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Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

MARCH 24, 1960

1st Church, Hamburg

1ST CHURCH, Hamburg, has used the Forward Program two years in succession. Rev. E. E. Griever has been



DR. DOUGLAS

pastor of the church almost nine years, and has led the people in a wonderful way. They have erected a fine, commodious auditorium, and have it almost paid for, and are now planning another building program to meet the growing needs.

This church was organized in 1859, which makes it 101 years old. During that time, like most Baptist churches, it has had its good years and its bad years. There have been tithers and non-tithers in the membership; missionary and non-missionary attitudes among the people. Also, there have been pledgers and non-pledgers, and there have been dedicated and non-dedicated people in the church, but the present day members are going forward in a wonderful way.

We recently led the church in an eight day revival. Rev. Norman Ferguson, associate pastor, 1st Church, Ft. Smith, directed the music.

We have never worked with people who have a finer spirit than the good people of Hamburg. We can also truthfully say that we have never "teamed up" with better workmen than E. E. Griever and Norman Ferguson.

A fine spirit exists between pastor and people and between member and member. This is remarkable when one remembers that the church has been led through a building program, two Forward Programs of Church Finance campaigns, and is now facing a new building program.

Needless to say, we enjoyed a wonderful week and God gave the church a good revival meeting. If any church is facing a new building program and needs more money, I would suggest that the leaders ask some of the members of 1st Church, Hamburg, about their success in these fields.

Here is another good example of a church that has made progress by using the Forward Program of Church Finance. The members had to study the program, and some of them had their attitudes changed toward tithing and pledging, etc. The Program helped tremendously, and the people are happy and God is using them. According to the Ashley County Minutes, the total church gifts for 1959 were 22 per cent more than in 1957.—Ralph Douglas, Associate Executive Secretary.

Brotherhood

Don't Jump the Gun

WORD ABOUT the New Brotherhood Program is getting around! The New Program, projected by the Brotherhood Commission, is in process of development, and will go into effect on Oct. 1, 1960. In the meanwhile, Brotherhoods on every level should continue to carry through on the old and familiar pattern of organization and work.



MR. TULL

The change-over to the new plan cannot be made effectively until adequate new literature has been produced to cover every phase of the New Plan. Such literature will be ready before the close of the present associational year (Oct. 1).

The New Church Brotherhood Program is designed to fit any Brotherhood in any church (every Brotherhood in every church), regardless of the size of the church or the number of men involved in the Brotherhood. Instead of six elected Brotherhood officers there will be only three. The New Plan of organization does away with the six regular work committees, and sets up a program of activities within four major areas of work, each area under a Leader. Committees will be set up only to meet special (and temporary) needs.

The same organizational set-up will apply on the associational level; also on the regional (district) and state levels. Such a uniformity of organization will make it possible for each State Brotherhood officer to have a cabinet made up of corresponding regional officers; each regional officer to have a cabinet made up of corresponding associational officers; and each associational officer to have a cabinet made up of corresponding church officers. This arrangement will work up or down; and will enable everything worthwhile which is developed in

Brotherhood on every level to be passed on to every other level; thus facilitating the transfer of information of ideas and of methods; and also making it easy to give publicity to every kind of Brotherhood meeting.

Now don't jump the gun! Follow on through with the present plan through this associational year, until the time comes to elect new church and associational Brotherhood officers. By that time literature will be available; and your Brotherhood can get well under way, operating under the New Plan.—Nelson Tull, Secretary.

Gallery of Presidents At Pastors' Conference

MIAMI BEACH, Fla. (BP) — The president of the Southern Baptist Convention, the president of the American Baptist Convention, and Evangelist Billy Graham will appear on the program on the Pastors' Conference preliminary to the annual Southern Baptist Convention here May 16-17.

Pastors' Conference President W. O. Vaught, Jr., of Little Rock, Ark., released the program. Theme for the 1960 conference is "I Surrender All."

W. Ramsey Pollard, after April 1 pastor of Bellevue Church, Memphis, Tenn., serving his first term as Southern Convention president, addresses the pastors' conference in their opening session Monday morning, May 16.

Pollard's topic: "Unconditional Surrender."

Herbert J. Gezork, president of Andover-Newton Theological School, Newton Centre, Mass., and president of American Baptist Convention, brings his address Monday afternoon.

Evangelist Billy Graham, ending his "Safari for Souls" in Africa, delivers the closing message of the Conference on Tuesday afternoon under the title, "God's Man in a World of Revolution."

Another featured speaker is Theodore F. Adams, pastor, 1st Church, Richmond, Va., and president, Baptist World Alliance. Adams forecasts the soon-to-come Baptist World Congress. He speaks Monday afternoon, May 16.

The Congress is scheduled at Rio de Janeiro, Brazil, in late June, early July.

Several thousand Southern Baptist pastors from probably every state in the Union are expected to be present at the Conference.

Special musical attractions for the Pastors' Conference include: Bellevue Church Women's Quartet from Memphis; Miss Joe Ann Shelton, soloist from the faculty of Southwestern Seminary, Fort Worth, Tex.; Mrs. Hoke A. Branham of Dallas, Tex.; Al and Ivy Walsh of Atlanta, Ga., and combined choirs led by Warren M. Angell, dean of music at Oklahoma Baptist University, Shawnee, Okla.

Jimmy Karam, Little Rock businessman who figured in news from that city several years ago, and who accepted Christ last year, will bring his personal testimony during the Tuesday morning session, May 17.



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"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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

March 24, 1960
Volume 59, No. 12

Mississippi Debates Church Control Bill

JACKSON, Miss. —(BP)— The keenest discussions in and around the Mississippi legislature are centering on a proposal advanced by Methodist laymen to secure state authority for local congregational control of church property.

The bill now before the upper house of the legislature will be the subject of extended hearings early next month, but newspapers and all other information media are being used as sounding boards in advance of the formal Capitol sessions.

The proposed legislation has been attacked by official Methodist individuals and groups all the way from the resident bishop, Marvin Franklin, to the organized youth of The Methodist Church.

The Mississippi Baptist Record, state Baptist paper, has joined opponents of the measure, Editor Joe T. Odle of Jackson declaring the move to be "a dangerous precedent which may open the door for other types of state control of the churches."

The bill would give "local Protestant bodies" the right to retain church property if 65 per cent of the congregation votes to withdraw from the parent body.

The plan has been called unconstitutional by so many authorities that friends of the legislation are now engaged in a job of re-writing the original bill to make the measure apply to all religious bodies. Such a move, it is believed, might also remove criticism that class legislation is being sought.

"FOR A BETTER-READ,
BETTER-INFORMED AMERICA"



National Library Week April 3-9, 1960

Reading can open wonderful new worlds — of challenging ideas, of creative adventure, of quiet contemplation. National Library Week is a good time to start your personal reading program . . . to expand your personal horizons. Wake up and read!

Advocates of the bill give a number of reasons for wanting the legislation adopted, ranging from fear that integration could be ordered by church authority, to the forging of a weapon with which to threaten the quadriennial conference of the Methodist Church in Denver this April and prevent this governing body of the church from abolishing the present system of segregated jurisdictions.

Several Methodist Sunday School groups have protested what they define as "integration brain-washing" in Methodist literature, and some women's groups have objected to mission literature references to racial mixing.

The Baptist Record editorial summed up many of the arguments of the opponents of the bill. After pointing out that congregational control is traditional with Baptists, Editor Odle said:

"We believe the state does not have the constitutional authority to step in and change the laws of any religious group. If the denomination itself decides to give full autonomy to its churches, that is one thing; if the state seeks to do it, that is something altogether different.

"If the congregations of some church groups are to be given the right of separation and control of their property, why should not all congregations have the same right?"

A group organized outside Methodist church channels, the Mississippi Association of Methodist Ministers and Laymen, claims the measure has "nothing to do with the basic ideas of separation of church and state, as some may think. Certainly the people who prayed for, planned, and obligated themselves to pay for the church properties, which they call their own, should be entitled to continue to own, control, and enjoy those properties under all circumstances."

The official board of one city Methodist church has expressed its approval of the bill, but many others have voted opposition to its provisions. One member of the legislature said his mail is running about four to one against the proposal. ■

World Friendship Day Proposed for Churches

WASHINGTON (BP) — The first Sunday in May has been proposed as World Friendship Day by Rep. Harlan Hagen (D., Calif.) in a bill introduced in the House of Representatives.

The purpose of the day would be to stimulate the development of friendship and understanding among all peoples.

The bill as proposed would make the first Sunday in May a legal holiday and would invite the people of the United States to participate in the observance of such a day with appropriate ceremonies in schools, churches and other suitable places. ■



The Cover

EVANGELIST Billy Graham paid this visit to the office of Midwestern Seminary Registrar V. Lavell Seats last year to discuss plans for his African crusade. Dr. Seats, native of Tuckerman, Ark., and a Southern Baptist missionary in Nigeria for many years, made a trip to Africa to help in arranging the Graham itinerary.

Lambert's New Work

Last week our paper carried a news story about the resignation of Rev. Roy A. Lambert as pastor of South Side Church, Pine Bluff, to become Secretary of the Department of Direct Missions for the Baptist General Convention of Texas, effective April 4.

The new position will include guidance of the Texas Baptist City Mission Program, the direction of a pioneer mission program in Wisconsin and Minnesota, planning with local churches for the location of new churches, the promotion of the Texas Baptist Church Achievement Program, and providing leadership for the seventeen districts and 117 Associational Missionaries in Texas.

During his five and one-half years as pastor at South Side, Mr. Lambert saw the church membership increase by 612 new members and the congregation gave a total of \$511,886.98 to the church program, including \$106,760.68 to missionary and denominational causes.

Mr. Lambert has served on the executive board of the Arkansas Baptist Convention and as president of the State Training Union Convention. He is presently serving as president of the Jefferson County Christian Civic Foundation and chairman of the Family Counselling Clinic for the Ministerial Alliance.

The Lamberts have four children. They will make their home in Dallas.

AT LEAST one Arkansas pastor is greatly enlarging the scope of his ministry through a regular "column" in a home-town, weekly newspaper. We refer to the Rev. Jack Gulledge, who recently became pastor of 1st Baptist Church, Brinkley. Although started only a month or so ago, Pastor Gulledge's "Parson to Person" has already become one of the most interesting features in Baptist Layman Mason W. Clifton's *The Brinkley Argus*. Pastors or other Christians with a yen for creative writing would do well to secure some copies of *The Argus* and read "Parson to Person."

Extending Pulpit Through Newspaper

Of course, stereotyped sermonettes would be as dull and boring in print as when they come from the pulpit. The success of a feature such as "Parson to Person" must depend upon its freshness and its human-interest appeal, as well as its application of the Christian philosophy. That Mr. Gulledge has a knack for writing something that will be read is demonstrated from week to week.

In a recent column, Preacher Gulledge told about hearing "in the sanctum of the parsonage" one of his little ones singing the TV commercial: "What'll you have . . . (censored) . . ." Deploring the evils of brainwashing that has made all of us "brand" conscious about everything from "corn-on-the-cob down to the best kind of sleeping pills . . ." Gulledge declared that "the basic principles of advertising are sorely needed in the work of Christianity. We are vocal on the things that interest us most. Since the Christian religion is 'life abundantly,' why all the timidity about the gospel wares . . . of infinite value and paramount importance?"

The pastor-columnist quoted a "commercial" he picked up recently: "What do doctors recommend? Doctors know that when headache strikes, pain mounts up, you feel dull, depressed, tension puts nerves on edge. Only one remedy brings complete relief. Call off that Sunday picnic and come to church! You'll feel great—and going to church doesn't upset your stomach."

Do not despise the little weekly paper in your home county. It continues to be one of the best channels of communication all across the country. For the local weekly is close to the people. It carries the names of people who are personally known by a large segment of the readers. It reports, as the big dailies never can, the daily happenings in the midst of the people. No wonder it has such a high readership ratio. It is a marvelous, open door to those who have something to say.

GRAVE concern is being expressed widely in Little Rock, in Arkansas, and across the nation about the non-violence opposition of Negro groups to segregation laws which deny them the privilege of being customers or patrons at lunch counters. We cannot close our eyes to the

Counter 'Sit-Down' Matter for Courts

fact that there are laws on the statute books that give the operators of private businesses the legal right to serve or refuse to serve anybody. If a man in private business wants to restrict his business to dealing only with light-complexioned customers who have blue eyes, he can do it under existing laws.

So our law enforcement officers have no choice but to deal with violators of these laws. And we should not expect them to do otherwise. But on the other hand, we Christians, recognizing that we are citizens of two kingdoms and that we are charged to "render unto Caesar the things that are Caesar's and unto God the things that are God's" also recognize that when there is a conflict between the laws of God and the laws of man, we are duty-bound to "obey God rather than man."

This is not to say that opposition to the current lunch-counter laws supporting racial segregation represents an instance of the necessity to disregard the laws of man in obedience to the laws of God. But a basic principle is at stake. If the Negroes as a minority group have this conviction, we should not be too harsh in our judgment of them and their action. Let them be arrested as violators of man-made laws and let them be given their hearings in the courts, all the way to and through the highest courts. But let us have no violence on either side of the controversy.

Whether we like it or not, it still makes a big difference which side of the counter colored people are on and whether they are serving or be-

(See **SITDOWN**—page 5)

High-Pressure Leak

THERE was a time, in the long ago, when flat tires were more the rule than the exception. We used to carry a can of tube patching in our Model-T Fords and be ready to get out any time and anywhere and mend a flat.



ELM

But today, with the most of the streets and highways paved and many remarkable improvements in the manufacture of automobile tires and tubes, the driver seldom has a flat. That makes it all the more annoying when a flat comes along.

