T. Donnell_

ARKANSAS BAPTIST
Cuban Missions

I HOPE that you will give publicity to this invitation we wish to extend to the messengers who will be going to the Southern Baptist Convention in Miami Beach in May. Previously when the convention has met in Miami we have had from one to two thousand people visit us in Cuba.

Due to the unfavorable publicity that Cuba has received for the past many months it seems that people are afraid to make plans to come to Cuba. I have been all over Cuba during the past four months and know that one is free to go wherever he wishes. In fact those who have come on former trips will find the people more courteous and friendly than ever. One is just as safe in Havana as in Miami.

Our work is growing under very favorable conditions for the preaching of the gospel. Right now we are having everything previously. 

In November we had with us a group of American pastors and in January another group who were very much impressed with the opportunities as they found them, and the response that they received to their preaching. In spite of the fact that their messages had to be interpreted,

We do not want people to leave the convention to come here, but we do feel that this is a special opportunity to visit us either before or after the convention.—Herbert Caudill, Superintendent, Templo Bautista, Dragones y Zuluetta, Habana, Cuba.

What's 'Malarky'

I READ in your reply to Mrs. Sullivan's letter, on Communists in the N.C.C.C. in the March 24 issue, that "We do not accept this sort of malarky." I've read of a good many intelligent people, who should be in a position to know, who do believe "this sort of malarky." Churches are a perfect hide-out for Communists, and Communists take advantage of every opportunity. It behooves us to be on the alert.—Lela G. Rodgers, Mena.

REPLY: Dr. Roy G. Ross, general secretary of the National Council of Churches of Christ, has stated, in reply to charges made in the much publicized Air Force Manual, that Christianity as practiced in the churches is the world's greatest foe of communism, adding:

"Among the loudest, if unconscious, supporters of communism in America today are a handful of hate-mongering, disident persons who are devoting their lives to the undermining of the churches and their regularly constituted agencies.

"Lately the divisive and slanderous attack of this handful of church-destroyers was mysteriously insinuated into official training manuals of a major branch of our defense forces, the United States Air Force."

Ross said that Council protests had brought official apologies and support from religious bodies of all faiths and other organizations, as well as individuals.

Dr. Ross has asserted that from the moment the N.C.C.C. was established, in 1950, the Council has never had a Communist Party member or sympathizer among its officers, staff or executives.

"I defy anyone to offer proof to the contrary," he said.

Until somebody in the duly constituted courts of the land asserts and proves the insinuations such as that contained in the Air Force Manual, we shall continue to regard such charges as so much malarky.—ELM

Paper 'Helpful'

IT IS with pleasure that I can notify you that the Columbus Church has accepted your offer of receiving the Arkansas Baptist for one month free and then buying it on a monthly basis. We understand we can add or take from our list as the need be.

Everyone in the conference today stated that they liked the paper and it helped them.—Mrs. B. C. Webb, Star Route, Washington.

Letters to the Editor

THE PEOPLE SPEAK

WORKERS in the Sunday School at Central Church, Magnolia, who have led their departments and classes to attain the Standard of Excellence since last Oct. 1:

Front row, left to right: Mrs. Harold Ruble, Mrs. W. C. Blewster, Mrs. Joe Chisholm, Miss Mary Luck, Dr. Joe Rushton, Mrs. Wade Willis, Mrs. H. S. Bell, Miss Grace White, Mrs. G. W. Phillips, and Earl Bailey.

Second row: Mrs. O. B. Long, Mrs. Z. B. Thigpen, Jr., Mrs. J. P. Downs, Jr., Mrs. J. W. Powell, Mrs. N. C. Whalen, Mrs. Victor Lain, Mrs. J. A. Todd, Mrs. R. H. Arthur, Jr., C. T. Hilliard, Mrs. J. D. Merritt, Mrs. John Danielson, Mrs. R. L. McKelroy, and Mrs. Bobby Hinson.

Third row: Mrs. Tom Crowder, Mrs. James Kendrick, Mrs. Paul Joplin, Mrs. M. M. Brasher, Mrs. Eugene Langston, and Mrs. W. E. Morgan.

Fourth row: Mrs. G. J. Shinn, Mrs. B. J. Heath, Mrs. A. W. Gunnel, Mrs. Roy Willis, Tom Crowder, C. R. Cole, Dr. Loyd Hunnicutt, Mrs. Loyd Hunnicutt, Mrs. Gladys Cobb, Mrs. P. J. Rivers, and Mrs. W. C. Spiller.

Since last Oct. 1, a total of 43 units in the Central Sunday School have qualified for the Standards of Excellence. Dr. Loyd L. Hunnicutt is pastor of the church and Earl Bailey is the minister of education.
THE SECOND Baptist Falcons, Little Rock, are the Arkansas Little League Basketball champions. They have a 28-1 record for the season. The Falcons played in the Southwest Regional Little League Basketball Tournament in Tulsa, Okla., April 1-2. They are coached by Van Snider, a student at the University of Arkansas School of Medicine. They are, left to right, front row: Bill Shoemaker, Robert Fureigh (captain), Steve Singleton, Jerry Brinegar, Ronnie Williams; Second row: Ronnie Cox, George Owens, Ben Hogan, Travis Beard, Dennis Fleetwood, Jackie Boyd; Third row: Steve Anders, Kerry Schuck, Tommy Alexander, and Walter Oaks. Coach Van Snider appears with the group.

Brinkley Sets New SS Attendance

1ST CHURCH, Brinkley, has broken all previous attendance records for four straight weeks. During a “Prove Your Love” Campaign for the month of March the old Sunday School record attendance of 427 was shattered. The attendances for the four Sundays were: 441, 457, 497, and 502.

The goal was to average 400 for the month of March. The actual average attendance was 474 per week. In addition, there were 40 new members enrolled in the Sunday School during the four-week period.

Supt. L. B. Hughes describes this as “the grandest hour in the history of 1st Church.” All classes and departments exceeded their goals. Many classes overflowed into halls and assembly rooms.

The construction of a new $165,000 auditorium and educational unit is nearing completion. Entrance date is tentatively set for the first Sunday in June. The two-floor educational wing will accommodate approximately 150 more persons in Sunday School.

A Sunday School enlargement and re-organization is scheduled for May 2-6. Lawson Hatfield, State Sunday School secretary, will direct the emphasis.

Pastor Jack Gulledge, who recently came to 1st Church, Brinkley, is concluding his first three months of service.

Mrs. M. E. Wiles Dies at Ft. Smith

Fort Smith, March 27. — Mrs. Tina A. Wiles, aged 59, wife of Rev. M. E. Wiles, state Baptist missionary, died Sunday afternoon, March 27, at the home of a daughter, Mrs. Virgil Wiggins, at Ft. Smith.

She lived at Ft. Smith 10 years and was a member of Ft. Smith 1st Baptist Church.

She is survived also by two brothers, Edd Taylor of Sidney and Rev. Wilson Taylor of Batesville; four sisters, Mrs. W. E. Miller and Mrs. Ada Anderson of Sage, Mrs. One Fudge of Melbourne and Mrs. Sylvia Amos of Maysville, Okla. Funeral was at 1st Baptist Church here by Dr. C. W. Caudwell and Rev. Newman R. McLawry, March 29. Burial was at Roselawn Cemetery.

CLIFTON BRANNON of Longview, Tex., was the evangelist for a recent revival at 1st Church, West Memphis. There were 55 for baptism and 22 by letter. Rev. Walter L. Yeldell is pastor.

SOUTH HIGHLAND Church, Little Rock, had Rev. Billy Walker, Walnut Ridge, as evangelist for a recent revival. Jack Riley, music director at the church, led the singing. There were 57 for baptism, and 27 by letter. Rev. Ray Braunsen is pastor.

WALTER AYERS, Conway, was the evangelist for a recent revival at Freeman Heights Church, Berryville. Dan Dipert, student at Ouachita College, was the singer. Sue McDonald, Berryville, served as pianist. There were 18 professions of faith and one by letter. This church has grown from a membership of 72 when it was organized in October, 1958, to 103 now.

PASTOR Harry C. Jacobs, of 1st Church, Osceola, is back at his work after an illness of several weeks.

