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Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

SEPTEMBER 8, 1960



Cooperative Receipts

TOTAL RECEIPTS of our churches for the associational year 1958-59 amounted to \$13,034,828.



DR. WHITLOW

This means that when Mr. Average Baptist gave \$100 into the treasury of his church it was divided on the following basis:

- \$88.00 Dispersed by the local church
- 7.68 Arkansas Baptist State Convention causes
- 1.89 Foreign Mission Board
- .67 Home Mission Board
- 1.40 Our six seminaries; the Carver School of Missions, and the American Baptist Seminary.
- .36 All other causes fostered by Southern Baptists

\$100.00

One does not have to do much preaching to see where the emphasis is being placed. We can hardly

be proud of our earnestness in the matter of world conquest for Christ.

While Americans are being called upon to put billions of dollars into military preparedness, as Arkansas Baptists we are contributing \$1.89 out of every one hundred dollars we give through the Cooperative Program to deal with the matter of world evangelization beyond our own borders. With a bit of embarrassment we must confess that we are not taking the Great Commission of our Lord seriously.

How can we correct this picture? How can we make our witness count for more in the matter of world redemption? Now and then I have people to say to me, "the Forward Program of Church Finance' won't work in our church, we're different." Maybe so. Do you suppose the Biblical teaching of stewardship would help. The Forward Program of Church Finance is but a systematic way of presenting Bible stewardship.

However, we must not think that if our churches receive more money that would within itself guarantee more for world missions. The reverse has been the practice. Our churches are receiving more money than ever before, but our rate of giving to world missions continues to decline. Many churches are finding that the solution to this problem is to go on a percentage basis of giving to world missions through the Cooperative Program, and likewise a number of churches adopting the 2-PLUS plan. That is, they increase their mission contributions through the Cooperative Program by two per cent of their total budget each year. In many cases it is easier to get our churches to increase their mission contributions by a small percentage than by a substantial dollar sum.

Again, we would like to urge the budget committees to give this careful and prayerful thought in formulation of the church budgets for 1961. Let's commit ourselves more fully to a world commitment for Christ.—S. A. Whitlow, Executive Secretary

Stewardship

MORE people in the United States are church members than ever before. These church members give more money to their churches than ever before. But, the per capita income of a church must be based on the per capita income of individual church members if one is to get a true picture of church finance.




DR. DOUGLAS

The Baptists in Arkansas gave \$13,034,828 last year through the churches. This is more money contributed than ever before. According to the last Arkansas Baptist Convention annual, the Baptist churches gave \$1,560,032 through Cooperative Program which is more than ever before. But, if Arkansas Baptists had tithed their incomes they would have given approximately \$38,500,000 or two-thirds more than they contributed.

If our Baptist people would give two-thirds of a tithe of their income through the churches, the income of the churches could be doubled and the same churches instead of giving \$1,560,032 could give \$10,000,000 to world missions through the Cooperative Program and then have \$4,000,000 more than they had last year to spend at home.

It is almost axiomatic that the money one gives to a project is a good criterion to his interest. That being true, some of our Baptist people are interested in many things more than they are the church. Many a Baptist business man spends more money on bus fare going to and from work than he gives to the church. Some Baptist farmers are more interested in fishing and hunting than they are the church because they spend more money on these projects than they give to the church. Other Baptists love the movie industry more than they love the church, because they give more money to support Hollywood than they give to the church.



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"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

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

September 8, 1960
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There must be a reason for this. Could it be that many of our church members do not understand what the church is commissioned to do? Could it be that we have hundreds of Baptists who do not know that "It is more blessed to give than to receive" because we have waited until a financial crisis to say something about money? Could it be that some church members think that the church has too much money already?

By actual survey many people have a hazy idea about what happens to the money after it is put into an envelope and dropped into the church plate. Even when the church financial secretary prints a monthly financial report and passes it to all those who attend the Wednesday evening services many church members never see the report. Therefore, there is more to informing and educating than public announcements and published reports. This is a day when people want to ask questions and receive the answers. Baptists want to know the why of all this need for more money on the part of the churches. Baptists want to know why the denomination uses so much money.

The Forward Program of Church Finance was designed to help Baptists know about church finances. It includes organization, interpretation, and communication. The churches that are using it are the ones that are winning the victory because the people know more about what the church is trying to do, thus they are more interested. And when they get interested they are willing to "pitch in" and help.—Ralph Douglas, Associate Secretary ■

'Where In Arkansas'

FOUR readers correctly identified the mystery building last week as 1st Church, Stephens. They include Mrs. Marvin Green, John David Hall, Mrs. Frank Hall, Mrs. Ralph Linkous, all of Stephens. Mrs. A. R. Mink, Bay, replied, "I have only been in the Brinkley 1st Church one time . . . it looks like it."



Photo Courtesy Arkansas Gazette

RESEARCH on the potato will result in an Arkansas native attending a seminar in food science this summer at Glasgow, Scotland. A former professor at Ouachita College, the Pocahontas native is now associate professor of food chemistry at Cornell University, Ithaca, N. Y. Dr. Nell Mondy is working on research important to producers and consumers. At its 1960 commencement Ouachita College presented her with its distinguished alumna award.

Director Resigns



JIM BOYD, BSU director in Little Rock for the past two and a half years, resigned his position the first of September. Under his leadership the new Baptist Student Center at the University of Arkansas Medical School was erected, and property at Little Rock University has been purchased by Pulaski Baptist Association for a future Baptist Student Center.