But a flat that can be repaired by pulling out a tack or a nail and doing a little patch work is fairly simple. It is the flat which leaves the service station boys puzzled as to what causes it that really gets in your hair.

When our rear left began to lose the most of its air overnight we took it and had it repaired—we thought. Not finding any puncture, the repairman said we should buy and install a tube in the tire that had previously been tubeless.

We complied, but the next day the tire was down again to about half the air it was supposed to carry. So we took it back and the repairman went through the process again of taking the tire off and having another careful look.

No soap.

So he took the tube and filled it with air till it had the appearance of a life preserver that would even hold up Aunt Emily in Lake No. 1. Then he soured the bulging circle into a big can of water till he had checked it all around. Still no leak.

"You have a high-pressure leak in your new tube," concluded the tire fixer. "We can't put enough into it while it is outside the tire for the leak to appear. Without the pressure against the tire, the tube would burst before we could give it its normal capacity."

"But when you have the tube in the tire and put in the 28 pounds it normally carries on the road, you have a slow leak."

He must have been right. We swapped the new tube for an old one that had been lying around the basement for two or three years and we've had no more trouble.

How useless a tube that is all right till you put enough air in it to hold up its part of the normal load! How hopeless and helpless are people who are always "going to pieces" under the tensions of everyday living. (Jeremiah 12:5)

Erwin L. McDonald

Dr. Dahlberg and NCCC

WE SEEM to be proud of the fact that we do not belong to the National Council of Churches of Christ still yet we pay \$10,000 per year for the Uniform Sunday School lessons that we have.

We also know that the Revised Standard Version of the Bible comes from the National Council of Churches and they collect a royalty from each Bible that is sold. Also quite a bit of the Revised Standard Version is used in our Training Unions, W.M.U. and V.B. schools, looks as if we are being indoctrinated from all levels.

Our Baptist paper announces Dr. Edwin T. Dahlberg's speaking engagement at the 1st Methodist Church. He is known to belong to numerous Communist front organizations.

Although we are not members we are very cooperative.—Mrs. M. N. Sullivan, Rt. 5, Box 333, Little Rock, Ark.

REPLY: Although we do not favor membership of the Southern Baptist Convention in the National Council of Churches of Christ, we do not feel, as you seem to, that nothing good can or does come out of NCCC.

Our Southern Baptist Convention has found it quite worthwhile to work with many other denominations and with the National Council of Churches of Christ in the Uniform Lesson Series. In this united approach of Christians toward universal Bible study, Southern Baptists have taken a leading part from the beginning.

The main purpose of copyrighting the Revised Standard Version is not profit from royalties but protection of the text, for accurate and approved reproduction. This editor does not like everything about the Revised Standard Version, but he accepts it as a product of the best Bible scholarship of our day. Two Southern Baptist scholars—Dr. John R. Sampey and Dr. Kyle M. Yates—were among the students who produced this version of the Scriptures in the language of our day. There were no Baptists on the group that produced the King James Version, all of those scholars being from the Church of England.

Baptists do help to pay their proportionate share of the actual costs of working out the Uniform Lesson Series, and we continue to contribute our scholarship and leadership. But each denomination accepting the Uniform Series outline prepares its own lesson materials.

Our paper does not restrict its coverage to Southern Baptist news, but tries to cover as far as possible the religious news of the world, even including on occasions Catholic items. Dr. Dahlberg's visit to our city, we believe, was worthy of news mention. This

The World Is Mine

Author Unknown

Today upon a bus I saw a lovely girl with golden hair,
I envied her, she seemed so gay—I wished I were as fair
She had one leg, and wore a crutch—and as she passed—a smile.

Oh, God, forgive me when I whine,
I have two legs, The World is Mine.

And then I stopped to buy some sweets, the lad who sold them had such charm,
I talked with him—he seemed so glad—if I were late 'twould do no harm,
And as I left he said to me: "I thank you, you have been so kind,
It's nice to talk with folks like you, you see," he said "I'm blind."

Oh, God, forgive me when I whine,
I have two eyes, The World is Mine.

Later, walking down the street, I saw a child with eyes of blue,
He stood and watched the others play, it seemed he knew not what to do.
I stopped a moment, then I said, "Why don't you join the others, dear?"
He looked ahead without a word, and then I knew he could not hear.

Oh, God, forgive me when I whine,
I have two ears, The World is Mine.

With legs to take me where I go,
With eyes to see the sunset's glow,
With ears to hear what I should know . . .

Oh, God, forgive me when I whine,
I'm blessed indeed. The World Is Mine.

—The Lovington N. M., 1st Baptist Bulletin

(SITDOWNS, Continued from page 4)

ing served. The majority of our people see no threat of mongrelization of the races from having our meals cooked and served by colored people. But they are not yet willing for them to come to counters and tables in public eating places as cash-paying customers to order and eat their food.

would have been true even if we had felt, as you say you do, that Dr. Dahlberg belongs to Communist front organizations. We do not accept this sort of malarky.—ELM

will be able to succeed.—L. Rohe Walter, Special Assistant to Postmaster General, Washington 25, D. C.

Abernathy Back

WHEN you receive this notice please change my address from Seoul, Korea to: Dr. John A. Abernathy, 1928 Hobson Avenue, Hot Springs, Ark.

We have enjoyed reading the paper through the years and don't like to miss a single issue. We arrived back in the United States on December 29 from Korea for a year's furlough. We have decided to make Hot Springs our headquarters while in the homeland.—John A. Abernathy.

War on Filth

THE Postmaster General has asked me to thank you for your recent endorsement of our crusade to keep obscene and pornographic materials out of the mails.

You may be assured the Post Office Department will not relax its efforts to stamp out this menace and it will continue to urge that enforcement measures and punishment be fully appropriate to this vicious crime geared to corrupt youthful morals.

You have encouraged us immeasurably by indicating your willingness to help in this effort and it is only through active public support by interested citizens such as yourself that we

Pastor Recuperates

DR. PAUL Roberts, pastor of 1st Church, Little Rock, returned to his pulpit Sunday after an absence of two months' illness. Early in January Dr. Roberts was hospitalized due to exhaustion. He recovered sufficiently to return home, and then had a bout with influenza returning to Arkansas Baptist Hospital. For a month now he has been recuperating at home or on short outings for rest.

During Dr. Roberts' illness 1st Church members carried on faithfully, engaging in a week's revival in February under the leadership of Dr. Wade Freeman of Texas. There were 54 additions during the week.

1st Church membership increased 179 during the first year of Dr. Roberts' pastorate, almost exactly a net increase of one member for every two received.—John Caylor, Associate Pastor, 1st Church, Little Rock. ■

1ST CHURCH, Benton, completed a revival March 6. Rev. Clifton Brannon was the evangelist. Emphasis was placed on getting the Soul Winners New Testament into the hands of the unsaved. They were then led in its study. There were 36 added to the church. Dr. Bernes K. Selph is pastor of the church.

Ouachita's Annual 'Tiger Day'

Concord Notes

FRANKLIN FARIES, who has served Northside Church, Charleston, for the past two years, has resigned to accept the pastorate of Baring Church.



MR. FARIES

During the Charleston pastorate there were 59 additions by baptism to the church and many improvements were made to the church plant and parsonage.

Faries succeeds David Land, who moved to Muskogee, Okla., in November to accept the pastorate of Immanuel Church.

ANGEL MARTENEZ, a Southern Baptist evangelist who makes his home in Ft. Smith, conducted a revival in the Lamar Heights Church in Memphis with 90 additions. He was with Dr. J. D. Grey and 1st Church, New Orleans, March 13-20. Martenez has three books coming from the press soon: *Crying in the Chapel*, *God's Country*, and *The Story of Man*.

LAVACA CHURCH has under construction a home for Pastor Claude Stewart. The home will contain four bedrooms, two full baths, den, dining room, living room and kitchen. The house is being constructed on an acre of ground on State Highway 96 between Lavaca and State Highway 22.

A YOUTH revival team from the Kelley Heights Church will conduct a revival in the Huntington Church April 1-3. Paul Walker will do the preaching; Loren Kendig will direct the music, and Vickie Robinson will be the pianist. Bobby Joe Martin is the pastor.

LARGEST BUDGET that has ever been adopted has been oversubscribed by the members of Spradling Avenue Church. Paul Graham is the pastor. The budget calls for \$528 per week. This church recently moved into a new educational building.

BEN BLEDSOE, who has served Southside Mission, Booneville, for the past two years as pastor, was recently married to Virginia Horton in a double-ring ceremony in 1st Church, Monette. Ben is the son of Rev. and Mrs. Doyle Bledsoe, of Stuttgart. He is a senior in Ouachita College and will enter Southwestern Seminary, Ft. Worth, Tex., in September.

NEW DISTRICT Brotherhood officers are: Harry Wilson, Ft. Smith, president; Julian Rowten, Clarksville, attendance vice president; Virgil Smith, Van Buren, program vice president; Darrel Gattis, Paris, promotion vice president; Lester Vaught, Booneville, secretary-treasurer; and Calvin Mahan, Charleston, chorister. — Jay W. C. Moore, Superintendent of Missions. ■

MORE than a thousand high school seniors and junior college students are expected to swarm over the campus of College Friday, March 25, during "Tiger Day."

Visitors will be treated to a 12-act variety show staged by Ouachita students in Mitchell Hall Friday morning, while the afternoon festivities will feature the crowning of "Tiger Day" Queen.

Registration will begin at 8 a.m. and continue until 10. Campus tours will be conducted during these hours, while a reception for prospective music students will be held from 9 until 10 a.m. in the Little Auditorium.

The group will assemble in Mitchell Hall at 10, with a variety show to be staged from 10:15 to 11:30. James Burleson, senior from Bauxite and student body president, has been selected as master of ceremonies.

From 11:30 to 12:30 the visitors will be served basket lunches to be eaten on the campus. From 12:30 to 1:30 will be free time to visit the buildings and friends except for those participating in the journalism contest from 12:30 to 1:30 in Room No. 102 of the Old Book

Store. A \$100 journalism tuition scholarship will be awarded the winner.

The crowning of the "Tiger Day" Queen will take place from 1:30 to 2:30 p.m. Dr. Ralph A. Phelps, Jr., president, will do the crowning. The candidates will be escorted by members of the Pershing Rifles of the Ouachita ROTC.

Recreational activities from 2:30 to 4:30 will include free skating in the gymnasium and swimming in the heated college pool.

Nan Spears, vice president of the Student Senate, is general chairman. Chairmen for the various committees are as follows:

Variety show, Gene Dolby; display, Hunter Douglas; faculty conference, Joe Larkin; food, Janie Daggett, George O'Neil; letter to principals, Johnny Jackson; letter to prospective students, Larry Williams; letter to senior class, Harris Flanigan; publicity, Carolyn Thomas; poster, Bailey Smith; printed program, Wendell Ross; recreation, Eddie Snider; registration, Jim Campbell; ROTC parade, Ray Riley; queen, Hing Fong; tours, Marcia Bowden. ■

Arkansan in Missouri

BEDFORD Jackson, a recent graduate of Southwestern Seminary, Ft. Worth, Tex., has assumed his duties as pastor of 1st Church, Bloomfield, Mo.

A native of Bentonville, Mr. Jackson is also a graduate of Ouachita College. He is a former pastor of the Beirne Church, and a former associational missionary of the Carroll County Association.

Mrs. Jackson is the daughter of Mr. and Mrs. Ernest White of Lowell. She also attended Ouachita College and Southwestern Seminary. ■

LEE I. Dance, superintendent of missions for Pulaski County Association, was the guest speaker for both services at 1st Church, Forrest City, March 13. (CB)

WESTSIDE CHURCH, Magnolia, has called Charles Nash of Smackover as pastor. Mr. Nash has been engaged in evangelistic work for the past few years. (CB)

REV. AND Mrs. Andrew Heskett announce the birth of a daughter, Monica Jean, on March 7. Mr. Heskett is pastor of 1st Church, DeWitt. (CB)

BRONWAY HEIGHTS Church, Texarkana, ordained Sidney Peterson to the ministry Feb. 28. Mr. Peterson is serving as pastor of Bronway Heights Church. Rev. W. H. Barsh, pastor of MacGregor Park Church, Houston, preached the ordination sermon. (CB)

JAMES DUNCAN, Jr., pastor of Harmony Grove Church, was the evangelist for a recent revival at Bronway Heights Church, Texarkana. There was one for baptism and two by letter. Sidney Peterson is pastor. (CB)

MRS. MARY H. Kendrick, wife of Rev. Lawrence Kendrick, pastor of Barnett Memorial Church, Little Rock, died March 9, in a Little Rock hospital. She is survived by two sons, Lawrence Kendrick, Jr. and Abner Earl Kendrick, both of Hyattsville, Md.; and a daughter, Mrs. Harold Hughes of Mabelvale; and several brothers and sisters.

Attendance Report

Church	Sunday School	Training Union	Additions
March 13, 1960			
Benton, 1st	663	147	1
Camden, Cullendale, 1st	424	216	
El Dorado, 1st	808	233	3
North Side Mission	43		
El Dorado, Immanuel	635	321	
Faith Mission	15		
Ft. Smith, Grand Ave.	663	310	2
Fountain Hill, 1st	61	25	
Hot Springs, Park Pl.	458	151	1
Huntsville, 1st	144	67	2
Jacksonville, 1st	606	218	
Magnolia, Central	866	340	5
McGehee, 1st	422	187	
Mission	55	36	
North Little Rock,			
Baring Cross	840	267	6
Fine Bluff, South Side	515	210	
Smackover, 1st	380	173	1
Springdale, 1st	498	123	2
West Memphis, Calvary	312	169	12

Ouachita to Begin Work on Bible Building

IMMEDIATE CONSTRUCTION on the Bible Building for Ouachita Baptist College was authorized by the building committee of the Board of Trustees in a meeting here Monday, according to Dr. Ralph A. Phelps Jr., president.