NEW HOPE CHURCH in Delta Association has accepted the one month free trial offer of the Arkansas Baptist. Rev. M. H. Howie is pastor.
Miss Crenshaw to Ft. Smith First

MISS RUTH CRENSHAW has accepted the call to 1st Church, Ft. Smith as youth director and education secretary, effective April 1.

Miss Crenshaw is a native of Charlotteville, Va. After six and a half years in the business world, she felt the Lord was calling her for full-time work.

She attended Cumberland University in Lebanon, Tenn., and is a graduate of Southern College, Ft. Worth, Texas. She came to Ft. Smith from Central Church, Jacksonville, Texas, where she served as youth director and education secretary for five and a half years.

Bismarck Beauty 'Tiger Day' Queen

JEANETTE HUGHES, Bismarck, was crowned queen by Dr. Ralph A. Phelps Jr., president, as "Tiger Day" at Ouachita College attracted nearly 1,300 high school students Friday, March 25.

Thirty high school beauties entered the queen's contest, the highlight of the day's festivities. First runner-up was Tanya Everman, of Hot Springs High School, Margaret Woodfield, of Pine Bluff High School, was second runner-up.

Linda Brown of Blytheville was selected as recipient of the $250 Theodore Blake Memorial Scholarship. She was selected by a committee on the basis of ability and potentiality.

Nancy Brooks, of Rogers, was awarded a $100 journalism scholarship as the journalism contest winner. Michelle Carter, of Nashville, was runner-up in this division.

Students overflowed Mitchell Hall to view the college's 12-act variety show. Other activities included campus tours, a picnic lunch, swimming in the college's heated pool, skating in the gymnasium, and viewing a cutting of a forthcoming production of "Hamlet," in the Little Theater. —Ouachita News Bureau

1ST CHURCH of McCrory had the services of Rev. Doyle Bledsoe in a recent revival. There were four additions, two by letter and two by baptism. Pastor Carroll L. Evans led the singing.

WICKES CHURCH in Ouachita Association has included the Arkansas Baptist in their budget after receiving the free trial offer. Rev. John P. Hes­kett is, pastor.

REV. CARL W. KLUCK recently re­signed the pastorate of 1st Church, Atkins, to become pastor of 2nd Church, Arkadelphia. During more than three years at Atkins Mr. Kluck saw an increase in the church membership, and in church contributions to local and convention-wide causes.
El Dorado Pastor Goes to Arizona

Rev. Bill Stone has resigned the pastorate of the Parkview Church, El Dorado, to accept the pastorate of the East Fifth Chapel of Tucson, Ariz. Mr. Stone relates that he found Tucson to be a city of 235,000 persons with fewer fully trained Southern Baptist ministers than the city of El Dorado. He began his ministry in Tucson April 1. His new address is: 632 North Belvedere, Tucson, Ariz.

While he was in El Dorado, Parkview Church purchased a parsonage and erected a two-story, fire-proof educational building containing over 9,000 square feet of floor space. There were over two hundred additions to the church.

Ministers' Wives Set Conference

MIAMI BEACH, FLA. — (BP) — The Conference of Ministers' Wives, held each year in the Southern Baptist Convention city, will use the Miami Beach Auditorium.

Meeting time is 3 p.m. (EST) Wednesday, May 18, according to Mrs. Rollin S. Burhans, Louisville, president of the organization.

One of the highlights of the Ministers' Wives Conference is presentation of a distinguished service award. Program participants include Mrs. Ramsey Pollard, of Memphis, Tenn., wife of the Southern Baptist Convention president, who will lead in prayer, and Mrs. J. O. Williams, widow of the late business manager and secretary of education and promotion for the Southern Baptist Sunday School Board.

Mrs. Williams, of Nashville, Tenn., will speak on the topic, "What I Expect of My Minister's Wife."

W. O. Vaught, Jr., Little Rock, president of the Southern Baptist Pastors' Conference, will bring greetings from the husbands.

Arkansan Pastor in Massachusetts

ORVEL E. HOOKER, a graduate of Ouachita College, recently assumed the pastorate of the 1st Baptist Church, North Adams, Mass. With a membership of over 1,500 members, North Adams Church ranks as one of the largest Baptist churches in New England. H. B. Clark, a former president of the Northern Baptist Convention, is a member of the church.

Mr. Hooker graduated from Ouachita College in 1951. He served as president of the Ouachita student body and received the C. L. Durret Prize for Public Speaking and the C. Hamilton Moses Award as the best collegiate debater in 1949-50-51. In 1951, he teamed with Lucien Coleman, Jr., of Little Rock, to win the Pi Kappa Delta National Debate Tournament at Stillwater, Okla.

Temple University in Philadelphia, awarded Mr. Hooker the S.T.B. and S.T.M. degrees as well as the Russell Conwell Award for Public Speaking. In June he will receive the Ph.D. degree from St. Andrew's University in Great Britain.

Mr. Hooker is married to the former Helen Neeper of Malvern. They have a three-year-old daughter, Cindy.

Life Magazine Saves Article For Later Use

NASHVILLE — (BP) — Life magazine, which has been undertaking a major study of Southern Baptist Convention activity for an article, has postponed publication of the story till late spring or early summer.

Magazine editors said the postponement became necessary for Life to accumulate a wider assortment of pictures.

During the last year, magazine editors, reporters, and photographers have covered many miles from one part of the country to the other gathering information and photographs on all phases of Southern Baptist endeavor.

ARKANSAS BAPTIST
**Baptist Pastors Among Lowest Paid**

DALLAS, TEX. — Southern Baptist preachers are among the lowest paid of America's working people.

This opinion is expressed in an article appearing in the current issue of The Years Ahead, official publication of the Relief and Annuity Board.

And it has statistics to back it up.

A pastor in an average Baptist church takes home about $2,312 a year. Almost 24,000 Southern Baptist churches fall in this category and only a small percentage of this group is enrolled in statistics compiled by the Research and Statistics Department of the Sunday School Board.

It showed the average salary of pastors in churches with 460 members and under is $2,480 a year. If a parsonage is provided, up to $1,000 a year more can be added.

However, this sum is far less than the average Baptist family's income of about $5,000 a year after taxes and other deductions.

These findings, made recently in a state convention survey, also reflect the salary picture of preachers indicated in statistics compiled by the Research and Statistics Department of the Sunday School Board.

It showed the average salary of pastors in churches with 460 members and under is $2,480 a year. Almost 24,000 Southern Baptist churches fall in this category and only a small percentage of this group is enrolled in statistics compiled by the Research and Statistics Department of the Southern Baptist Protection Plan, the denominational program for providing pastors income if they retire, if they become disabled before retirement or to aid their widows.

The article concluded by urging churches to take stock of their pastor's financial situations.

"Make sure he is given an adequate salary to meet present needs, plus the Protection Plan for his future needs."

"After all," the article pointed out: "If pastors wanted to make money they would get out of the ministry."

**Phelps Speaks at Houston College**

HOUSTON — (BP) — More than 2,000 Houston area Baptists attended a special convocation here marking the "birth of a college that could become one of Southern Baptists' foremost institutions."

"The birth of a college" convocation officially launched a $3.5 million fund drive for the proposed Houston Baptist college, expected to enroll more than 300 freshmen students at its initial session in September, 1962.

Principal speaker, Ralph Phelps, president of Ouachita College, Arkadelphia, Ark., told the delegates that Houston Baptists have the need, opportunity and resources to build a great Baptist college.

"The question is," he said, "will you do it?"

Stressing the need for launching the school on a high academic level, Phelps said, "We have all the inferior Christian schools we need in the U. S. now."

If you do not plan to build a first-rate college, you had better stop the project while it's still in the crib."

Houston Baptist laymen Rex Baker, general chairman of the fund raising effort, said "A college is being born, but it has no layette."

"To launch a project like this requires great faith. It's up to us now to match our faith with our means," Baker said.

Successful negotiations to sell 120 acres of land adjacent to the college site for $500,000 were announced at the convocation. Four developers will buy the tract from Union Baptist Association for residential development.

**European Author To Address Women**

MIAMI BEACH, FLA. — (BP) — A European author who barely escaped death before a Communist firing squad will address Woman's Missionary Union during its annual meeting in Miami Beach, May 16-17.

Karlis Leyasmeyer, who has been a prisoner of both the Nazis and the Communists, will use as his topic, "World Communism, Its Future Outlook." He will speak at the opening session on Monday morning.

"Holding Forth the Word of Life," will be the theme of the two-day meeting, Mrs. R. L. Mathis, WMU president, from Waco, Tex., has announced.

"PHOTOGRAPHY SUNDAY" was observed March 20 by the Intermediate department of the Sunday School of 1st Church, Jacksonville. A total of 86 out of the 110 enrolled in this department were present. The entrance to the auditorium of the church is seen in the background. Rev. Wilson Deese, formerly pastor of West Helean Church, recently began his work as pastor of the Jacksonville church. ■
New Library Wing At Ouachita College

MORE THAN 2,000 square feet of floor space has been added to Riley Library of Ouachita College with the opening of the new wing, according to Mrs. Juanita Barnett, librarian.

The new wing was made possible by a gift from Miss Emma Riley of Little Rock.

[VIEWS of the new wing of the Ouachita Library, showing the new entrance and typical inside scenes are shown on the opposite page.—Editor]

The addition houses the new entrance, the librarian's office, a periodical room, and a circulation lobby which includes the circulation desk, card catalog, information desk, and telephones.

In contrast to the former entrance, the new entrance faces north, with the south one now closed. Books are being checked out and returned to the circulation desk in the main lobby of the new wing. The stacks remain open.

Magazine have been moved from the main reading room to the new periodical room which will house all current periodicals, bound volumes of periodicals of the last 10 years, all periodical indexes, and all newspapers.

Mrs. Barnett said that the periodical room received about 20 to 30 hometown newspapers from over the state.

Many changes are being made in the main reading room, which will soon be redecorated. Reserve books are now housed in the north alcove of the main reading room and a display case for new books is now in the space formerly occupied by the card catalogs. The old reserve room is now used as a curriculum laboratory. Textbooks and teaching materials are kept there for the use of education students.

Architect for the Riley Library addition was Bruce Anderson of Little Rock. The cabinet work and finishing was done by Dick Wolf of Arkadelphia.

“Every change was made with the idea of giving better service to the students and because we wanted to create an atmosphere for study,” said Mrs. Barnett.

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White House Conference On Children, Youth

BY W. BARRY GARRETT

WASHINGTON — (BP) — What the nation thinks about the problems of the younger generation has been thoroughly aired at the White House Conference on Children and Youth. Whether or not one agrees with the conclusions reached and the recommendations made by the conference, the process of preparation and participation in the conference over a period of nearly ten years has been an important example of the democratic process and that the mind of the nation has been expressed on this subject.

It has been estimated that between five and six million persons have participated in preparations for the conference over a period of nearly ten years. The conference itself was composed of 7,000 citizens, which included 300 young people and 500 persons from other countries.

Practically everything that could be said about youth problems from every viewpoint in the nation was discussed in five daily general assemblies, 18 smaller forums, and 210 work groups. No one place in Washington was large enough to accommodate such a conference; so it met all over the city in 80 different places.

The recommendations and conclusions of the White House Conference on Children and Youth will be the basis for follow-through action in the states and in Congress for the next decade. Social workers, denominational programs and governmental agencies will be profoundly affected by what took place at the conference.

Although the causes and cures for problems related to children and youth are many, there was large majority agreement that the home is the key to the problem. Likewise a widespread sentiment found in the conference was that the government and the churches have definite roles to play in the solution to these problems.

Herein lies an equally difficult problem. How can the home, the church and the state cooperate in a way to preserve individual worth and dignity, the independence of the churches, and the free exercise of democracy? The attempt to find the proper role of each of the above institutions will occupy the attention of the nation in the years ahead.

The Golden Anniversary White House Conference on Children and Youth was the sixth in the United States. The first was held in 1909 and was called by President Theodore Roosevelt. Every ten years since, a similar conference has been held. Significant results have followed each one of them.

The 1909 conference gave impetus to the establishment of the U. S. Children's Bureau in 1912, the enactment of child labor laws, and organization of the Child Welfare League of America.

Following the 1919 conference national responsibility was established in setting minimum health and welfare standards for mother and children.

The most comprehensive collection of data on the health and welfare of children ever assembled was produced by the 1930 conference. The famous Children's Charter also emerged at this time.

Although handicapped by World War II, the 1940 conference led to strengthening of personnel and training standards in equipping American children for the successful practice of democracy."

In 1950 the conference endorsed a platform for meeting the problems which prevent young people from achieving healthy personalities. It developed machinery for continuing activity during the years between conferences, including the Council of National Organizations on Children and Youth, the National Council of State Committees on Children and Youth, and the Interdepartmental Committee on Children and Youth.
The Dr. H. of pastor 'al psychology, Duke K., Southern of the board of trustees of Tennessee, has resigned his position as pastor of the 1st Baptist Church, Fort Worth, Tex. (CB)

The new home contains four bedroom suites, two ceramic tile baths, living room and dining area, oak panelled family room and kitchen with built-in accessories. It is centrally heated and air conditioned and has a large double carport that adjoins kitchen and utility from 1941 to 1951 and is currently serving as a member of the board of trustees of Wake Forest College. He is also serving as president of the Southern Baptist Conference on Counseling and Guidance. Dr. and Mrs. Kaworth have four children.

Dr. Brown resigned as pastor of Tabernacle Baptist Church, Richmond, Va., to accept the position as associate professor of New Testament Interpretation. He is a former professor of Bible and Religion at the University of Richmond. He received his B.D. and S.T.M. from Yale University Divinity School and his Th. D. from Southern Seminary in 1958 in the field of New Testament. He and Mrs. Brown have two children.

Dr. Barefoot is serving at the present time as assistant professor of New Testament and Greek at Union University, Jackson, Tenn., and has been named assistant professor of New Testament Interpretation. He received his B.D. and Th. D. degrees from New Orleans Seminary in 1953. He is a native of New Orleans, Miss. He and Mrs. Barefoot have three children.

These three men will take over their new duties August 1.

REVEREND LAWSON Hatfield, state Sunday School secretary, was the guest speaker at Emmanuel Church, Little Rock, March 20. Dr. W. O. Vaught, pastor, was in a revival at Broadway Church, Fort Worth, Tex. (CB)

REVEREND BEN WOFFORD has resigned as pastor of Central Church, Pine Bluff, to accept the pastorate of the Clinton Church.

Inter Agency Council Elects New Officers

DALLAS — (BP) — The Southern Baptist Inter-Agency Council, composed of representatives from every Southern Baptist agency, re-elected Curtis Redford as chairman of the organization here March 22.

Redford, executive secretary of the Home Mission Board in Atlanta, Ga., was named to the post during the spring meeting of the council held at the Southern Baptist Relief and Annuity Board here.

Paul M. Steven, director of the denomination's Radio and Television Commission in Fort Worth, was re-elected vice chairman, and J. M. Crowe, administrative assistant for the Baptist Sunday School Board, Nashville, was elected secretary-treasurer.

RISON CHURCH has called Rev. Phil Beach as pastor. Mr. Beach has been pastor of 3rd Church, Malvern, for about two years. Prior to that he was pastor of the Bauxite Church. (CB)

Rev. ALVIS Moore, pastor, Norphlet Church, was the evangelist for a recent revival in the Star City Church. E. L. Crosby of 1st Church, Harrison, led the singing. There were three additions by baptism, three by letter and one for special service. Rev. Pat Titsworth is pastor. (CB)

FELSIENTHAL Church, Liberty Association, completed a revival recently. Rev. Roy Bunch, Crossett, was the evangelist. The song leader was Ted Linn, Conway, La. There were no additions. Rev. J. W. Smith is pastor.
The Nature of the Disease
The Pendulum Swings

Our sickness is one of reaction. America is in the midst of a revolt against Victorian prudery and narrow-mindedness. The reaction reached a peak in the twenties and has remained near the peak ever since. In this reaction against puritanism and prudery we have sought to find the real purpose and meaning of sex and to achieve a more wholesome expression of love. We have indeed made important advances in overcoming the idea that sex is in and of itself evil, though a necessary evil—an attitude for which churchmen deserve at least a part of the censure placed upon them. We have brought sex into the open where we can face it and understand it; this much is good.