Though the entire foundation will be poured at one time, construction will proceed immediately on the chapel, with the classroom wing to be added when funds become available, Dr. Phelps said.

The chapel will be named in honor of J. E. Berry of El Dorado. A Ouachita alumnus of 1914, Mr. Berry will give \$75,000 on the chapel. Total cost of the Bible Building is expected to be \$200,000, with former students and other friends contributing the funds necessary to build the classroom wing.

The chapel will be fully equipped like a small church and will be utilized for teaching, preaching, and pastoral ministries, as well as for meetings of small groups, vespers, and campus weddings, Dr. Phelps said. With a balcony, it will seat 290 plus a choir.

The classroom wing will include four classrooms, six faculty offices, a conference room, library, and prayer room.

College employees will do the construction work on the new building as they did for the new wing to Riley Library. The building will be located in the center of the campus facing Ouachita Street and on the site of the original president's home. It will be of a colonial style of architecture and will include a bell tower for the chapel.

In other matters, the committee made further plans for the development of A. U. Williams Field and did additional planning for the two new dormitories which are scheduled for occupancy by the spring semester of next year. The group also visited the new wing of Riley Library and inspected the facilities now in use.

Sunday School

Purpose and Work

The purpose and work of the Sunday School department is to assist the churches in doing more and better Sunday School work. Sunday school work includes the following four areas of emphasis: Reach the people for Bible Study; teach the Bible lessons effectively; win the unsaved to Christ; and develop the saved in Christian service.

Through a vigorous promotion of associational Sunday school work the department has enlisted the services of eight district Sunday school superintendents. These eight men promote the



MR. HATFIELD



JUBILEE ADVANCE MATERIALS—New officers of Southern Baptist Press Association look over Baptist Jubilee Advance materials. From right are Richard N. Owen, Nashville, editor, **BAPTIST AND REFLECTOR**, association president; Erwin L. McDonald, Little Rock, editor, **ARKANSAS BAPTIST NEWSMAGAZINE**, continuing as secretary-treasurer; and E. S. James, Dallas, editor, **BAPTIST STANDARD**, vice president. (BP) photo.

Sunday school program in four to six associations each in their areas.

Through summer assemblies the principles and methods of Sunday School work are set forth.

Through enlargement campaigns, improvement clinics and teaching institutes, better Sunday School work is promoted.

The printed page, particularly the Arkansas Baptist Newsmagazine, is of great value in helping share good Sunday School work with many workers in the churches. Free tracts and many letters are mailed out as a help also.

The department promotes Vacation Bible School Clinics to assist the churches in doing better Vacation Bible School work.

These are some of the ways the Sunday School Department seeks to help the churches do better Sunday school work. It is our philosophy that whatever is good Sunday School work in any church should be shared with all the churches.—Lawson Hatfield, Secretary.

Ouachita Receives Gift

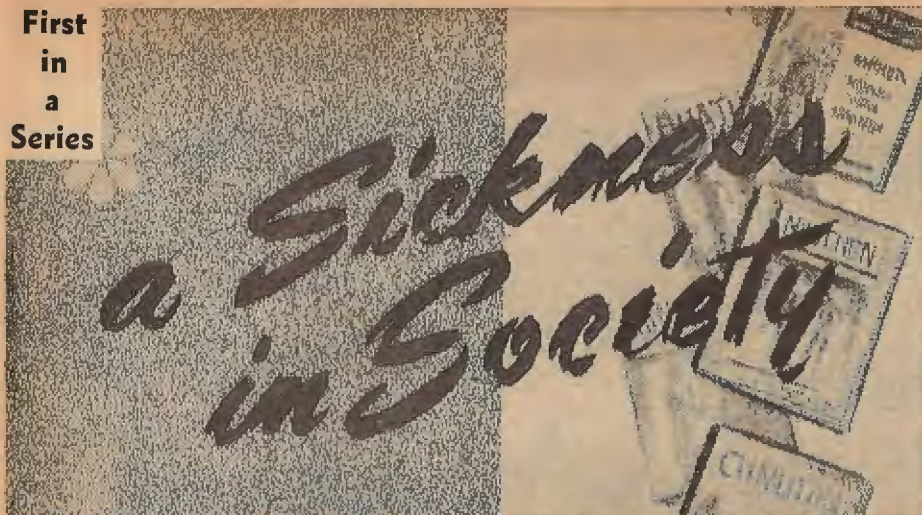
OUACHITA College has received a gift of \$40 from National Lead Foundation, Inc., matching a gift of \$40 by Harry L. Ashcraft, an employe of the company at its Baroid Division in Houston, Tex.

DESMOND E. Castleberry sends the list of names from his two pastorates to receive the one month free trial offer of the Arkansas Baptist. His churches are Pleasant Grove and Union Hill in Bartholomew Association. We thank you, Brother Castleberry.

1ST CHURCH, Dardanella, ordained Eddie Eaton to the ministry March 6. Mr. Eaton is pastor of the church's mission at Delaware.

CENTRAL CHURCH, Jonesboro, recently completed a revival. Billy Walker, Walnut Ridge, was the evangelist, and Mel Mintz, Little Rock, led the singing. There were 27 for baptism, 15 by letter and four others on profession of faith. Rev. Curtis L. Mathis is pastor.

First
in
a
Series



★

An analysis of
sex exploitation on
the newsstands

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By Ralph A. Cannon

Introduction

The newsstands of the nation reflect a culture that is obsessed with sex. The obsession is thorough-going, so that one cannot attack the problem by singling out a few offensive magazines. Exploitation of sex pervades the magazine industry to such an extent that even high quality magazines resort to it in some degree.

This is the conclusion I have reached after two years of investigating the magazine racks and their contents. At the beginning of the research I had no idea how extensive the obsession was. When asked for an estimate of the expense allowance needed to purchase samples, I suggested \$10.00. The first shopping venture produced \$15.00 worth of samples.

Purchases at other stands brought the total for one month's samplings, with no duplicate titles, to \$25.00. Altogether I have bought about 120 different titles, totaling approximately \$36.00. My samplings represent approximately 75 per cent of the magazines that might have been purchased. The publications range in cost from 15 cents to \$1.00, with the average price being 25 cents.

The above figures indicate the magnitude of the problem in terms of sheer volume. I purchased those magazines which exploited sex on the cover, either with a "girlie" picture or with cover blurbs calling attention to articles on sex. With very few exceptions, the periodicals elected under the criterion turned out to be objectionable in many ways. All of the magazines studied were on open display.

The investigation centered in South Carolina, but I have made sufficient study in other states to warrant the conviction that my conclusions have nation-wide application. Extensive investigation was made in five large cities and one small town; less comprehensive investigation was made in a dozen other localities.

The periodicals examined fall conveniently into eleven categories, which might be labeled as follows:

- "entertainment" magazines
- "romance" or "confession" magazines
- "expose" publications
- "pin-up" magazines
- many pocket-sized "picture-news" periodicals
- many of the men's "adventure" magazines
- some detective periodicals
- "cartoon and cheesecake" booklets
- nudist journals
- "figure study" magazines
- "male art" periodicals

The present study has not examined comic books, paperbacks, and movie fan magazines. These would need to be taken into consideration for a complete picture of sex obsession. There are several other publications which do not fall into any of the above categories. These are not being dealt with, because they do not represent any substantial problem, though they reflect the same general obsession.

Also, it should be noted that this study has not dealt with "under-the-counter" pornography of the type sold surreptitiously by peddlers on school grounds and elsewhere. The omission of this material reflects no underestimation of its menace, which is reported by others to be increasing.

We shall examine each of the categories in turn.

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The Liberated Playboy Versus the Responsible Citizen

The Entertainment Magazines

At least a dozen distinct publications are of the type known to the trade as "entertainment magazines for men." These periodicals are slick, sophisticated, and expensive. One of them boasts a national circulation of a million plus. When I began the study in June, 1955, there were only two magazines in this category; the others have all entered the field within the last two years. The entertainment magazine represents a very recent development, therefore. There are strong indications that there is gold in the hills and that more and more such publications will try to get in on the riches.

The entertainment magazine caters to the "man about town," the liberated playboy who has cast off the shackles of propriety, restraint, and convention. The man about town, who is the ideal of the magazines, dresses fashionably, excels at sports, mixes an elegant cocktail, gambles intelligently, and conquers a different woman every night.

These magazines do not merely recognize and endorse the "liberated" life; they crusade actively for it. An editor writes: "... we aim to publish a magazine dedicated to entertainment and the joys of life, regardless of tabus and hypocrisies." Cities and states which ban the sales of such magazines are said to be enemies of democracy and freedom. Letters to the editor criticizing a magazine as indecent are almost certain to be answered with vehement protests against the critic's prudery, snobbery, and neurotic puritanism. The magazines seek to portray themselves as the guardians of freedom of the press and the champions of the individual's right to do as he pleases.

According to the entertainment magazines, monogamy, chastity, and fidelity are outmoded ideals, mere vestiges of a puritanical past. Monogamy, one of the writers declares, "is . . . a kind of crazy idea dreamed up by some fanatical barbarians when they were getting ready to run over the rich, civilized, polygamous Roman Empire. Puritanism (by which the writer means narrow-minded insistence on monogamy) is nothing more than the result of a cold climate; as America's climate becomes more and more moderate, the writer maintains, this puritanism will disappear—witness the situation in warm, sunny southern California. Furthermore, he says, church opposition to polygamy is lessening. All of this means that ". . . it won't be long until the polygamous utopia of which all men dream will be a reality. When that day comes, wars will cease and the earth will blossom like a rose."

There is, of course, a strong touch of tongue-in-cheek in the above. We could dismiss it as satire, if it did not express so well the conception of sex which underlies most of the stories and articles in these magazines.

While the entertainment magazines also contain articles on sports, music, food, and other topics, the preponderance of material exploits sex. Almost all the stories are tales of seduction. Fornication is represented as one of the common, everyday pleasures of life like eating and drinking. Skill in the art of seduction is proclaimed to be the supreme qualification of the man who is really a man. The language of the stories is sensual and coarse.

Occasionally there are stories and jokes dealing with outright perversions. One story, for example, features fetishism—sexual gratification from inanimate objects—and another involves bestiality.

In addition to stories of passion and conquest, and articles on the techniques of seduction, there are the "girlie" pictures which are a major ingredient in all the magazines studied. The entertainment magazines feature "slightly retouched" nudes, the retouching being insignificant.

The immorality of such magazines does not lie simply in the fact that there is too much unadorned flesh and too much indecent language. More important, it is the over-all attitude toward sex represented in the magazines that brands them as immoral, from the viewpoint of Christian ethics. According to these periodicals, women are machines for men to utilize for physical pleasure. Sex is represented as a biological function in the same category as eating and breathing; anyone who has any scruples about erotic indulgence is suffering from neurotic repression. The remedy for all the world's anxieties, it is implied, is the uninhibited release of sexual expression. In these magazines there is no love, only desire. There is no mutual commitment of total personalities; there is only conquest to prove one's virility and prowess.

Christian ethics cannot countenance a philosophy which treats persons as things. It cannot accept the idea that sex is no more than a biological function. Christian ethics insists that sex finds its rightful expression in the context of mature love, responsibility, and fidelity. The Christian understanding of sex does not deprive men of freedom and self-expression; it releases them for that maturity of love which knows that the prerequisite for freedom is responsibility.

The entertainment magazines make sex appear obscene by removing it from the context of deep, abiding, personal love. But magazines do not exist in a vacuum; they are printed for a public which appears to be eager to buy them. Thus the newsstands reflect a sickness of society. It is a sickness for which the Church has the only real cure. It is our responsibility before God to fulfill our ministry of healing.

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Evil in Disguise

The Romance Magazines

Evil in disguise is more hazardous than evil which is easily recognizable. While the entertainment magazines shout their obsession with sex for all to hear, the "romance" or "confes-

About the Author

The Rev. Ralph A. Cannon is pastor of Saint James Methodist Church in Spartanburg, South Carolina. He has an A.B. degree from Wofford College, Spartanburg, S. C., and he received his B.D. degree from Yale University Divinity School in the class of 1953. He is a member of the South Carolina Conference of The Methodist Church.

Mr. Cannon is Chairman of the Research Committee of the Churchmen's Commission for Decent Publications, an organization formed in April, 1957, to lead Protestants and others in their efforts to deal with the problem of obscene and pornographic publications.

Mr. Cannon is treasurer of the S. C. Conference Board of Social and Economic Relations, and is president of the Spartanburg Ministerial Association. He has served for several years as a District Director of Youth Work and as dean of summer youth assemblies in South Carolina.

"A Sickness in Society" grew out of a research project sponsored by the South Carolina Methodist Advocate, the conference weekly newspaper, in cooperation with the S. C. Conference Board of Social and Economic Relations. The study was printed in the Advocate, and was reprinted in pamphlet form by the S. C. Christian Action Council, an interdenominational agency for Christian social action. It has been revised by the author for the present edition.

Because newsstand obscenity has become a nation-wide problem, the author and the sponsoring agencies have granted permission for this additional reprinting. Although the original study was made in South Carolina, its pages floodlight a situation which exists today in nearly every American community.

sion" magazines appear harmless in comparison with most of the other types of publications. I believe that their influence, because it is more subtle, is more sinister than that of the other varieties.

The romance magazines contain no pin-up pictures. The language is anything but raw and shocking. The characters speak in the manner of the soap opera ("I've fallen for you but good, Sue"). In fact, the stories make a pretense of being moral lessons from the experience of those who have made "mistakes" and want to save others from a similar fate. The entertainment magazines and most of the other categories are likely to be hidden from children and guests; the romance magazines are read openly and left on the coffee table, so innocent is their appearance.

However, such titles as these indicate what is really inside: "A Week-end Affair," "Pickup Bride," "I Was His Other Woman," "I Was An Office Wife." Seldom does one encounter anything like normal wholesome love.

The impression given by these stories is that love is a passion which absolutely cannot be restrained. When one falls into its grip there is no recourse but to surrender. One may have ideals, character, conscience, and good moral training; but these are of no avail when passion strikes. Love is invincible; all else melts before its power. At the dramatic climax of almost every story, the heroine says, "I didn't know or care what happened." In these stories the relationship between lovers is never a normal relationship, with ups and downs which are taken in their stride; either there is intense love or else there is violent hatred.

There is often a moral tacked on at the end; it almost always is insincere and hollow. For example, in one story "Ruth" quits high school to take a job as a living-in servant at the home of "Bob" and "Jean." She and "Bob" fall madly in love

"A man couldn't be luckier than to have a girl like you." "A girl couldn't ask for anything more from life than a man like you." They are carried away in a flooding river of emotion, in the grip of a "power too great to withstand." Love pursues its ultimate consummation. Then comes the day when "Bob" tells "Ruth" that he really loves his wife after all, and will not get a divorce in order to marry "Ruth." Ruth is sorry. But is she sorry for what she has done, or sorry because things didn't work out right? The latter is obviously the case. In the meantime, as the story has run its course, the impression has been clearly given that passion, even though it may be illicit, is wonderful and unavoidable.

Such stories are immoral from the Christian viewpoint because they depict immorality in such a way as to make it appealing. A tacked-on moral, even if it were sincere and authentic, could hardly counteract the pleasant picture of immorality painted by the body of the story.

Many of our heroes and heroines in these stories are teen-agers. When a 16-year-old girl in one of the stories confesses that she felt a "terrible, burning desire ripping agonizingly" through her so that "everything was forgotten in that throbbing moment," we can hardly avoid the conclusion that the writers of these so-called confessions are fabricating tales in which adolescents are made to act and talk like adults—immature adults at that. Certainly adolescence is a time of intense experience. But to imply that such uncontrollable feelings as those in this confession are normal for a 16-year-old is to misrepresent the truth.

It is my observation that these magazines are the steady diet of many teen-agers, especially girls. If our teen-agers are growing up with the idea that love is a thrill that "just hits you," if they are finding it hard to think of anything to do on a date but to pet, and if they marry solely on the basis of physical attraction—and these observations seem to be increasingly the case—we must at least admit that the romance magazines provide ample rationalization for these attitudes, if they do not in fact share in the creation of the attitudes.

My apprehensions concerning the widespread effect of these periodicals on teen-agers are borne out by the proud assertion of a free-lance writer of "confession" stories: "Lots of girls receive their first experience through these stories. I just know that many of them have learned how to react to love situations through what we write." (Time, March 25, 1957.)

While this false concept of love is being impressed upon growing minds by the stories, advertisements on page after

page of the romance magazines urge teen-age girls to pretend to be what they are not, through the use of padding, magic hormone creams, and the like. Perhaps one of the worst aspects of this false philosophy of sex is the fact that so many young girls are being fooled into resorting to this hypocrisy of the body.

Because the romance magazines are the type apparently read most by teen-agers, I believe their harmful influence is the most far-reaching and thorough-going.

The Expose Magazines

Another type of publication whose exploitation of sex is not readily apparent is the "expose" magazine.

Avid interest in the private lives of famous people is another of the characteristics of our time. Television and radio reflect it in their life-story programs, personal interviews, and publicly-exposed personal sob-stories. People read fan magazines which appraise famous persons not in terms of artistic ability but only in terms of their private lives. Many people have a much greater interest in Grace Monaco than in their own next-door neighbors. They weep at the dilemmas of those who want to "hit it wealthy" on television, but show a remarkable indifference to the needs of people about them. This invasion of privacy is an exploitation of human personality.

The expose magazines which now flood the newsstands add preoccupation with sex to this growing fascination with the private lives of famous persons. Intimate facts about the "love life" of public figures are revealed for the world to see. Thus sex is coupled with sensationalism, resulting in large circulation.

Why is there such avid curiosity about the sexual aberrations of famous people? I can offer only a speculation. "Kinseyism" is an attitude that seems to be growing in popularity. It is the notion that when enough people do something it becomes normal and therefore right. Ethics and morality depend on majority vote. Perhaps those exposes reflect a sort of "Kinseyism;" if Clark Taylor did what he did, then why should I feel guilty about what I've done?

Thus the exposes help our society to rationalize its weakening standards and ideals, and add their particular brand of coal to the fires.

(Published by Methodist Board of Temperance, Washington, D. C., used by permission)

Congresswoman Resents Charges Against Clergy

WASHINGTON —(BP)— Rep. Edith Green (D., Ore.) has expressed indignation in the House of Representatives over the false charges that a large segment of the Protestant clergy has been infiltrated by Communism.

Speaking of the now famous Air Force Training Manual Mrs. Green said, "I share the indignation which has arisen as a result of the printing of this manual, and I must say that I do not feel the Air Force can do enough to undo the harm which was done by the incredibly bad judgment of someone in authority in that Department in clearing this manual."

In her remarks Mrs. Green pointed out that charges of Communism in the clergy arose from "extreme right wing" agitators. Speaking against the source of information for the Air Force Manual she asked, "Since when did an obscure rightwinger, whose comments are found quoted approvingly in some of the worst racy baiting and undemocratic pe-

riodicals in the Nation, become the infallible spiritual adviser of the Air Force?"

Mrs. Green called for a complete investigation "into the responsibility for this affair." She then quoted from leading newspapers and columnists throughout the United States that condemned "McCarthyite thinking" that leads to a smear of the Nation's clergy.

Pointing out the sources of the current drive to discredit the National Council of Churches, Mrs. Green said that opposition comes from diehard segregationists who resent the position taken by the National Council on race relations and from those who oppose the position of the Fifth World Order Study Conference in Cleveland last year that recommended a restudy of the possibility of admitting Red China to the United Nations.

Mrs. Green spoke favorably for the National Council of Churches for speaking out "against the continuation of the un-Christian and un-democratic practices of segregation and discrimination."

She further stated that she had participated in the World Order Study Conference in Cleveland. She said, "I came away feeling that the conference had taken a wise and thoughtful middle position, between those who would have us immediately recognize Red China, unconditionally, and those who would have us close our minds to the possibility and our eyes to the realities." ■

Asian Immigration Pact

MELBOURNE, Australia (EP) — The National Conference of Australian Churches here has called for mutual exchanging of citizens with non-European countries. Approximately 430 delegates from 18 denominations drew up the resolution at the first NCAC recently.

"There is still a feeling among Asian nations that there is racial discrimination in Australia," the Rev. James Stuckey, general secretary of the Australian Presbyterian Board of Missions, told the group.

Music Report Figures

MUSIC MINISTRY Monthly reported to Church Music Department on Form CM50 are recorded below. We would encourage all of our churches to make this report that we might view the growth of the music ministry in the churches.



MR. McCLARD

1st Church, Arkadelphia reports six choirs with an enrollment of 147 and a percentage attendance of 69.3.

2nd Church, Arkadelphia reports three choirs with an enrollment of 69 and a percentage attendance of 58.

1st Church, Atkins reports three choirs with an enrollment of 40 and a percentage attendance of 65.

1st Church, Benton reports five choirs with an enrollment of 250 and a percentage attendance of 85.

Immanuel Church, El Dorado reports seven choirs with an enrollment of 232.

Beech Street, Gurdon reports four choirs with an enrollment of 88 and a percentage attendance of 45.

1st Church, Harrison, reports four choirs with an enrollment of 96 and a percentage attendance of 84.

Immanuel Church, Little Rock reports eight choirs with an enrollment of 283 and a percentage attendance of 72.

Lifeline, Little Rock reports three choirs with an enrollment of 67 and a percentage attendance of 31.

2nd Church, Little Rock reports five choirs with an enrollment of 197 and a percentage attendance of 61.

Central Church, Magnolia reports ten choirs with an enrollment of 312 and a percentage attendance of 78.

1st Church, Malvern reports five choirs with an enrollment of 118 and a percentage attendance of 82.

3rd Church, Malvern reports two choirs with an enrollment of 29.

1st Church, Norphlet reports two choirs with an enrollment of 77 and a percentage attendance of 56.

Baring Cross Church, North Little Rock reports ten choirs with an enrollment of 277 and a percentage attendance of 80.

Highway Church, North Little Rock reports four choirs with an enrollment of 73 and a percentage attendance of 84.

Park Hill Church, North Little Rock reports eight choirs with an enrollment of 231 and a percentage attendance of 78.

1st Church, Pine Bluff reports six choirs with an enrollment of 294 and a percentage attendance of 84.

1st Church, Siloam Springs reports four choirs with an enrollment of 122 and a percentage attendance of 60.—LeRoy McClard, Secretary.

Baptist Crosscurrents

Freedom vs. Control

More and more Baptists are having to face the issue of what some call freedom vs. control. Certainly one of the truths we hold dear is this matter of freedom for every soul, each individual having the privilege to read and interpret God's Word for himself. Does this freedom that we insist that each man has carry over to the point of man's expressing what he believes? Are we coming to the day in our denomination when man is free to think for himself, but not preach what he thinks?

This conflict exists in many places in our denomination. How free is the preacher to preach the truth as he understands it from the pulpit? When his concept of the truth begins to run contrary to what some in the church believe, soon there is trouble. Are those who pay the salary to control what is to be said? On the other hand, does not the man in the pew have a right to discern what the truth is? Can he not receive the truth as well as the man behind the pulpit?

This conflict of freedom and control reaches out into the college and seminary. Is a professor employed to teach only what we have thought of in the past as historic tradition? Does he have the freedom to honestly come before God and seek the truth and then be denied the freedom to express it before a class? Does not the person in the class have the same right to see the truth for himself? What if his interpretation turns out to be different from that of the professor?

Then there is a third group that has been given the responsibility to operate the school. They too are people, Christians, dedicated. They are people concerned about truth and freedom. They were elected to their position by other people who have rights and are concerned that truth be taught to the younger generation.

To which group was the real truth revealed—the professor, the student, the trustees, the fellow Baptists? Oh, if we only had a pope, but most of us would not like that arrangement either. So we will choose to stay with what we have.

Could it possibly be that all the truth has not been revealed to just one person or to just one group? Could it also be possible that each person or group could help the other in his search for truth?

Among Christians, freedom is something that I desire first for my fellow Christians, then for myself.—James O. Duncan, Editor, *Capitol Baptist*, Washington, D. C.

Facts of Interest

... The nation's drug industry has the highest profit rating of all industries surveyed by the Federal Trade Commission some weeks ago. The after-tax profit averages 21.4 per cent of the investment. A commonly prescribed arthritic remedy costing less than 12 cents per tablet to produce sells on the domestic market at \$2.98 per tablet. In another area the markup on prescription drugs has been as high as 7,000 per cent.

... An artificial kidney that can keep operating with only an occasional check up by a nurse has been developed by B. H. Scribner and J. E. Z. Caner, doctors of the University of Washington Medical Center, Seattle. In the three months since its development, the instrument has helped to save the lives of six out of eight persons who were in serious condition because of kidney failure. More work is necessary before the artificial kidney is ready for general use.

... QUOTE OF THE WEEK: "It is strange that in our praying we seldom ask for a change of character, but always a change in circumstances."—*The Survey Bulletin*



Midwestern Seminary Advances

MIDWESTERN Seminary, Southern Baptists' youngest of six theological seminaries, is taking great strides for a two-year-old institution.

Despite its blanket of more than a foot of snow, the Seminary's faculty, staff and students dispensed the warmest hospitality to this preacher-editor on his first visit to the new campus recently.

Ideally situated on a 215-acre site on the outer edge of Kansas City, Midwestern is in her first year on the new campus. Enrollment stands at slightly less than 300 and is expected to climb to around 400 next September when the seminary adds the third (or senior) year of work.

Arkansas is having a substantial part in the making of the new seminary. At least two members of the current faculty—Dr. Morris Ashcraft and Dr. V. Lavell Seats—are natives of the state, and another, Dr. Joseph T. McClain, previously served as a member of the Ouachita College faculty. The Arkansas student group, numbering 27, is second in size only to the state of Missouri.

Buildings now in use include: administration, classroom, library, and



chapel, all of modern design and built of Texas stone at a cost of about \$800,000. Construction is to be started soon on a new annex to the present classroom building to double the space for classes. This is expected to be ready by September.

From the sunny climate of Florida to the frozen fastness that has characterized the Kansas City area most of this winter seems a far stretch indeed. That is the path travelled by Dr. Millard J. Berquist to the president's chair. But the former pastor of 1st Baptist Church, Pensacola, is a native of Kansas City and so is now "back home."

We heard something on the campus about the president describing the year's weather—no Indian summer in the fall and over 40 inches of snow

during the winter—as "most unusual for Kansas City." But that approach is not too surprising from an erstwhile Floridian.

The Greater Kansas City area, with more than 100 Southern Baptist churches and numerous missions, offers great opportunity to the Midwestern students for Christian service. Students and wives of students needing college courses have opportunity to attend classes at nearby William Jewell College, Southern Baptist senior college, or at other institutions in the area.