But in actuality Americans have not found the real meaning in this important area of life. Instead of accepting sex as a wholesome aspect of life, we have made it the center of life. We have learned to discuss sex, but have apparently forgotten how to discuss anything else. We are pleased with our liberation from groundless guilt and meaningless taboos, but we do not yet know how to control the newfound freedom and channel it into a really creative understanding of sex. While we have sought liberation, extremists all about us have tempted us toward libertinism.

Our basic problem in dealing with sex is to “keep body and soul together.” Past generations have pretended that the body did not exist; they have hidden it, ignored it, removed it from polite conversation. The present generation, in its reaction against Victorian suppression, has come close to denying the spirit: sex is all biology.

The gulf between these two conceptions is poignantly dramatized in Tennessee Williams' *Summer and Smoke.* (New Directions, 1948) Preacher's daughter Alma (Spanish for “soul”) is almost pure spirituality; young doctor John finds the body and its needs the only realities in life. Alma aspires to a love that is an exalted experience of the spirit—a love to which a woman brings her soul. But she has “only gone out with three young men at all seriously, and with each one there was a desert between—wide, wide stretches of uninhabitable ground.” John believes that no one on earth is “crowned with so much glory as the one that uses his senses to get all he can in the way of satisfaction.” He points to an anatomy chart and challenges Alma to show him “where the beautiful soul is located on the chart.” This is the conflict of the play: bodiless soul versus soulless body. And the conflict is not resolved. Ironically, John and Alma are each converted to the other's position, and are just as far apart as ever. This failure of communication is their personal tragedy.

With similar pathetic irony our culture separates body from spirit and achieves in the process either loveless sex or sexless love. But God has created man as a unity of spirit and body; what God has joined together let no man put asunder.

Christian Faith and Sex

Our sickness is one which only the Christian faith has the depth of insight to cure. Only the Christian faith can lead society out of a repressed past into a real freedom which is based on responsibility. We believe that God is our Creator, who looked upon all that he had made and saw that it was good. This belief is the only sound basis for an understanding of sex as good and wholesome. As God planned it, sex is the means of expressing a love which is the union not only of two bodies but of two persons.

As Christians we are also aware of sin and of our estrangement from God. Because we are not right with God, we are not right with our fellow-men and with ourselves. We are “totally depraved”—which does not mean that we are “completely rotten,” but rather that every part of the person—body, mind, soul, reason, will—shares in the corruption of sin. The entire person suffers from this estrangement, and sex is no exception. Because fallen man's chief sin is pride, we employ sex to glorify ourselves. Because our pride leads us to exalt ourselves as gods, we defy his purpose and claim his gift as our possession, to be used as we see fit. Because our estrangement from God confronts us with guilt, the threat of meaninglessness, and the fear of death, we seek escape from these threats in sensuality and unbridled indulgence in pleasure. Because our sin against God distorts our relationship with our fellow-men, we employ sex as a means of making things out of persons—things to be manipulated and controlled rather than persons to be respected, trusted, and loved. In these ways, our use of sex reflects our overall condition of sinfulness: we have profaned that which God created good.

But we also believe in redemption. God's forgiveness overcomes our pride, and we become willing to own his sway. He implants a new heart within us which enables us to grow toward maturity in all areas of life. The redeemed man has real freedom because he surrenders himself to God's purpose. In the realm of sex, this surrender manifests itself in mature love between persons for whom sex is like a sacrament—a physical expression of a mutual commitment in which two become one in the bonds of fidelity and love.

In this understanding Christians can claim the only true philosophy of sex. Instructed by this philosophy, Christians can lead the current groping after meaning into its true fulfillment.
A Parable

A parable of our lostness and of our preoccupation with sex comes to me from Arthur Miller's one-act play, A Memo-
ry of Two Mondays. (Viking Press, 1956). The drama is
something of a tone poem about life in a warehouse; Miller
means this warehouse to represent our world — "a world
in which things are endlessly sent and endlessly received," a
world which seems to suggest that the body, which feeds its
bodily but leaves them to find sustenance for their souls as
they may. Life for these warehouse workers
is that of human automatons — just an endless coming
and going from Monday to Monday. We wonder why the
workers do not seek a different life; they seem bound to
this way of life by some illogical necessity. Perhaps all
aspiration is gone. A romantic soul in the beginning of the
play quotes poetry in the midst of the otherwise prosaic
colloquy; but by the end of the play he has forgotten all the
poetry he knew. This is the life our mass culture offers:
meaningless existence in which there are
"... streets full of strangers
And not one of them's read a
book through,
Or seen a poem from beginning
to end,
Or knows a song worth singing."

Like all warehouses, this one has dirty windows; there
is no light from outside and no view out from within. The
poetry lover and a young college student working in the
warehouse for a summer wonders intermittently why someone
doesn't wash the windows. Eventually these two undertake
to clean a small pane, and light floods the warehouse. The
poet has dreamed of meadows and brooks beyond the
window; now perhaps such a lovely scene will appear.

But instead of meadows and brooks on the other side
of the window there is only a house of prostitution. How-
ever, any escape from the warehouse is better than no escape
at all, and the spiritless automatons now while away the mo-
ments by whiling away the days and nights in the brothel.

A world of men who live without purpose think that sex
offers some modicum of meaning; at least it offers relief
for a while from emptiness. Thus sex becomes a god
commanding men's devotion and promising them "salva-
ton" of a sort, and in the process of being exalted to lordship it be-
comes debased into a tool of the Tempter who would blind
us to Him who is Meaning.

Thus the Church's calling to reclaim the realm of sex
is a part of the over-all mission that calls us forth: to
claim the world for Christ and point men to the God
who saves and gives life abundant. There is no other God
and no other Savior.

The Church as Physician

Magazines which exploit sex are symptoms of a sex-
obessed culture. They are a virus which attacks a
world in which things are endlessly sent and endlessly received,
and they are a virus which feeds its bodies but leaves them to find sustenance for
their souls as they may. Life for these warehouse workers
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Obscenity and the Law

It might appear that the solution to the problem of
erotic periodicals is quite simple: let the law enforcement
officers do their duty and demand the removal of such mag-
zines from the stands. However, the matter is by no
means so simple. To "do their duty" law enforcement
officials must know precisely what their duty is; they must be
able to prove that the publications are illegal. It is my
conclusion, after reading, interviewing, and putting two and
two together, that only two out of all the magazines
described in this study are clearly illegal under the prevail-
ing interpretation of the law. I am convinced that they
are immoral, indecent, antisocial; but that they are illegal
is not so easy to prove.

Therefore, the first step toward a solution is to make
the laws against erotic publications clear enough to give
law enforcement officials an adequate mandate to go out and
to provide the courts with concrete interpretations by which
they can judge publications which are brought before them.

As I see it, the present laws are too vague and broad,
while interpretations placed upon the laws are too specific
and narrow. This sounds like a contradiction, but here is the
situation as I understand it.

In South Carolina, for example, those publications are
outlawed which contain "any obscenity, indecent, or unpro-
reterial. The regulations governing United States Post Of-
Office procedure forbid the mailing of anything that is "ob-
scene, lewd, lascivious, indecent, filthy, or vile ..." (I am
told by a postal official that until recently the regulation
read "obscene, lewd, lascivious, indecent, filthy and vile,"
Thus the Post Office often had to prove that not one, but
all the adjectives applied to a publication under question.
The substitution by Congress of the conjunction "or" for
the law as it stands unduly altrenate somewhat the dif-
iculty of making a successful case against an offensive
publication.

The adjectives used in these laws would seem to be
broad enough to support indictment against almost every-
thing. Take the word "improper," for example: is it not
obvious that the erotic periodicals are at least improper?
However, the difficulty arises precisely because the adjectives
are so broad in meaning and capable of so many differ-
ent interpretations. No court action against such
magazines as we have described usually fails because no
clear-cut definition of "obscene, lewd, etc." can be arrived at.