One of the great needs is for seminary housing on or near the campus. While some seminary families are fortunate in qualifying for low-cost government housing in Kansas City, many are not able to secure housing at rents

they can afford to pay.

Arkansas students listed in the student directory are:

Darrell Ray Atkins, William Bell, Marion Berry, Perry Blount, C. Phelan Boone, Gene Box, Harold Brewer, Bill Bullington, Zane L. Chesser, Rondal Fisher, Harold Gateley;

Charles Glasgow, James W. Hatley, Lynwood Henderson, Bill Hensley, Elson Herndon, Jere Kuehn, Earl Thomas Langley, Archie Lawrence, Billy Morgan, Ralph Moyer, Tommy Robertson, James Roger Shields, David Stevens, Gerald Taylor, Glenn Toler, R. V. Wilson.

That this is a most promising group is substantiated by the fact that they are subscribers and readers of the *Arkansas Baptist Newsmagazine*!—ELM

New Spirit Of Harmony Noted At Southern Seminary

LOUISVILLE, KY.—Southern Seminary trustees, in their first annual meeting of the school's second century, took note of a new spirit of harmony and dedication among the seminary faculty, staff and students.

Several actions designed to place the seminary on an even better academic footing included:

Provision for estates totaling close to \$400,000 to be added to the Seminary endowment, income from this amount to be used for purchase of books for the Seminary library and for the maintenance of the library. These funds are from the estates of two daughters of Dr. James P. Boyce, one of the founders and the first president of the seminary.

Restriction of the number of students admitted for graduate study to no more than five students at any one time for each professor of the graduate school faculty.

Increasing the salary scale \$1,000 to bring the salaries in the various categories more in line with the current cost of living.

Providing a systematic method of allowing sabbatical leaves for members of the faculty for study at other institutions or on other fields.

Took the first step toward construction of a new Music School building to be located on the Seminary campus proper. This \$360,000 building is to be ready for use by September, 1962.

Announced clearing of title of Norton Estate being sold to Louisville Presbyterian Seminary for Presbyterian Seminary site.

Empowered a committee to secure a home for the seminary president, who now lives on the Norton Estate.

Elected several new professors, their names not to be released until their acceptance of the new posts.

Voted to make the seminary facilities available for special conferences and workshops.

J. Lamar Jackson, pastor of Southside Baptist Church, Birmingham, Ala., was re-elected chairman of the trustees. Ernest L. Honts, pastor of Talbot Park Baptist Church, Norfolk, Va., was named first vice chairman and chairman of the executive committee; Franklin Owen, pastor of Calvary Baptist Church, Lexington, Ky., was named second vice chairman; Leo T. Wolford, Louisville, Ky., business executive, was re-elected secretary, and P. H. Bufkin, Louisville, treasurer of the seminary, was named treasurer.—Reported by the Editor of *Arkansas Baptist Newsmagazine*, a trustee from Arkansas.

Survey Underway On Family Worship

NASHVILLE, Tenn.—(BSSB)—How many Southern Baptist families have some form of family worship in their home? This question is being asked all Southern Baptist pastors.

The Home Education Department of the Baptist Sunday School Board here is trying to discover the number of Southern Baptist families having some form of family worship, the degree of regularity, and what aids to worship are used. In connection with Christian Home Week observance for 1960, pastors are being asked to discover this information about their church families and share it with the Board's Home Education Department.

On the basis of the results of the survey, family worship goals will be set for 1961. This immediate project is one of many research efforts related to Baptist family life now being conducted by the Board's Home Education Department. For further information write: Dr. Donald W. Minton, Home Education Department, Baptist Sunday School Board, Nashville, Tenn.

National Baptists Stand For Freedom

WASHINGTON (BP) — Negro Baptists believe in the American principles of freedom and democracy, according to a statement inserted in the *Congressional Record* by Sen. Paul H. Douglas (D., Ill.).

The statement, entitled, "Reaffirmation of Our Faith in the Nation," was adopted by the National Baptist Convention, U. S. A., Inc., which has a constituency of five million, or about a third of the Negro population in the United States.

Reaffirming their faith in separation of church and state, the Negro Baptists said that they also believed that the "Christian church" should be "a redemptive influence and a vital part of the soul of the nation."

The statement called on the Negro press and organizations to recognize the "vast number of white people who are dedicated to the laws of the land, who are ashamed of the sins being committed against the soul of the nation, who are working for the growth of democracy and who are suffering for the fulfillment of America's dream of freedom."

The Negroes said, "We believe that the battle for freedom is not only America's battle but also the battle of all humanity supported by the moral laws of the universe and by the God who made out of one blood all races of men to dwell in peace on the face of the earth. And the struggle must move forward to victory since right is right and God is God."

In an appeal for first-class citizenship, the Negroes said that this concept "is essential for the realization of a first-class democracy and that a first-class democracy will give first-class freedom in which will be developed first-class personalities, first-class people, first-class thinkers, and first-class statesmen; all of these working together will build a first-class social order of good will, justice, understanding, and peace."

Preaching the Gospel to the Deaf

NASHVILLE (BP) — Hasn't your pastor at some time reached back into Hebrew or Greek to shed new light and understanding on important words used in Bible passages? It made the Scripture have a richer meaning.

Just so, signs for the deaf, not generally understood by hearing folk, can be a source of enrichment to the hearers when they know them. The signs explain key doctrinal and Bible words.

Signs for the deaf are becoming more commonplace in Southern Baptist churches these days. The ministry to the deaf is expanding and more churches have 'silent' classes and an interpreter to follow the preacher's sermon on Sunday mornings.

It's estimated 250,000 deaf persons live in areas served by Southern Baptists, according to the Home Mission Board of the Southern Baptist Convention, which stimulates the increasing ministry to the deaf.

Many of these deaf are Baptists. Already conferences for them are being scheduled at Southern Baptist summer assemblies in Ridgecrest, N. C., and Glorieta, N. M., each year.

Roy L. Cissna, missionary to the deaf for Missouri Baptist Convention Jefferson City, Mo., prepared a typical list of signs and their origins and meanings for Baptist Press.

Take the word 'forgive' as an example. To sign it for the deaf, the interpreter holds the left palm of his hand up and draws the right palm over the left palm. Next the interpreter reverses the order and draws the left palm over the right palm which is now facing up. This represents the act of wiping off both sides of a slate. When God forgives sin, he wipes clean both sides (palm

up, palm down) of the slate.

The symbol for love is to press the chest with both hands and arms which are crossed at the wrists. This is the natural sign for love and embracing.

For the word 'confess,' the interpreter puts both hands on his heart with his fingers pointed toward the floor. He slides his fingers upward a few inches, then holds his hands out before him, palms up, as if holding something in them. Meaning: when we confess sins, we take them out of our heart (the sliding motion indicates removal) and present it to the view of God.

A pecking motion at the elbow indicates 'temptation,' which keeps pecking away at a person, trying to get him to yield.

For 'saved' the interpreter's arms are bound together, then freed as a symbol of the freedom from sin's slavery which salvation brings to the believer.

When the interpreter punches the palm of his left hand with fingers of his right hand, he is indicating the name of Jesus. The punching effort symbolizes the nail prints Jesus received in being hung on the cross.

The Bible is the 'Jesus Book.' The interpreter makes the sign for Jesus. Then he makes the sign for book by putting his hands together, palm to palm, then opening the hands as if opening a book.

The verb 'preach' requires the interpreter to touch the thumb and forefinger of his right hand together about at the level of his head. The other fingers are extended. He moves his hand forward and down a few inches. This can represent the preacher taking a word from the Gospel and giving it to the people. ■

Survey Chief Evaluates Baptist State Activity

NEW ORLEANS —(BP)— H. Lawrence Wilsey of Chicago, who has a five-foot shelf of reports from surveys done for Southern Baptists, evaluated state Baptist activities before leaders here.

Wilsey is from the firm of Booz, Allen, and Hamilton of Chicago, which has surveyed the Southern Baptist Convention at large, several Convention agencies, and six state Baptist conventions or associations.

Southern Baptist strong points, found in surveys of the six state groups, according to Wilsey are: (1) unity of Baptists and "their ability to work together co-operatively"; (2) personal devotion to God and the work undertaken by Baptists; (3) persistent optimism — looking forward to the challenge of tomorrow; (4) the comprehensiveness of Baptist work, "to an extent true of no other denomination";

and (5) democracy in Baptist life.

The management consultant also cited improvements which Southern Baptists may make. They are: (1) more attention to establishing objectives within state conventions; (2) better program planning; (3) more self-evaluation; (4) "more can be organized to make democracy work"; (5) strengthen the administration of Baptist work, and (6) "leadership selection, development and use needs to be improved."

"Southern Baptists," Wilsey said, "are unique in serving a widely diverse membership — poor and rich, east and west, one political party and the other, with each state to meet its own situation. This is one of the greatest strengths of Southern Baptists."

In securing Baptist leaders, he said: "Devoted and capable people are selected, but being a good Baptist should be a minimum, and not an exclusive, qualification for selecting a person for leadership." ■

THE BOOKSHELF

THE following books from the presses of Philosophical Library have just been received:

Pictorial History of Philosophy, by Dagobert D. Runes, 1959, \$15

More than three thousand years of world philosophy, "From Socrates to Suzuki . . . from the Upanishads to the Existentialists . . . from Moses to Einstein . . ." are portrayed attractively in this book, something of an object of art itself. Approximately 1,000 portraits photographs, facsimiles, archaeological illustrations and other illustrative material related to the field of philosophy, are included.

The Philosophy of Humanism by Corliss Lamont, first published in 1949, 4th Edition, 1957

Dr. Lamont, a lecturer in Philosophy at Columbia University, traces the historical development and current scope of naturalistic Humanism, which he presents as "a way of life for modern man."

Foreign as this is to the Christian's philosophy, it will prove of great value to those who desire to know the claims of Humanism.

Chapter topics include: "The Meaning of Humanism"; "The Humanist Tradition"; "This Life Is All and Enough"; "Humanism's Theory of the Universe"; "Reliance on Reason and Science"; "The Affirmation of Life."

The People's Plato, by Henry L. Drake, 1958, \$7.50

Intimate biographies of Socrates and Plato and the circumstances leading to the martyrdom of Socrates are included in the thirteen chapters of this book. In Book I, many vital teachings are examined, such as man's proof of the immortality of the soul, the relative nature of evil, the substance of virtue, the institution of marriage, and that wisdom is the true source of courage.

In Book II, six chapters deal with Plato's conviction that man is placed on earth to release his inner resources and thus become a happier and more complete person.

Book III deals with "The Discovery of the Good Life," and Book IV, with life, death, beauty, art, ethics, mysticism, prayer, education, health, peace, war, wealth and poverty.

Treasury of World Literature, edited by Dagobert D. Runes, 1956 \$15

This 1450-page book constitutes a most interesting collection of creative writing from earliest times and from all parts of the world. It is the opinion of its editor, a graduate of the University of Vienna who now lives in the United States, that not enough space is given in most collections of literature, including this, to writers of Asia. This is a highly desirable book to keep handy for snatching a few minutes of reading at a time on such occasions as when one waits for his wife to powder her nose or put on her hat. ■

Youth Convention

THE SPEAKERS' tournament finals and the sword drill finals will be held at the State Training Union Youth



MR. DAVIS

Convention, which will be held at Immanuel Church, Little Rock, on Friday, April 15. There will be two speakers' tournaments, one for the 17-18 year group and for the 19-24 year plus college students group. Each group consisting of eight district winners will have its elimination tournament during the age group meeting at 10:30 on the morning of the state convention. The best three will be selected from each of these elimination tournaments and they will participate in the finals Friday night. First and second place speakers will be selected in each tournament with the first place winner in each tournament being sent to Ridgcrest or Glorieta. The Arkansas Training Union Department will care for registration fee, room, and meals at the assembly and \$40 on transportation. In 1960 the winner in the 17-18 year group will make the decision of the assembly to attend. Second place winner will be the alternate in each tournament.

One representative from each of the eight districts will participate in the state sword drill, which will be held at the State Youth Convention Friday night at 7:35 p.m. There will be no elimination drill for them and all eight will participate in the state sword drill that night.—Ralph W. Davis, Secretary.

Juvenile Delinquency

Bill Passes Senate

WASHINGTON (BP) — A \$25 million bill seeking a solution to the problem of juvenile delinquency has been passed by the Senate.

Jointly sponsored by Sens. Joseph S. Clark (D., Pa.) and Lister Hill (D., Ala.) the bill states that "the policy of the Federal Government shall be to assist in the prevention, control, and treatment of juvenile delinquency." It authorizes for appropriation \$2.5 million a year for five years for demonstration and study projects and \$2.5 million a year for five years for training personnel to work in the field of juvenile delinquency.

Widely supported by many parent, social and religious groups, the measure contains church-state problems similar to those that have appeared in legislation, on housing, urban renewal and public health. The bill provides for grants or contracts to carry out its purposes.

Specifically, grants may be made to "States and municipalities and to other



Wishing and Praying

Praying is wishing. It is more, perhaps, but it is at least that. The Greek word for prayer commonly used in the New Testament is *proseuchē* (Phil. 4:6 and many others). The verb form is *prosechomai* (Rom. 8:26 and Jas. 5:17). It is compounded from *pros* (to or toward) and *euchomai* (to wish). The resultant idea possibly is "to wish upon."

Perhaps everybody when a child has made wishes upon something. For some reason or other people like to tie their wishes to stars. A favorite practice when I was a child was wishing on the evening star. So we recited:

"Star light, star bright,
First star I see to-night,
I wish I may, I wish I might,
Have the wish I wish to-night."

And the generation of my youth swooned at the singing of Judy Garland as follows:

"When you wish upon a star,
Makes no difference where you are,
If you wish upon a star,
Your dreams come true."

Now praying is like that. But, of course, it is more. For prayer is broad enough to include praise, thanksgiving, and various other elements. Moreover prayer is a wish based not upon a star but upon a Person. Indeed, the sermonizer would not be far amiss to declare, that this Person is the *Bright and Morning Star*. He is the very God revealed to us in Jesus Christ who taught us also to pray toward "Our Father which art in heaven."

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

public and private nonprofit agencies, including institutions of higher education or research." This includes church-sponsored agencies.

According to the bill the Secretary of the Department of Health, Education and Welfare at his discretion shall determine whether or not the organization receiving a grant shall contribute money, facilities or services to match the Federal share.

Acting upon the assumption that the churches and the government are partners in matters of mutual concern, the Congress increasingly considers legislation that will aid the churches and their agencies to accomplish social welfare objectives.

The House of Representatives has similar juvenile delinquency legislation pending before the House Education and Labor Committee. Although no bill on the subject has yet been reported out of the House committee, it is expected that some action will probably be taken before the end of this session of Congress. ■

Church Library Meeting Scheduled

NASHVILLE, TENN. — (BSSB) — A church library convention will be held Mar. 24-25 at 2nd Baptist Church, Little Rock. It is sponsored by the Sunday School Board, Nashville, and the Little Rock Baptist Book Store.

Those interested in church library work are invited, Bradley Bolin, Book Store manager, said.

Arkansans taking part in the convention are: from Little Rock, S. A. Whitlow, executive secretary, Arkansas Baptist Convention; Mrs. W. Dawson King, Bolin; John Holston, Batesville; and Tom Gambrell, Pine Bluff.

Out-of-state speakers include, from the Sunday School Board's Church Library Service, Wayne E. Todd, secretary, and Miss Adeline DeWitt, audiovisual aids librarian; and from Oklahoma City, Mrs. Lillian Tisinger.

A banquet for those attending the convention will be held Thursday, 6:30 p.m., Mar. 24, at the church. ■

Southern Baptist Religious Education Association

May 16-17, 1960

Miami Beach, Florida

Theme—The Gospel and Religious Education

MONDAY AFTERNOON

Findley Edge, Ky., Presiding

Theme—Evangelism and Religious Education

- 2:00 Devotional
- 2:10 Appointment of Committees and Other Business
- 2:15 Program Preview
- 2:30 How Does One Enter the Christian Life? — J. Kelva Moore, La.
- 2:55 Seeking a Regenerate Church Membership—J. Leo Garrett, Ky.
- 3:20 Discussion: What Does This Mean for Us in Our Churches?—Bryant M. Cummings, Miss.
- 3:45 Song
- 3:50 A Program of Perennial Evangelism for Our Churches—Leonard Sanderson, La.
- 4:15 Discussion: What Does This Mean in Our Churches?—Russel Noel, Mo.
- 4:30 Adjourn

MONDAY NIGHT

S. C. Ray, S. C., Presiding

Theme—The Bible and Religious Education

- 7:00 Devotional
- 7:10 Bible Knowledge Among Southern Baptists—Robert L. Bishop, Okla.
- 7:30 Bible Teaching for Changing Life — Ellis A. Bush, Tenn.
- 7:55 Discussion: What Do You Think? — Dean Kaufman, Tenn.
- 8:10 The Study of the Bible in Its Historical Setting—William A. Hull, Ky.
- 8:35 Response — Curriculum Editor — Howard P. Colson, Tenn.
- 8:40 Response — Local Church Worker — Joe Burnett, S. C.
- 8:45 Discussion: What Do You Think? — Bill Bumpas, Tex.
- 9:15 Adjourn

TUESDAY MORNING

R. Othal Feather, Tex., Presiding

Theme—The Christian Life and Religious Education

- 9:00 Devotional
- 9:10 What Is the Nature and Meaning of the Christian Life?—Foy Valentine, Tex.
- 9:35 Is Growth in the Christian Life Optional?—Ralph A. Phelps, Ark.
- 10:00 Discussion: What Does This Mean for Us in Our Churches?—Charles Lowery
- 10:30 Sectional Conferences:
 - Ministers of Education (More than 5 years experience)—William H. Souther
 - Ministers of Education (Less than 5 years experience)—Frank L. Stubbs
 - Youth Directors—John E. Seelig
 - Children's Workers—Mrs. Helon B. Harwell, La.
 - Teachers—R. Othal Feather, Tex.
 - Sunday School Field Workers—C. F. Barry, Fla.
 - Training Union Field Workers — James H. Whaley, Ky.
 - B.S.U. Field Workers—Chester Durham, Ky.
 - Brotherhood Workers—James M. Sapp, Tenn.
- 12:00 Adjourn

TUESDAY AFTERNOON

James H. Whaley, Ky., Presiding

Theme—Denominational Developments and Religious Education

- 2:00 Devotional
- 2:10 The New Royal Ambassador Campercraft Program—Edward Hurt, Jr., Tenn.
- 2:35 Discussion: What's Your Question? — Jack Culbreth, Fla.
- 2:50 Business—Committee Reports—Election and Presentation of Officers
- 3:00 The 1961 Emphasis on Stewardship and Enrollment—Merrill D. Moore, Tenn.
- 3:50 Discussion: What's Your Question? — Cliff Elkins, N. C.
- 4:15 Adjourn

SBC Agencies Promote Proper Race Attitudes

ATLANTA, GA. (BP) — Southern Baptist Convention agencies wage a continuous war through publications, tracts, and meetings against improper attitudes and actions toward other races.

This was revealed in the first total survey of what Southern Baptists do through all channels of work in co-operation with Negroes. The study, made by the denomination's advisory council on work with Negro Baptists, has just been released for publication.

The survey covered work by churches, associations, state conventions, SBC agencies, and other SBC groups. The survey was conducted in 1959 by the Research and Statistics department of the Baptist Sunday School Board.

The Woman's Missionary Union, Brotherhood, Christian Life Commission, and the three boards (Sunday School, Home, and Foreign) all devote space in their periodicals toward an emphasis on Christian attitudes and actions toward other races.

Each also promotes meetings which use speakers of other races, and the Christian Life Commission deals with problems of race at its annual conference at summer assemblies.

The Woman's Missionary Union co-operates in numerous ways: providing literature for missionary organizations in Negro churches, encouraging women to work in Negro good will centers, summer camps, and vacation Bible schools, contributing funds for evangelism and scholarships.

Through the Annie Armstrong offering the WMU contributed in the year of the survey \$136,000 for salaries, mission centers, and other work of the Home Mission Board.

Other groups in advisory positions for co-operative work with Negroes are the SBC Executive Committee, the Joint Inter-convention Committee on Negro Ministerial Education, and the Advisory Council on Southern Baptist Work with Negroes. ■

Building Dedicated in Cana

"Another miracle in Cana," some describe the first unit of a Baptist chapel and educational building. For nearly 12 years Baptist services in Cana of Galilee had been held in rented rooms, in a garden under a fig tree, or in a courtyard under a canopy of burlap sacking.

Five years ago the Baptist Church in Nazareth launched a building fund drive to provide permanent quarters in this Arab village in Israel. When half of the sum needed for the first unit was raised, Southern Baptists provided the remainder. Ground was broken and construction begun last June.

On Feb. 28 the building was dedicated. Gathered to give thanks to God



CHRISTIAN LIFE OFFICERS—G. Avery Lee (center), pastor of First Baptist Church, Ruston, La., is new chairman of the Christian Life Commission of the Southern Baptist Convention. At left is Daniel R. Grant, professor of political science at Vanderbilt University, Nashville, new vice-chairman, and at right is R. B. Culbreth, pastor Miami Springs Baptist Church, Miami Springs, Fla., new recording secretary. (BP) Photo.

were more than 400 persons—villagers from Cana, members of the mother church in Nazareth, and visitors from Jerusalem, Tel Aviv, and Petah Tiqva. The service was led by Missionary Dwight L. Baker, acting pastor of the Nazareth Church.

The unit contains three large rooms for Sunday school and other activities. On the second floor are two rooms and a small kitchen for the national Baptist leader and his family. If funds are available construction will begin next year on the chapel itself designed to seat 100 worshippers.

Launch Graduate Study For Baptist Colleges

NASHVILLE (BP) — The Southern Baptist Convention Education Commission will launch a study of graduate training for Southern Baptist colleges and universities. This is at the request of the SBC Executive Committee.

Its purpose is to provide a better source of supply for college teachers, particularly in fields other than religious education and Bible.

Baptist colleges and universities report shortages of well-qualified teachers in nearly all fields but those in religion, where there are 200 more applicants than positions.

The Education Commission said that the study will include a review of salaries paid professors at Baptist colleges and salaries paid by other colleges. It said some professors leave Baptist colleges for other teaching positions in schools able to increase their salary by \$2,000 to \$10,000 a year.

The study developed from the interest of presidents of Southern Baptist colleges and universities, faced by

teacher shortages at a time when enrollments are predicted to increase very rapidly.

Seminaries are not expected to be involved in the study. ■



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State-Wide Literacy Workshop a Success

SEVENTY-SIX from 20 communities attended the Literacy Workshop, March 11-12. The workshop was conducted by

Dr. Richard W. Cortright, director of Baylor University Literacy Center. Dr. Cortright lived up to all expectations as a specialist in teaching the Laubach method of reading and writing. Nine communities were well enough represented to appoint a chairman for the

purpose of organizing a local literacy council. The four communities having the largest attendance were Little Rock, 24; North Little Rock, 12; Hot Springs, 8; Camden, 7. The other 16 communities with four or less were: Forrest City, Conway, Morrilton, Helena, West Helena, Pine Bluff, Malvern, Benton, Alexander, Dermott, Magnolia, Lewisville, McNeil, Thornton, El Dorado, and Texarkana. Sixty-one of those attending received Baylor University Literacy Center certificates.

The purpose of the workshop was to train dedicated Christian teachers so that they could assist in organizing local literacy councils. These local councils would dedicate themselves to the task of teaching functional illiterates how to read and write well enough to be able to read the Bible, Sunday School-Training Union-W. M. U. material and newspapers; to write letters and fill out offering envelopes, etc.

Dr. Edward Warner Brice, specialist in fundamental and literacy education, U. S. office of Education, states in the December 1959 issue of *Koinonia* magazine: "Historically a large part of what was known as adult education in this country was concerned traditionally with efforts to reduce illiteracy and to facilitate the naturalization of foreign-born citizens. Many professionals, as well as lay people, have been inclined to assume that the bulk of both these jobs has passed, but the 1950 census figures on illiteracy, as well as latter data, indicate that this is not the case."

The 1930 decennial census was the last one which included the question, "can you read or write, or both?" Beginning with the 1940 decennial census the question was changed to number of years of schooling completed. This was thought to provide more reliable data. Under the first term or frame of reference, an illiterate was defined as a person "who could neither read nor write in the English language." A functional illiterate was defined as a person who could neither "read nor write at the level of the average fourth grade pupil." Using this latter definition the 1950 United States Census of population reveals that Arkansas had 197,880 adults above the age of 25 who had completed less than five years of schooling. Ac-

ording to the 1950 census Arkansas' percentage of functional illiterates was 19.8. Arkansas ranked 44th among the states.

A number of churches plan to add a literacy class to their Sunday School work.—Clyde Hart, Director. ■

Student Union

The UN in Arkansas

THE "UNITED Nations" met under Baptist sponsorship recently at Aldersgate Camp with 27 nations represented at Arkansas' Third International Retreat. There were 53 International students and 17 U. S. students in attendance.

Leading discussion groups at the meeting were Dr. Foy Valentine, newly elected director of the Christian Life Commission of the Southern Baptist Convention; Dr. Daniel Grant, associate professor of political science at Vanderbilt University; and Miss Eva Marie Kennard of Southwestern Seminary.

Dr. Grant is the son of Mrs. James R. Grant of Little Rock and of the late Dr. James R. Grant, formerly president of Arkansas Tech and Ouachita College. Dr. Grant has recently returned from Thailand, where he was instructor at Thammasat University.

The Woman's Missionary Union co-sponsored with the Student Department the 1960 International Retreat.

Keen interest in the future of communism was revealed in the discussion which followed Dr. Grant's talk on "Religion and Modern Day Ideologies," and in the Christian faith following Dr. Valentine's talk on "Image of God." An International Talent Hour was held Saturday night with refreshments served by the young people of Pulaski Heights Church. The students were kept in touch with world news during the retreat with daily news reports by Mary Hutson and Darrel Coleman.—Tom J. Logue, Secretary.

Texas Hospital Repays Government for Land

SAN ANTONIO, Tex. —(BP)— Trustees for the Baptist Memorial Hospital here voted to pay the federal government \$19,075 for ten acres of land, rescinding their earlier agreement to pay for the land through 20 years of charitable service.

In a unanimous resolution, the Board of Trustees stated that their earlier decision was a "violation of the historic Baptist stand on the principle of separation of church and state."

The Health, Education and Welfare Department had conveyed 10.3 acres of land to the hospital on Feb. 3, with the understanding that the land's value be retired in 20 years.

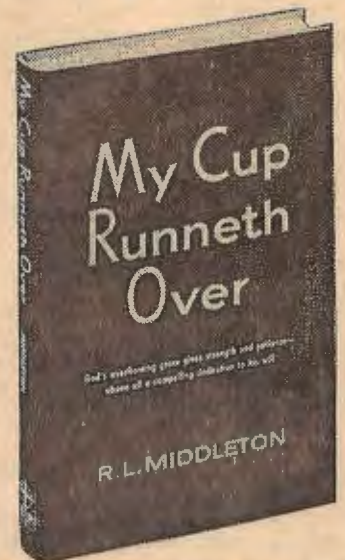
Hospital administrator Fred R. Higginbotham said that the institution will still establish an obstetrical and geriatrics center on the land, but would

repay the government the "fair appraisal price" for the property.