As an illustration, let me cite a parallel case from the
field of motion pictures. The Kansas State Board of Re-
view in 1953 banned a motion picture on the grounds that
it was "obscene, indecent, and immoral, and such as tend to
corrupt public morals. A county judge overthrew the
ban on the grounds that the construction placed by the
Board was so broad as to make it impossible for the
State to prove, as to render it unconstitutional as a basis for censorship.
The United States Supreme Court upheld the ruling of the
county judge. The New York Times (October 20, 1955) in-
tercepts the Supreme Court decision this way: "The de-
sion does not mean that states may not ban a film on
grounds of obscenity. What it does mean is that a state
must clearly define what it means by 'obscenity' ... and
that the courts are not the definitive interpreters of the
constitutional guarantees of freedom of speech."

This Supreme Court ruling by implication points the
way for our attack upon sex-exploitative magazines: the
first step in any action must be to define clearly what is
"obscene, indecent, or improper.

Another illustration points up the difficulty which law
enforcement officials encounter in making a sound case
against offensive publications, under the interpretation of
the law as it now stands. The Post Office Department grants
mailing privileges to magazines which it considers fit to
be sent through the mails and denies such privileges to
those it considers unfit. The postal officials decided that
two of the nudist journals were obscene and denied them
mailing privileges. The publishers took the case to a federal
court, which overruled the Post Office. An injunction was
entered restraining the Post Office from interfering with the
mailing of the nudist journals. The Post Office Department
appealed in turn to a three-judge court of appeals and to the
Supreme Court, both of which upheld the court which had
acquitted the magazines. Here again it is the prevailing
interpretation of the law by the courts, and not any negli-
gence on the part of law enforcement officials, that is at the
root of the problem.

Defenses that Blur the Issue

An argument which is often used in defense ofques-
tionable publications is that nude pictures are "art." Ac-
cording to a news account, for example, a newsstand oper-
ator in one South Carolina city was brought to court for
selling nudist magazines. His attorney, according to the
account, won the case by arguing that the Supreme Court
had ruled such material to be art. It is my understanding
that the Post Office Department is bound by the interpretation that nude photography may be art and therefore salable, provided the object is not a book in which the purposes of obscenity are served. This conviction that few of the pictures in these magazines would really measure up as art. Even if they are artistic in any sense of the term, this defense would only blur the issue.

Another defense often used is that of "innocent intent." A nudist journal is said to intend to be no more than an official organ for the nudist movement. A "figure study" periodical is said to intend to provide models for artists. An "entertainment" is said to intend to offer purveyors of obscenity even if the claim of "innocent intent" is valid; as long as it is reasonable. Thus instead of a string of adjectives, each one capable of such varying interpretations ("obscene, lewd, etc.") we now have a test based on one simple phrase - appealing to prurient interest. Of course, we may argue over the meaning of "prurient"; as defendants have in the past pled, "Who is to be the judge of what is obscene?" We may now expect them to argue, "Who is to say what appeals to prurient interests?" But I believe the Supreme Court has given us a much more workable definition of obscenity than we have had before.

The American Law Institute in its model Penal Code (Draft No. 6) has drafted an interpretation of "obscene" as a word which would decide the case in a given situation. An article published in Art News on the decision referred to are numbers 582 and 61, and 16, October term 1955.

Therefore, it seems clear that we ought to revise our laws on all levels to conform with these principles laid down by the Supreme Court. We are far from helpless with the laws we now have, since any jury has authority to convict purveyors of obscenity in terms of its own judgment of what is obscene the juror does not have to rely on a dictionary definition and therefore incapable of being prosecuted. The decisions referred to are numbers 582 and 61, 107, and 16, October term 1955.

Toward a Workable Definition

The direction in which revision of obscenity laws must proceed has been clearly pointed out by the Supreme Court in its decisions of June 24, 1957. Only time and further testing will reveal the full implications of these decisions, but I believe the Court has cleared the air considerably. We have already mentioned the distinction the majority opinion of the Court makes between legitimate portrayal of sex and the principle it laid down that the First Amendment was never intended to protect obscenity.

Perhaps the most significant feature of the decisions is their declaration that obscenity is capable of legal definition, and that both the Federal Government and the individual states have the right to control obscene publications. In its majority opinion written by Justice William O. Douglas, the Court recognizes that obscenity which should prove very helpful. It rejected the old standard which allowed material to be judged merely by the effect of an isolated excerpt upon particularly susceptible persons, and in its place approved this test: "whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interests," ("Prurient," from the Latin "to itch," means "having lascivious longing.") In deciding what is obscene, the jury is the sole judge; Justice Brennan quoted with approval a lower court's charge to the jury: "You and you alone are the exclusive judges of what the common conscience of the community is."

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Joint-Knowledge with God

You can’t trust your conscience. Indeed, the conscience is God-given. But it is not infallible. The word translated “conscience” in the New Testament is suneidesis. It is associated with the verb sunoida (to-know-together). So, conscience is joint-knowledge. Presumably, our conscience is joint-knowledge with God. However, it quite often true that our joint-knowledge is not with God but with somebody or something else.

The word conscience is used variously in the New Testament. Heb. 10:2 speaks of a conscience that misleads because of an erroneous assumption on the part of the ones involved. 1 Cor. 8:7 tells of a conscience that is joint-knowledge with an idol. Whereas, joint-knowledge with God is the point specified in 1 Pet. 2:19.

So, the popular “let your conscience be your guide” involves an element of risk. Of course, this we must do. For the personal consequences of violating our conscience are fearful. Every time we violate our conscience we weaken the moral fiber of our being. Hence, Roger Williams once said, “I commend that man whether Jew or Turk or Papist or whoever that steers no otherwise than his conscience does tell him that God gives him greater latitude.”

We must follow our conscience but we can not trust it, for sometimes it leads us astray. Other times the conscience furnishes us no guidance at all. So, Paul Tillich refers to the “split conscience” which speaks ambiguously.

Obviously, the point is that whereas we can not trust our conscience there is one whom we can trust. And that is God. We can trust him to furnish a misinformed conscience. And to clarify the ambiguous conscience. All the time, of course, we must follow our conscience. Yet we should recognize that what it has to say is only tentative. Readjustments possibly will follow as we continually acquire joint-knowledge with God.

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

Lottery Advocate Belabor's House

WASHINGTON (BP) — Opponents of a national lottery were charged with hypocrisy in a speech in the House of Representatives by Rep. Paul A. Fino (D., N. Y.).

Fino has introduced a bill to legalize a national lottery in the U. S., which he claims will raise $10 billion for the government. He continues a sniping campaign with one-minute speeches in the House almost daily to try to get the attention of Congress.

On St. Patrick’s Day Fino said, “We raise moral issues where none are involved. We allow fear to grip us and prevent a sensible and realistic approach to this whole question of gambling.”

Fino’s line of argument runs along the same pattern in every speech. He says that gambling is a natural urge of people and that the government is foolish not to capitalize on this desire of the people. He claims that a legalized lottery will rescue billions of dollars from the underworld and from the sale of tickets to foreign lotteries to people in the U. S.

Obviously asked at the reluctance of the House of Representatives, Fino charged that “members of this house persist in refusing to recognize, accept and capitalize on the natural gambling urge of the American people.”

Bible Telecourse

WASHINGTON, D. C. (EP) — During the present semester, Washington’s popular telecourse on the Bible will be televised outside the national capital area for the first time, according to an announcement from American University.

The course on the Old Testament has attracted hundreds of registrants, as did the first course in New Testament given last year over the air. It is taught by Dr. Edward W. Bauman, chaplain of the Methodist-sponsored university, assisted by Rabbi Balfour Brickner, spiritual leader of Temple Sinai, a Washington reform congregation.


This Junior Library volume of American Heritage is a thrilling, well-illustrated story of one of the most colorful facets of American History. One of the many highlights is the story of the wreck of the Essex, which is said to be the only whaler known to have been attacked and sunk by a whale. It tells of crew members who turned cannibal to preserve life on lifeboats after the rations had run out.

The Story of Man, by Carleton S. Coon, Alfred A. Knopf, 1958

For those of us who do not accept the theory that man developed from apemen, much of Dr. Coon’s book will not be acceptable. He attempts to trace the history of the human species and the way it has lived “from apemen to atoms.”