The hospital will attempt to raise the necessary funds for the purchase of the property and the development of the new facilities through a local fund-raising campaign. ■

MRS. CHESTER HERRON, clerk of Shady Grove Church, Red River Association, sends a list of families to receive the Arkansas Baptist for one month through our free trial offer. Rev. Frank Vanlandingham is pastor.

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Plan Summer Missions

SUMMER TIME is a good time to do mission work in Arkansas. There will be no snow or ice to make roads impassable. Warm weather is never a handicap that freezing weather is in attendance at some mission point. Physical equipment is not as necessary in summer as in winter. The people in a mission territory are more willing to cooperate. Volunteer workers can more easily be secured. So, plan a mission program for your church. Use your young people who have been away in College or Seminary.



DR. CALDWELL

Here are a few suggestions:

1. Pastor should have a conference with the associational missionary about some possible mission projects his church might undertake. The pastor may not have anything definite in mind, so he asks: "Brother Missionary, do you have any suggestions as to how we can use our young people and harness the man power in my church in some definite mission work?" Or, the pastor may be thinking of starting a mission in some area, so he inquires if it would be in conflict with another church, and if not, could the missionary help in getting the new work started? Such a conference would likely result in some real mission plans.
2. Pastor should talk to the deacons or church council about the opportunities the church has of rendering service beyond the walls of their church house. He would relate some of the things he has in mind. The places where the church could render special service could be pointed out. He might state the missionary and the associational mission program needs their help in carrying out a real program of missions. Something is apt to get started in such a conference.
3. Take the plans to the church. Every mission project; whether it be a Vacation Bible School, a branch Sunday School, a preaching station or what; should be church sponsored.

Now is the time to make plans. "Lift up your eyes and look," there are many fields "While unto harvest." — C. W. Caldwell, Superintendent.

PITTSBURG CHURCH of Dardanelle-Russellville Association has included the Arkansas Baptist in their budget for the coming year. Kenneth Brown is pastor. Mrs. C. F. Lamb sends the list of names.

Magazine Publishers Fight Pornography

WASHINGTON, D. C. (EP)—A four-point program to help erase pornography from the newsstands of the nation has been proposed by major magazine publishers.

Robert E. Kenyon, Jr., president of the Magazine Publishers Association, told a House Post Office subcommittee that self-policing will not solve the problem because "the principal offenders among periodicals are not legitimate magazine publishers" but "under the counter printers whom the association cannot control."

To solve the problem of pornography, Mr. Kenyon suggested a program which included:

1. Enforcement of present state and city laws "by duly constituted authority." Local ordinances which have proven most effective "should be analyzed for the benefit of other communities."
2. Education as to the dangers of obscenity and the potential menace it brings into a community.
3. Enactment of new legislation

aimed at placing the responsibility for obscene publications on more than the newsstand vendor or wholesale distributor or "some blind corporation that can be discarded the next day" but on the "men and women who are behind the corporation."

4. Objective, scientific research into the effects of pornographic literature and obscenity on juvenile delinquency and crime.

Emphasizing the importance of getting at the operators who actually initiate and control pornographic publishing enterprises, Kenyon challenged, "If you can find some way to lay upon these men the penalties of society, not by vigilante action or boycotts, but by court procedure, you will have come a long way toward checking the material at its source."

Pornographic magazines would not be elected to membership in the Magazine Publishers Association, Kenyon told the probers, and he explained that they "in fact, would hardly apply for membership because these purveyors of smut obviously have no interest in the many constructive affairs in which the association is engaged."

Proposed 1961 Southern Baptist Convention Budget

I. OPERATING BUDGET

	Adopted 1960	Proposed 1961
Convention Operating	\$	\$ 200,000
Foreign Mission Board	6,290,000	7,250,000
Home Mission Board	1,750,000	2,000,000
Sunday School Board		
Relief and Annuity Board	325,000	325,000
Carver School of Missions	150,000	160,000
The Six Seminaries	2,790,000	3,000,000
Southern Baptist Foundation	31,400	38,500
Southern Baptist Hospital	25,000	25,000
American Seminary Commission	80,000	88,000
Brotherhood Commission	120,000	179,500
Christian Life Commission	31,500	35,000
Education Commission	48,000	60,000
Historical Commission	38,000	42,500
Radio and Television Commission	400,000	475,000
Stewardship Commission		
Public Affairs Committee	33,000	60,000
TOTAL	\$12,311,900	\$13,938,500

II. CAPITAL NEEDS BUDGET

	Adopted 1960	Proposed 1961
Agency		
Golden Gate Seminary	\$ 100,000	\$ 100,000
Southeastern Seminary	200,000	300,000
Southern Seminary	200,000	350,000
Southwestern Seminary	300,000	500,000
New Orleans Seminary	220,000	320,000
New Seminaries	700,000	700,000
American Seminary	25,000	25,000
Home Mission Board Church Extension		
Loan Funds	900,000	900,000
Home Mission Board Capital Funds	330,000	280,000
Foreign Mission Board	800,000	800,000
Radio and Television Commission	200,000	200,000
Brotherhood Commission	50,000	50,000
Southern Baptist Hospital	50,000	50,000
TOTALS	\$ 4,075,000	\$ 4,575,000

III. ADVANCE SECTION

Advance	\$ 1,500,000	\$ 1,500,000
TOTALS		
Operating	\$12,311,900	\$13,938,500
Capital	4,075,000	4,575,000
Advance	1,500,000	1,500,000
	\$17,886,900	\$20,013,500

'Prayer May Be Our Largest Challenge'

Calling for creative thinking in organizing and harnessing the prayer potential of Southern Baptists for world missions, Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, says, "We may discover that bringing spiritual power to bear upon needy places across the world through prayer may be our largest challenge in the years ahead."

Dr. Cauthen's report to the Foreign Mission Board in its March meeting was concerned primarily with accelerating the impact of overseas mission work by an enlarged missionary staff, increased evangelistic efforts, and the employment of intercessory prayer.

"The recent evangelistic crusade of Billy Graham in Africa bears evidence of the readiness of vast areas of the world to hear the gospel of Christ," he said. "We must recognize that in the decade before us large-scale evangelism to a degree not attempted before in mission work has now become practical and possible.

"It is because of the harnessing of our prayer potential and the responsibility for larger evangelistic efforts on a world scale go hand in hand that the call to greater prayer support for missions is so imperative.

"We have learned to organize for enlistment, evangelism, stewardship, and other important functions in our church life, but there remains a vast area of need in organizing the prayer potential of the millions of people who make up the churches."

The missionary staff was enlarged to 1,390 by the appointment of 14 persons at the March meeting. These were the first of the 150 appointments expected in 1960.

New missionaries, their native states, and fields of service are: Arthur R. Haylock, Florida, and Martha Higdon Haylock, Alabama, appointed for Honduras; Charles H. Lawhon, Sr., and Elizabeth Timmons Lawhon, both of Florida, for the Philippines; Lewis E. Lee and Jo Ellen Rutherford Lee, both of Texas, for Peru; Herbert W. Neely and Jacquelyn Sloan Neely, both of South Carolina, for Central Africa.

Also, Doris Penkert, Texas, appointed for Brazil; Ira P. Singleton, Jr., and Georgia Lowrance Singleton, both of Tennessee, for Central Africa; Louise Sparkman, Florida, for Nigeria; James N. Westmoreland, Tennessee, and Wynema Mayo Westmoreland, Oklahoma, for Central Africa.

Brazil Baptists Zealous In Planning, Pioneering

From temporary headquarters in Rio de Janeiro, Brazil, Dr. Frank K. Means, secretary for Latin America, reported

on progress of the Brazilian Baptist Convention's co-operative plan of finance, which went into effect first of the year.

Under the plan, comparable to the Southern Baptist Convention's Co-operative Program, each of the 22 states in the Brazilian convention is encouraged to divide receipts from the churches so that a certain percentage is retained in the state and the remainder forwarded to the national convention. Some states have approved a 50-50 division.

Funds received by the national convention are distributed by a fixed table of percentages to home missions (the largest allocation), foreign missions, theological education, radio, ministerial relief, the convention's executive board, Baptist World Alliance, et cetera.

Dr. Means also reported on a recent eight-day evangelistic campaign in Jaguarao, Brazil, which yielded more than 200 decisions for Christ and laid the foundation for permanent Baptist work in this town of about 15,000 people. Located in the state of Rio Grande do Sul, it had had no prior Baptist witness.

"Anyone who wonders why Brazilian Baptists are being blessed by God," Dr. Means said, "should sense at firsthand their zeal for the Lord's work. They are not ashamed of the gospel of Christ. They know it to be the power of God unto salvation."

Medical Missions: Expression of Love

The report of Orient Secretary Winston Crawley dealt with medical missions in his area. "Since there is so much physical suffering and so little modern medical care available in great areas of the world, medical mission work is a natural expression of Christian concern and love," he said. "Medical missionaries are evangelists, and their work is medical evangelism."

There are now four hospitals related to Southern Baptist mission work in the Orient, one each in the Philippines, Japan, Korea, and on the island of Java in Indonesia, Dr. Crawley reported. A fifth is under construction in Hong Kong, and the Foreign Mission Board has begun appointing medical personnel for the sixth, to be located in Thailand. In addition, there are Baptist clinics in Malaya and Taiwan (Formosa), the one in Taiwan being conducted by a church.

"Because of limited personnel and funds, we can meet relatively few of the needs for medical help," Dr. Crawley explained. "Our medical projects are therefore located partly in terms of the seriousness of physical need and the lack of existing medical facilities. At the same time, however, we plan for medical projects in places where

they will open doors for Christian missions that otherwise might not be so easily opened. The more resistant a land is to direct evangelistic efforts, the more important a medical approach."

Goerner Makes Trip to Europe

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, will leave the States March 15 for a two weeks' trip to Europe. Almost half of the time will be spent in conferences with faculty, staff, and trustees of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, with reference to plans for the future of the seminary and of Baptist work in Europe in general. He will also make brief stops at Paris, Rome, Madrid, and Lisbon.

Dr. Goerner told the Board that work in Nyasaland, which Southern Baptist missionaries entered last summer, officially began the last of February when Mrs. LeRoy Albright taught a Sunday School lesson to 25 persons gathered in the back yard of the missionary residence in Blantyre-Limbe. ■

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. Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chester Cathedral, England.

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

As you read this book, Christ's teaching will become clearer . . . you and your family will feel a closer bond with the fascinating story of the New Testament.

If ever you have found other versions of the Bible difficult to understand . . . if you would like to read Christ's words as He would speak them to you today . . . you will want to read this book. The cost is only \$6.00. (Deluxe leather \$12.50.) Order today from your Baptist Book Store. Published by The Macmillan Company.

Success Of Fools Among Cowards

By Charles Frank Pitts

OLD Ivan Turgenev was nobody's fool. He had sense enough to be born, a hundred years before Lenin came to power, thus living out his three-score and five in relative simplicity. So simple, in fact, that he wrote as a joke about statesmen who "thought that the taxes for the support of the poor were contributed by the poor themselves." (In our increasingly socialistic system, we know this to be true!) Thus he could write: "And so let us eat, drink, and be merry — and say our prayers."

He once wrote of a fool who lived in peace until "... by degrees ru-

mors began to reach him that he was regarded on all sides as a common idiot. The fool was abashed, and began to ponder gloomily how he might put an end to these unpleasant rumors."

His plan was simple. He met a friend that day who began to praise a well-known painter. The fool rebuked his friend, "That painter has been out of date for years! You are quite behind the times!"

He spoke in the same manner to another who praised a current book: "The book's good for nothing; everyone has seen through it long ago. Didn't you know it? You're quite behind the times."

A third friend spoke in glowing terms of a "wonderful fellow." Replied the fool, "Upon my word! . . . the notorious scoundrel! He swindled all his relations. Everyone knows that. You're quite behind the times."

Such was the pattern. Everything praised in his presence, the fool immediately ridiculed and condemned.

His friends talked among themselves. They called him "spiteful" and "malignant," adding, "But what a brain! And what a tongue! Oh, yes, he is very talented." Finally, a newspaper editor hired the fool as a reviewer. "And

the fool fell to criticizing everything and everyone."

Turgenev concluded: "Now he who once declaimed against authorities is himself an authority, and the young men venerate him and fear him. And what else can they do, poor young men? Though one ought not, as a general rule, to venerate anybody, in this case, if one didn't venerate him, one would find himself quite behind the times!"

Christian people, claiming to love Christ and to believe in the Sermon on the Mount, living in the midst of our present hopelessly confused society, should ponder Old Ivan's conclusion:

"Fools succeed well among cowards."
— The Baptist Herald, Blytheville, Ark. ■

BIG CREEK CHURCH in Greene County Association has accepted the one month free trial offer of the Arkansas Baptist. M. E. Prince is pastor.

ANDY O'KELLEY, pastor of the First Church, Belrne, sends the list of resident families of his membership to receive the one month free trial offer of the Arkansas Baptist. This church is in Red River Association.