According to Dr. Coon, “The story of man begins some 50,000 years ago, when his biological evolution virtually came to a halt because of cultural evolution—the use of fire and tools and techniques—gradually took its place and began to protect man from the direct influence of nature.”

Southwestern Seminary, 1959

So, this book marks the anniversary of Southwestern Seminary, which first opened its doors on September 1, 1910.

Baker’s Dictionary of Theology, Everett F. Harrison, Editor-in-Chief, Baker Book House, 1960, $8.95

This is a very helpful volume for the library of anyone interested in the study of Theology. Here are defined the Biblical terms of theological significance, as well as the terms of particular importance in contemporary theology and history of theology. The list of contributors totals 188. Included are theologians from countries all over the world, including, besides America, England, Scotland, Australia, Canada, France, Costa Rica, Elie, and West Africa.

Mighty Men of God, by Clark W. Hunt, At{}ingdon Press, 1950, $2.50

The author here sketches the careers of thirteen Old Testament characters and in each instance points out the lessons to be learned from their lives.

Mr. Hunt is pastor of 1st Methodist Church, Westfield, N. J. His subjects include: Cain, Abraham, Jacob, Joseph, Moses, David, Solomon, Job, Nebuchadnezzar, Jonah, Hosea, Isaiah, and Jeremiah.
Morrilton Organizes

We are receiving many encouraging reports from our state-wide Literacy Workshop. At least twelve additional persons are taking training from those who attended the workshop so that they also may know how to teach the Laubach system. Two public school teachers are effectively using this system in teaching classes of retarded children.

Now is the time to follow through on organizing your local Literacy Council. Morrilton has already perfected their council with the following officers: Mrs. Chester Torbett, chairman; Mrs. John F. Cox, vice chairman; Dr. Amos Bennett, director of training; Mrs. Elmo Moore, secretary; Chester Torbett, treasurer.

Other local councils are in the process of being organized.

During this period of organization of local councils we can assist you from our office in suggesting teacher training teams to help teach others how to teach the Laubach Method. We also have a limited supply of materials. If you know of someone who would like to have help in learning to read, we can suggest a teacher. This will be done confidentially and the service will be free.

Dr. Richard Coortright tells us that our workshop had more communities represented than the Literacy Workshop previously held. He also says: "We are particularly excited because we think that Arkansas could take the lead and be the first total state-wide literacy program in the Nation."

Morrilton is first to organize a local literacy council, who will be next—Clyde Hart, Director.

Church Leaders Ask

Equality on Farms

WASHINGTON (BP) — Protestant, Catholic and Jewish authorities are quoted in Congress as being advocates for the revision of the Agricultural Act of 1949 (Public Law 78) to further regulate the importation of farm workers from Mexico into the United States.

Those advocating a change in the migrant worker policy say that the large number of Mexican nationals, the low wages paid them and the poor housing facilities required for their needs, work a significant hardship on American farmers and American farm workers.

The proposed change would regulate the number of Mexican nationals admitted to the U. S. for farm labor and would make an equalized wage scale mandatory so American laborers could compete with the Mexicans.

The national council of churches in a resolution said that "the present practice of our government in authorizing the importation of Mexican nationals for agricultural labor in the United States involves human and ethical issues of grave concern to the conscience of Christian people."

Monsignor George G. Higgins, director of the Social Action department of the National Catholic Welfare Conference, said, "It is morally indefensible to deny our own American migrants even the admittedly substandard guarantees which are provided for the braceros (imported Mexican farm workers)."

Baptist Crosscurrents

Suddenly It Is 1975

The year was 1975. The board of deacons of the First Baptist church, Rockville, had just announced that they had purchased a mechanical robot to carry out the pastoral duties of the church.

In making his announcement, the chairman pointed out that the church would not be required to vote on the purchase of the "pastor" since under the new organizational structure suggested by Bud, Alden and Harrison, well-known management consultants, the church affairs were conducted by the official board.

Bud, Alden and Harrison had recommended the official board for a number of reasons, the chairman pointed out rather parenthetically. They had found that most members of the church avoided the monthly business meeting of the church, therefore action at such meetings did not truly reflect the will of the majority.

The consultants found that while Baptists' adherence to democratic principles was commendable, it was not the soundest, most efficient administrative structure. They recommended instead that the church adopt the system of leaving the administration of church affairs in the hands of an official board.

The robot, he said in conclusion, would be delivered by its California manufacturer in approximately two months.

Advance publicity, created by the church's public relations consultants, assured an overflow crowd for the robot's first service. The robot's first sermon was a forensic marvel. Diction was perfect, the sermon well outlined and filled with beautiful thoughts.

After two weeks had passed the church had reason to be supremely satisfied with their new "pastor." Attendance was at a capacity for every service and the financial picture was better than it had ever been. In fact, the board of deacons reported additional receipts the first month had more than paid for the electronic man.

By the end of three months the First church of Rockville felt sure they had found at last a permanent solution to the age-old problem of securing a perfect man for their pulpit.

Meanwhile, a nationally circulated management magazine had sent a writer to Rockville and had run an excellent feature on the efficiency of the robot. A copy of the spread was tacked on the church bulletin board.

But then it happened, attendance began to fall off. Members in distress began calling on the imperfect, but human pastors of nearby Baptist churches.

The church received almost 100 requests of transfer of membership from nearby churches. Fewer and fewer members used the recorded prayer booth that had been installed in the church.

When only a handful were present for a Sunday morning service, and these mostly out-of-town curiosity seekers, the official board held an emergency meeting.

"The robot is a failure," the chairman candidly told the board. "Not because it was inefficient, the opposite is true, but because it lacked the human qualities of love, compassion and understanding."

Acting on the board's suggestion, the church voted to completely scrap their new organizational formula and revert back to the inefficient but time-honored democratic form of government for their church. No one was more pleased than the deacons.

After electing a pulpit committee, the church voted to secure the services of Spurgeon Truett, a retired minister, as interim pastor—Editor James F. Cole, in The Baptist Message (La.)
Enlargement Campaign

MORE AND more churches and pastors are having excellent experiences in the unique program called "Pastor-Led Enlargement Campaigns."

This enlargement effort is promoted and sponsored by your State Sunday School Department. The arrangement for such a campaign is usually made through the associational missionary and associational Sunday School superintendent. It is good to get this campaign into the associational calendar several months in advance of the time it is to be conducted.

Through the Pastor-Led Enlargement Campaign multiplied hundreds of churches have good enlargement campaigns which otherwise never would have a campaign at all. The reason this is so is that it is difficult and expensive to have many, many campaigns in individual churches with outside leadership, but with this campaign the Sunday School Department provides one well-trained leader who trains the pastors each morning for a week. In the evenings the pastor leads his own teachers and officers in the work studied by the class of pastors in the morning sessions.

With this approach many churches have moved up from class schools to department schools and from a few departments to multiple departments. As more classes and departments are organized, Sunday School grows in enrollment and attendance.

This program calls for a census, a pastor who will attend morning sessions, a campaign leader who studies each church in the afternoons and suggests rearrangement of space for more classes, a pastor teaching his own people at night which results in an enlarged organization.

Interested? Write or call us today.—Lawson Hatfield, Secretary.

Some Sentiment
For New Location

NASHVILLE — (BP) - Since Nashville city's government has asked Baptists here to pay taxes on their property, sentiment has been shown for moving some Baptist offices out of the city.

The Word and Way, Missouri Baptist Convention weekly magazine, editorially supported the move. Editor H. H. McGinty of Jefferson City cited the fact that the "expansion of the Southern Baptist Convention . . . is moving the geographic center of the Convention farther and farther away from Nashville."

He added that travel into Nashville by air and rail is not as convenient as it might be, due either to curtailed service or bad weather conditions. He complained of poor hotel facilities also.

"For some time, The Word and Way has been convinced that consideration should be given to this matter. This appears to be an opportune time," McGinty declared.

The tax has been assessed chiefly against the Baptist Sunday School Board, largest SBC agency. The board 

The World in Miami

A special filmstrip on the 1960 convention city—Miami—the world is made.

Thousands of people of foreign background make their homes in Miami and thousands enter this port every year. The world is coming to our backyard by reaching the lost masses in Miami and other large cities for Christ. Southern Baptists are reaching the world.

$2.50 at the Convention Book Store or your Baptist Book Store "back home."

ALSO

CHURCH COMMUNITY SURVEY FILMstrip is now in the book stores ready to give you how-to-do-it information about survey techniques in your church.

60 frames in color. $3.50 at Baptist Book Stores. Extra copies of the companion used with this Filmstrip are available from Department of Survey, Home Mission Board, 161 Spring St., N.W., Atlanta 3, Georgia.

If You Are Under 80 You Are Not Too Old For Life Insurance

Let us tell you how you can still apply for a $7,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

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More Bible Knowledge?

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EXTENSION DEPARTMENT OF THE SOUTHERN BAPTIST SEMINARIES

Lee Gailman, Director
P. O. Box 1154
Jackson 5, Mississippi
ARKANSAS BAPTISTS sympathize with the Wiles family in the passing of Mrs. M. E. Wiles, wife of our beloved missionary. Bro. Wiles completes 13 years of service with this Department April 1. His good wife, while in poor health much of the time, has been a real help, through her interest and encouragement in all his work. Much of the time she was ill, but always insisting that she didn’t want to keep her husband from filling his engagements.

The daughter and son-in-law, Mr. and Mrs. Virgil Wiggins, showed a great spirit too. They took Bro. and Mrs. Wiles into their home so they could care for her and make it possible for Bro. Wiles to continue his mission work. The prayers and interest of all our people are certainly felt.

YOU HAVE heard of the Bull Shoals Dam, but did you know there is a Bull Shoals town? Seven years ago I drove over the proposed town site where an entire peninsula was being divided into streets and lots. The development has already there to justify a Baptist Church. Everything is new; antique shops, cafes, stores, tourist courts, ten-to-twenty-five-thousand-dollar houses, and two new churches—Methodist and Presbyterian.

The Flippin church has secured lots which are being paid out monthly. Services have been started in a little garage and woodwork shop about 25 in attendance. I looked all this over again recently and am convinced that we should help in placing a nice building on the lots which have been secured. Pastors Howard King and the Flippin Church are to be commended for beginning their work, but the task is more than they can complete without help.—C. W. Caldwell, Superintendent.

State RA Congress

May 6-7 is the date for the State Royal Ambassador Congress. The Congress will be held at Calvary Church, Little Rock.

Registration for the Congress will begin at 2:30 P.M. on Friday, May 6. The first session will be at 4:00 P.M. in the church auditorium.

The program will include films, mission speakers, inspirational messages, and a recognition service for those with the rank of Ambassador or above. There will be chapter and officer demonstrations and also the election of officers. There will be a fifty cent registration fee for each person attending the Congress. Make plans now to have the boys from your church and chapter attend. Make hotel, motel, or YMCA reservations now.

More information and registration forms will be mailed to each counselor and pastor soon.

The State Brotherhood Convention will meet on May 6-7, also at Calvary Church. The first session will be on the morning of May 6. The session will be held with the Royal Ambassador Congress so that the men may hear the special speaker for the evening. More information regarding the meeting and program will be mailed to pastors and Brotherhood presidents soon.

Royal Ambassador Camp time is not very far away, and this is a good time to begin making plans for the boys in your church and chapter to attend one week of the state camp. The camps begin with an Intermediate on June 15, and close on July 22. These dates include two camps for Intermediates and three for Juniors.

More information and registration forms will be mailed out to counselors and pastors later, or you may write to the Brotherhood Department. Make plans now for your boys to attend—C. H. Seaton, Associate Secretary.


That man knows God only as he acts in obedience to Him is the thesis of Dr. Wright. Dr. Wright regards the Bible as "primarily a confessional history in which the acts of God are interpreted as bringing into being a new society, a society which is the divine answer to the alienation and degradation of the people of the world...."
District Conventions

DISTRICT TRAINING Union Conventions held during the week of March 14 were a great success. Forty-one associations were represented. Thirty-two of these associations had participants in the Junior memory-sword drill, Intermediate sword drill, or Speakers' Tournament. There were 147 Junior's who participated in the Junior memory-sword drill. All of these were state winners except 13. There were 24 associations represented in the Intermediate sword drill. There were 23 associations represented in the 17-18 year Speakers' Tournament and six associations represented in the 19-24 plus college-students tournament.

The sword drill winners in the eight districts will participate in the state sword drill which will be held at the State Youth Convention at Immanuel Church, Little Rock, on Friday, April 15. The Intermediate sword drill will be conducted that night. Eight representatives from the districts will participate in the 17-18-year Speakers' Tournament at the State Youth Convention. Only five districts will be represented in the 19-24-year Speakers' Tournament, which will be conducted at the Youth Convention.

Ouachita College will again offer a tuition scholarship to the winner in the 17-18-year Speakers' Tournament and also the winner in the 19-24-year Speakers' Tournament at the State Youth Convention.

The Training Union Department will send one of these to Glorieta and also the winner in the 19-24-year tuition scholarship to the winner in Ouachita College.

The total attendance at the district Training Union conventions was 1487. This was a wonderful representation from the entire state. The attendance at the State Youth Convention on Friday, April 15, at Immanuel Church, Little Rock, is expected to reach 1,500. A large number of Intermediates and Young People will be on the program and Dr. Charles Wellborn of Waco, Tex., will be the main speaker.—Ralph W. Davis, Secretary.

LIBERTY CHURCH in Caddo River Association has included the Arkansas Baptist in their church budget to go to all resident families. Bill Smith, a student at Ouachita Baptist College is pastor.

1ST CHURCH, Crossett, has called Jack Cowling as Minister of Education and Youth. Mr. Cowling has been with 1st Church, Springdale.
What do you visualize for YOUR new church? An atmosphere of warm, friendly fellowship? An aura of dignity and charming serenity? A sense of security? All of these, and more, will grace your church if you build with wood. And the wood to use is Arkansas Soft Pine, engineered into graceful laminated arches or towering beams and naturally beautiful solid roof decking.

Check with your architect on the unlimited design possibilities inherent in engineered timbers. Check, too, the amazing economies afforded by the new and basically simple construction method.

ARKANSAS SOFT PINE BUREAU  •  Tower Building, Little Rock
The Lion and The Chair

By Thelma C. Carter

DO YOU know why a lion tamer uses a chair, holding the legs toward the lion, when he puts the king of beasts through his act in a circus arena?

Strange true is the fact that the chair with its four pointed legs frightens the big cat. He knows he is unable to fight all four chair legs at one time. He is also afraid of putting his head into the chair rungs and getting it caught.

You can see a similar fear and caution in a pet house cat. You won’t find him putting his head in a chair, holding the legs toward the floor. It is possible that the four chair legs remind a lion of the fierce, horned animals of the wild that fight the big cats with their sharp, curved horns and hard-hitting hoofs.

The lion tamer uses a chair as an added safety measure, because he can always throw the chair in the path of the lion before the beast can pounce upon him.

Many lion tamers say that there is no such thing as a really tame lion, that a hungry lion will attack anyone. Lions strike fear into the hearts of both men and animals. Fearful to look at, yellowish-brown in color, about ten feet in length, they become very strong as they grow older.

Lions have been known since earliest times. They are still found in their native wild homes in Africa, Asia, and India.

Lions are spoken of many times in the Bible. David told that he had killed lions and bears. “Thy servant slew both the lion and the bear” (1 Samuel 17:36).

As fierce as lions are, they are loving and protective toward their cubs.

April

By Jean Brabham McKinney

April brings the sliver rain; We hear its tap-tap on the pane. We see it falling all about; That’s why we wear our slickers out.

We carry our umbrellas, too. Yours is red and mine is blue. Mother says we look like flowers Bobbing in the April showers.

A YOUNGSTER who has supposed to have listened to a talk by his teacher on the Apostle Paul was asked, when question time came: “What are we told about the apostle’s forebears?”

“I dunno, teacher,” he replied a little sheepishly. “I didn’t even know he kept wild animals.”

A DEPARTMENT store had advertised 100 hats for sale at a dollar apiece, and the millinery department was jammed with hysterical women.

One finally struggled through the mass of squirming bodies, reached a clerk, and handed over a dollar. In her other hand she held a hat. “Don’t bother to wrap it,” she said. “I’ll wear it.”