Women's Missionary Union of Arkansas

71st ANNUAL MEETING
APRIL 5-6, 1960

First Baptist Church—Arkadelphia

Theme: LABORERS TOGETHER

PROGRAM

Tuesday Morning, 10:00-12 o'clock

Memorial Service.....Mrs. N. H. Crain, El Dorado
Missionary Message.....Mrs. Wm. M. Dyal, Jr.
Message: 1960 JUBILEE ADVANCE.....Dr. John Drakeford,
Professor of Counseling,
Southwestern Seminary

Tuesday Afternoon, 1:45 - 4:30 o'clock

He Does Sustain.....Mrs. Roy Minor, No. Little Rock
Executive Board Report
Message.....Miss Elaine Dickson
Message: 1960 JUBILEE ADVANCE.....Dr. Drakeford

Tuesday Night, 7:00 - 9:00 o'clock

Choral Worship.....Ouachita Baptist College Choir

Missionary Message.....Dr. Jack Combs
Message.....Dr. Daniel Grant

Wednesday Morning, 8:00 - 9:00 o'clock
Organizational Conferences

Wednesday Morning, 9:30 - 12:00 o'clock

Election of Officers
Message.....Dr. Wm. E. Brown, Director of
Christian Civic Foundation

Presentation of International Students
Mrs. R. A. Coppenger, Arkadelphia
Message.....Mrs. Daniel Grant

Wednesday Afternoon, 1:30 - 3:00 o'clock
Message.....Mrs. Dyal
Message.....Miss Dickson



DR. JACK COMBS, Director
Language Missions
Home Mission Board



MRS. WM. M. DYAL, JR.
SBC Missionary
Costa Rica



MISS ELAINE DICKSON
WMS Assistant
WMU, Birmingham



DR. DANIEL GRANT
Professor of Political Science
Vanderbilt University, Nashville



'Twas God

By Wallace A. Ely

With twigs and straw and hair
The redbirds build a nest.
While hour by hour they work,
Each does its very best.

At last the nest is done,
A work of redbird skill
To cradle baby birds
With hungry mouths to fill.

'Twas God who taught the birds
To build the pretty nest;
He put the love and skill
Into their feathered breasts.

God's Wondrous World

Flower Cities

By Thelma C. Carter

Do you know that wild flowers, shrubs, trees, and vines form their own colonies or cities in which they prefer to live? In the spring you can see these beautiful flower cities, from the deepest red to the richest violet, blooming in colorful spots on mountain slopes, on hillsides, in valleys, or prairies and even in deserts.

Colonies of wild daisies, roses, buttercups, lillies, violets, jack-in-the-pulpits, and forget-me-nots live in friendly closeness, much as people do.

Flower cities are busy cities, pumping up water from the earth, getting food from the soil, and then mixing these with sunshine. Warm weather is the busiest time for flower colonies for they must store food in stems, bulbs, and roots for the cold weather ahead. Baby seed are carefully tended until they are ready to make a new home for themselves in the earth.

Wild grapevines, strawberries, cucumbers, and gourds send their runners hither and yon, traveling sometimes in circles, always forming a bed or colony of their own particular plant life. Trees send up young saplings in colonies. You can see these in the areas about your home.

In the open woods, traller plants spread in carpet-like cities, rooting as

they travel to new earth. Sometimes these trailer cities cover acres of soil. Wild poppy cities, violets, and lily colonies, which cover our great mountain ranges in early spring, are among the most beautiful creations of our natural world. Such beauty reminds us of God's Word. "There is none like unto thee, O Lord; neither are there any works like unto thy works" (Psalm 86:8).

A Bible Sum

By Richard M. Elam, Jr.

Would you like to know how many letters there are in all the Bible? Go through the ten steps of this simple problem, and you will have the answer.

1. Put down the number of the Shepherd's Psalm.
2. Subtract the number of the day on which God created man.
3. Multiply this by the number of men that Jesus fed with five loaves and two fishes (Matthew 14).
4. Add the number of chapters in Deuteronomy.
5. Add the total number of books in the Bible.
6. Add the number of psalms there are.
7. Add the number of men Gideon used to defeat the Midianites (Judges 7).
8. Multiply by the number of gifts the Wise Men brought.
9. Subtract the number of each kind of animal that went into the ark.
10. Finally, multiply by how many Commandments there are, and this will give you the number of letters in the Bible (King James Version).

ANSWER

$$300 \times 3 \times 10 = 2,566,480$$

$$+ 23 \times 99 + 6 \times 5,000 + 34 \times 100 + 151 \times 10$$

(Sunday School Board Syndicate, all rights reserved)

AFTER TAKING his friend through some hair-raising loops and turns, the daring pilot remarked, "No doubt half the people down there thought we were going to crash."

Quavered his companion, "Half the people up here thought so, too."

Try a Parking Meter

A nickel goes a long way now. You can carry it around for days without finding a thing it will buy.

Just Compensation

Upon receiving the bill for the extraction of a tooth, Pete phoned his dentist and complained, "Why, that's three times what you usually charge!"

"Yes, I know," replied the dentist, "but you yelled so loud you scared away two other patients."

Of Course Not

"What's wrong?" cried the wife when her husband bellowed from the bathroom.

"My razor—it won't cut."

"Don't be silly," she responded, "your beard can't be tougher than the linoleum."

"YES, STAMP collecting is educational," said the fond mother to the visitor. "For instance, where is Hungary, Eric?"

Without looking up from his stamp book, the young philatelist answered promptly: "Two pages in front of Italy."

Church Chuckles

by CARTWRIGHT



"If God owns everything, how come the FINANCE COMPANY is always pesterin' Pop?"

The concept of "Stewardship" — with Man accountable to God for the way he utilizes that which is entrusted to him — may be a Christian concept. But even those who profess no faith must see they can never truly OWN anything—they may only USE it for awhile. Our money and possessions may be used for good or ill—to glorify God or satisfy our own vanity.

A Witness In Chains

Acts 28:16-31; Phil. 1:12-30; Col. 4:2-18

March 27, 1960

By Dr. John Caylor, Associate Pastor
1st Church, Little Rock

Charlotte Elliott was an invalid for 50 years. In the early days, while she was a very young lady her father's good friend, Dr. Caesar Milan, had just finished a YMCA revival in which a thousand men made professions of faith. Visiting Mr. Elliott, Dr. Milan went upstairs to see Charlotte. He talked with her about becoming a Christian.



DR. CAYLOR

"Dr. Milan," she answered, "if God

were good I would not be an invalid as a young girl. I cannot trust Him."

It was no use; Dr. Milan went on his way but some time later returned to the home for another visit. Again he called on Charlotte. She apologized for her rudeness during his first visit.

"That is all right, Charlotte," Dr. Milan said. "I did not consider you rude, but I am sorry you turned down my Saviour. Give Him your heart and life, Charlotte."

"I cannot do anything for Him," she countered.

"Just as you are, give yourself to the Lord. Let Him be your Saviour," Dr. Milan pleaded with Charlotte, and went his way.

In thinking on the words of Dr. Milan, Charlotte composed the most famous invitational hymn in Christendom: "Just As I Am."

If it had not been for Charlotte Elliott's handicap, perhaps the world would not have enjoyed "Just As I Am" and the 149 other hymns she wrote.

Our Sunday School lesson for today begins with Paul's imprisonment. It is the last chapter of The Acts and Luke begins this final story, "and when we came to Rome."

Rome at Last!

Paul had written to Christians in Rome that he expected to visit the world capital. Of course, he had no idea that his means of communication would be furnished by the Roman government and that he would arrive in the city a Roman captive. In his dreams he had purposed to go on to Rome and then to Spain. The capital city was to be just another step in his world conquest for Christ. He is in Rome at last!

Report to the Jews

Luke explains that upon arriving at Rome Paul was delivered along with

other prisoners into the hands of the captain of the guard. The other prisoners are not identified. Some might have been criminals; others might have been political prisoners. Paul was allowed to dwell by himself with soldiers who kept him.

First off, Paul resorted to his old plan of preaching the gospel to the Jews. There were many synagogues in Rome. Elsewhere Paul had gone to the synagogue, preached to the Jews, and then turned to the Gentiles.

Here in Rome he could not go to the synagogue, but he could have the rulers of the synagogues, or the "chief" Jews, come to him. After three days of rest from his travel, he met with the Jews to explain his position. As before, he opened the Old Testament Scriptures to the Jews and identified Jesus as the Messiah.

Had they heard? Would the Jews of Rome have advance information that Paul had been challenged in Jerusalem by a mob, that he had divided the Sanhedrin, that he had faced both Jewish and Roman tribunals in Jerusalem? No, the Jews had not heard about his last reception in Jerusalem; they did know about the new doctrine, and wanted to know what he thought, for, they said, "we know that everywhere it is spoken against."

This first contact with the Jews was obviously in the nature of an assembly. Paul was allowed to address them, not without reply; it must have been a rather heated debate. Then time was set and appointments made for them to visit Paul for personal conferences. Some believed, and some believed not.

Turn to the Gentiles

After the opening lecture when Paul had most of the Jewish rulers of Rome in his assembly, and after further interviews with individuals and groups of Jews, the missionary came to the usual impasse. Jews, though some believed, bitterly disputed, disbelieved, and went away confused in all things except their rejection of the gospel.

Paul gave the Jews of Rome their chance. They rejected his message. He quoted Isaiah to them: "... and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and he should heal them" (Acts 28:27).

In His Own Hired House

Paul was permitted to live in his own hired house for two years while he awaited trial. Conjecture as to who

furnished the hired house does not fully explain. Perhaps Christian friends provided the residence and paid the cost. While he was allowed the freedom of his own residence, Paul must be chained to a soldier constantly. He was a Roman prisoner.

Paul Ministered to the World

Every new soldier who was attached to Paul, the prisoner, heard one of the world's greatest orators. Maybe Paul was addressing the chief Jews of Rome. Perhaps he was explaining to a visitor some fine point of the doctrine of Gamaliel. Surely every soldier heard the gospel. Some of these soldiers would be sent by the Roman army to outposts. Thus Paul ministered to the world through Roman soldiers.

Luke and Aristarchus were traveling companions of Paul's. They were still with him. World travelers themselves, these friends would continue to tell the story.

The Jews who visited Paul heard his message. Those who believed would be missionaries, and those who rejected Paul's message would have heard.

Caesar's household contained some of the converts, we learn from the epistles, and influence was worldwide.

Epaphras of Colossae came, visited, and took a message home with him.

Epaphroditus came from Philippi, Ty-chicus took letters to Asia.

Onesimus heard of Paul, visited him, was converted, and was sent back to his master Philemon with a gracious letter recommending freedom.

Without stopping to identify visitors on the first and second imprisonments, let us close this discussion with a visit from John Mark. Did he get there? If he did, in response to the urgent request of Paul in his last imprisonment, did he bring the parchments and the books, his own manuscript of the life of Christ? Did he spend hours with Paul discussing what Simon Peter had revealed to him in the many conferences in preparation of his manuscript?

Paul's imprisonment was but another channel for preaching the Gospel. ■

Start Juvenile Work

ATLANTA, GA. (BP) — Appointment of directors for new juvenile rehabilitation programs in Dallas, Tex., and Greenville, S. C., indicates increasing interest in that work, according to J. V. James, Atlanta, superintendent of juvenile rehabilitation with Southern Baptists' Home Mission Board. Ewing Cooley will direct the program in Dallas, and Jerry Autry, in Greenville.

Beacon Lights of Baptist History

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

First Baptist School

At the suggestion of Isaac Eaton, American Baptists established their first educational institution, Hopewell Academy, Hopewell, New Jersey, Oct. 5, 1756.



DR. SELPH

Moved by this pastor's plea to establish an academy in connection with the church, Philadelphia Association voted to contribute a sum of money toward the encouragement of a Latin Grammar School.

The responsibility of this effort fell upon Mr. Eaton. Inspired by such action, he opened the school in his home. James Manning was the first pupil.

The following year the association discussed the financial situation of the school and sent requests to the churches to contribute to its support. According to the present monetary standards, some \$10,000 was given. This was invested and increased throughout the school's history. When the school ceased to exist the money was placed in the association's educational fund.

Five years later, the association wrote the London ministers and informed them what the churches in America had done for education. They were urged to support this work. Requests were made for books.

Schools on the elementary level had been established by churches earlier in the century. The Lower Dublin Baptist church, Philadelphia, had a school house in connection with the church. Frontier Baptists used their churches for school houses.

folks and facts . . .

. . . The Manhattan Baptist Church of New York City, Paul S. James, pastor, now reports seven mission chapels with new ones at Hartford, Conn., Newburgh, N. Y., and the Albany area in New York. The chapel at Portsmouth, N. H., was organized as the Screven Memorial Baptist Church.

FOR SALE

Gospel Tent—60 ft. x 90 ft. in good condition. 2-center poles—quarter and sidewall poles. 8 ft. side wall—iron stakes—bale-ring gear and ropes—Priced right.

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Albuquerque New Mex.

Academies indicated progress in learning. They were secondary schools providing classical training for young men who wanted to pursue advanced studies for the ministry. Baptists were among the first to promote such a plan. In 1722, the Philadelphia association had asked recruits from churches to be sent to such a school. Thomas Hollis, a London merchant, had given a sum of money to Harvard College for this purpose.

Hopewell Academy was the American Baptists' first united effort in education. Though established for the education of young ministers, others took advantage of the basic training. Many of these distinguished themselves in both church and state. Hezekiah Smith, a leading missionary spirit of Massachusetts a few years later, began his education at Hopewell.

Its doors closed in 1767 but not before it had paved the way for the opening of Brown University.

JEWELL BUSINESS MANAGER

LIBERTY, Mo. (BP) — John A. Pond, from the University of Chicago, will fill the long-vacant post of business manager at William Jewell, Baptist senior college here. The post has been unfilled since 1952. Davis has been with the Alumni Foundation of the Illinois school.

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