“But don’t you want a bag for your old hat?” asked the girl.

“No thanks,” the beaming customer replied. “I just sold it!”

BOB who had just returned from a fishing trip (without any fish), was telling about the one that got away. “It was at least that long,” he said, waving his arms. “I never saw such a big fish!”

“That I believe,” said David.

A Smile or Two

GANGSTERS from the big town had swooped down on the bank in the little burg and made off with everything in till and vault. In the confusion following, reporters were trying to get the story.

“Did you get a good look at the bank robbers?” a reporter asked.

The town constable said, “Nope.” “Can you describe the car in which they got away?”

“Nope. Sure can’t.” “Then what information do you have?”

And the officer said, “Well, I’ve got a good description of the bank.”

A JUNIOR executive had been complaining to his wife of aches and pains. Neither one could account for his trouble. Arriving home from work one night, he informed her, “I finally discovered why I’ve been feeling so miserable. We got some ultra-modern office furniture two weeks ago and I just learned today that I’ve been sitting in the wastebasket.”

AN EIGHT year old lad asked his father to teach him the art of self-defense. After a week of strenuous lessons in boxing, the father seemed satisfied with his son’s progress. “Now you won’t be afraid of any children in your school,” said the proud parent.

“I’m not afraid of the children,” replied the child. “It’s my teacher I was worried about.”

Church Chuckles

“Why don’t you put in a golf course, Reverend? You should see the checks he writes for the Country Club.”

Junior put his foot in his mouth ... and his finger right on an important fact. - For surveys prove that Mr. Average American spends a great deal more on recreational activities than he donates in support of his church. Having a certain amount of fun is, of course, essential to a healthy mind and body. But should it occupy a place in our lives - and pocketbooks - several times the importance of our spiritual needs? Let’s put first things FIRST!
INTRODUCTION

In last Sunday's lesson we saw Jesus beginning his life's work as the Master Teacher. We discovered that his teaching was based on the Old Testament. It was further revealed that though the new grew out of the old it could never be contained in the old thought forms and traditional religious practices of the Jewish religion. Christianity, we found, is not a matter of man's heartfelt devotion to the living God.

In this lesson we come to the opening words of the King's Inaugural Address. It is here that we learn much about the King, His Kingdom, and the subjects of His Kingdom. Humility is presented as the basic virtue essential to citizens of the new Kingdom. Humility and meekness — how strange these words sound to modern ears. Ours is a day of aggressiveness and self-assertion. Meekness, self-denial, and humility are deemed weaknesses to be despised and reproached. Never have we as Christians needed to see these virtues in their proper perspective more than we do now. They are not signs of weakness; rather, they are signs of inner strength wrought by a godly discipline and a surrendered heart.

The word humility is not mentioned in the Beatitudes, but the idea is present nevertheless. According to Jesus, there are three elements involved in true humility. They are, in another sense, three steps that lead to it. We find these in the first three Beatitudes: the recognition of spiritual poverty, a sorrow for sin, and submission to the will of God.

The Poor In Spirit (V. 3)

Happy," says Jesus, "are those who know themselves to be spiritually bankrupt for theirs is the kingdom of heaven." Only the sick need a physician. The self-righteous and spiritually complacent will never feel the need of casting themselves on the mercies of God or seek help at the hands of the Great Physician. This is the first step in becoming a Christian and the first step toward humility in those who are already God's children. Humility begins when we recognize that in us "there is no good thing." It grows to the degree that we see God as the source of all that we have and are.

Those That Mourn (V. 4)

How can Jesus say that the mournful are happy? Surely there is some misunderstanding. But no, when we understand that Jesus is speaking of the sorrow for sin, all becomes clear. Godly sorrow for sin is the second step in man's conversion and in the Christian's quest for humility. Blessed indeed is the man who, seeing his spiritual poverty, weeps over his utter loss, mourns in his great desire to be forgiven, cleansed, and made whole. The act of repentance is not confined to the time of conversion, but is presented as the continuing attitude underlying the life of humility.

The Meek (V. 5)

We are likely to miss the point of Jesus' teaching here if we think of meekness in terms of a slave groveling in the dust before his master's feet. This was meekness as the ancient philosophers defined it, and they rightly despised such a mean trait.

When Jesus spoke of meekness, he was thinking of the spirit of a child. There are two different accounts of his using childlikeness to teach lessons of humility to his disciples (Mark 10:13-16; Matt. 18:1-15). Childlikeness calls our attention to the openness and teachableness of children and their willingness to trust and love. This is the heart of Christian meekness. Such humility does not belong to weaklings, but rather to strong, godly men who know themselves to be humble sinners, saved only by God's grace and in constant need of divine strength, divine wisdom and divine help.

Such a spirit of meekness does not call for continual self-depreciation or a hypocritical doubting of one's ability. Rather, we might say with Ruskin in his "Modern Painters": I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own powers, or hesitation of speaking his opinions; but a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings. All great men not only know their business, but usually know that they know it, and are not only right in their main opinions, but usually know that they are right in them, only they do not think much of themselves on that account. "It cannot be done better;": Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow men to fall down and worship them. They have a curious under­sense of powerlessness, feeling that the power is not in them, but through them, that they could not or do anything else than God made them, and they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful.

The Way Up Is Down (Luke 14: 7-14)

If the road to success does not lie in self-assertion and proud ambition, wherefore does it lie? Jesus answers: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). Success in the kingdom of God is measured in terms of a man's humility and his loving service to others. Here we find not only the key to success, but also the secret of joy and inner peace.

Humility is the royal road to usefulness and victory in the Christian life. Poor indeed is the man who has only his indomitable ambition and selfish pride to feed his soul. Rich beyond all measure is the sorrowing sinner who comes in his utter poverty to Jesus, submitting to His will and living moment by moment in complete dependence on Him. He, and he alone, has the proper estimate of himself, his God and his place in life.

Can this be said of you, dear friend? The kingdom of God belongs to the spiritually bankrupt. Comfort awaits those who mourn over their spiritual poverty. The inheritance of the "new earth wherein dwelleth righteousness" is reserved for those who in meekness submit their lives and wills to the sovereign God of the universe. Yes, "the way up is down," for "thou shalt be recompensed at the resurrection of the just" (Luke 14:14b).
Music Contributions

BAPTISTS have contributed to music through their song and hymn writers. Of the many American Baptists who have done much in this field, only three are named.

Samuel F. Smith (1808-1865) wrote the words for "My Country 'tis of Thee" in less than half an hour, Feb. 2, 1832. It was first sung July 4, 1832, in the Park Street Baptist Church, Boston, Mass.

While a student in Phillips Andover Academy, he wrote the missionary hymn, "The Morning Light Is Breaking."

Phillip Paul Bliss (1838-1876) devoted his short life to gospel music. He joined a Baptist church when 12 years old. At 28 years of age, he and his wife lost their lives in a train wreck.

He goes on witnessing through such hymns as "Man of Sorrows."

The most recent, well-known gospel song and hymn writer was Baylus Benjamin McKinney (1886-1952). He left the logging camps in Louisiana to attend college. Later, he attended Southwestern Seminary, Ft. Worth, Tex., and taught there, 1910-1931. Never losing touch with the common man, much of his time was given to revivals, assemblies, and music schools in churches.

Selected as the first secretary of the Department of Music of the Southern Baptist Sunday School Board, he gave it the impetus needed. Author of both music and words of 149 songs, he assisted in composing 114 more.

English Baptists have contributed much to this field, but only two are mentioned.

Samuel Melley (1738-1799) was a minister in Liverpool, England. It was his custom to write songs and distribute them to his congregation. His best known hymn in our country is "Awake, My Soul, in Joyful Layes."

John Fawcett (1739-1817) was converted at the age of 16 under the influence of Whitfield's preaching. Though invited to teach, his love for the pastor kept him in that field of service.

His best known hymn grew out of the pastoral relationship. Called to another church, he packed the wagon with household goods preparing to move. His congregation stood around and implored him to stay. He unpacked the vehicle and remained as pastor. Touched by such love and loyalty, he was inspired to write "Blest Be the Tie That Binds."

If Christ walked through your town today...

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today... even as He talked with the people of Jerusalem in the language and idiom of their day.


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