Mr. Boyd is a graduate of Wayland Baptist College and Southwestern Seminary. He will enroll at Little Rock University in preparation for studying medicine. Tom J. Logue, Secretary

The Cover



WITH autumn upon us schools and universities across the nation will be opening their doors to young people seeking higher education. And for the students new friendships will be made and old ones renewed.

REVIVAL services were conducted at First Church, Dumas, last month. Evangelist was Dr. T. L. Harris, Camden, and the song leader was Charles Wright, Dumas. Rev. Minor E. Cole is pastor.

BEFORE Oct. 1, every Arkansan who expects to vote in the Nov. 8 General Election must pay his 1960 poll tax. This is to urge each of our readers who is otherwise eligible to take care of this civic duty without fail. We are accountable to God for our great stewardship of American citizenship. No one is in a better position to deal with the issues before us in the coming election than Christians, men and women of good-will, who are dedicated to the furthering of God's kingdom on earth. Let us be true to God and country in the discharge of our duties as citizens and voters. ■

Pay Your Poll Tax Before October 1

THE World Council of Churches, composed of more than 170 member churches (denominations) in 50 countries throughout the world, involving about 170,000,000 people, at recent meetings in Scotland focused its attention on religious liberty. A special commission on religious liberty outlined the Christian basis for the right of every human being as a member of society to be free from coercion in religious matters.

Religious Liberty Seen As Freedom from Coercion

The commission frankly admitted that Christians have not always taken the lead in originating or undergirding progress in human thought about liberty. "Too often we have taken over only reluctantly or tardily the fruits of general human reflection on these subjects. Freedom has often been most grievously transgressed. Nor are the churches of our own day guiltless," it stated.

The document as presented underscored that the essential characteristic of the Gospel is that God Himself does not use force to win allegiance. When either the state or society itself uses force in matters of religion, it denies its own nature under God, the commission declared.

The commission condemned the use of any kind of force or coercion in connection with the propagation of the Christian faith. "Use of coercion by churches under any circumstances," it said, "is an adulteration of the Christian witness, a direct denial of the principles fundamental to the Christian faith."

Christians must observe the same principle among themselves, the commission added. "Intolerance, misunderstanding and harassment of other Christians, and the suppression of minority communions all vitiate the message we proclaim."

Pointing out that religious liberty is linked with other human liberties such as speech, publication and voluntary association, the commission said the state should take measures to insure conditions under which religious institutions can grow. The commission warned that the positive task of the state is more urgent today than ever before, because human freedom is "affected by such things as modern means of communication, propaganda and the use of drugs and techniques for the distortion of the human personality."

Lest any see in this a call for the sort of "broadmindedness" and freedom from "bigotry" that accepts all religions on an equal basis regardless of what the religions stand for, a further word should be spoken. Although the commission was not dealing with specific situations, but, rather, with the nature of religious liberty generally, the commission itself was called into being (in 1957) because of "the curtailment of religious liberty in Communist states, *lands of Roman Catholic dominance*, and non-Christian countries." (Italics ours.) It is a rather sad state of affairs that the Roman Catholic Church, calling itself Christian, continues to stand with Communists and other non-Christians in the curtailing of religious liberty.

Although Southern Baptists do not have enough in common with the denominations in the World Council of Churches ever to desire membership in that organization, we can rejoice in the WCC statement of principles and goals in the vital field of religious liberty. Here Christendom, with the single exception of Roman Catholics, meets on common ground. Oh, that these, too, would turn to the New Testament and to Christ for direction in determining the God-given rights and responsibilities of men, churches, and states.—ELM

Vacations

THE best thing about a vacation is getting away from the old routine for a little while. That is true whether you work for a living—or merely "keep house," run a farm, operate a store or edit a paper.



ELM

Most folks seem to feel that vacations mean burning several tanks of gas and a lot of holes in the atmosphere. That is especially true here in America. We may not know where we are going, but we want to

make good time.

Mark Twain thought he could get away from his problems by going on a vacation to Europe. But he said this did not pan out for him. The first fellow he ran into upon arrival was Mark Twain! You don't have to travel far, even on vacation, to discover that a lot of your problems come built in. You carry them with you as a terrapin carries his shell.

But a vacation is a wonderful thing, whether you travel or just stay home. Every once in a while you hear of somebody who decides to stay home for his vacation. And, the way we live these days, the most of us would not need to leave home to be in strange surroundings, since we normally spend very few of our waking hours there. Of course, a part of the strangeness of home surroundings can be chalked up to the little woman's ingenuity at rearranging the furnishings every few days!

Recently I heard of a family that liked to spend its vacations at motels with swimming pools. The normal pattern had been to travel several hundred miles before choosing a motel. But this time they said, "What's the use of using up several days of our time riding in a car and shelling out our hard-earned money for travel expenses? We've got a nice motel on the edge of our home town and it has a big pool. We'll just move over there for a week!"

Most of us need to get away from our jobs once in a while to have the perspective it affords. And it does not take a long vacation to make the most of us realize that one of the real fortunes of our lives is having a regular job, not so much for the meal ticket that goes with it as for the opportunity it affords for creativity and service. This is especially true of those who like their work and feel that they are employed where they can best serve God and society.

Yes, a vacation is a real blessing. But, thank the Lord, it comes but once a year!

Erwin L. McDonald

THE PEOPLE SPEAK

Commends Crites

THIS is a word of appreciation of Brother Everett Crites, who only recently resigned as Pastor of Alexander Church, Greene County, to accept a call as pastor of 2nd Church, Bonne Terre, Mo.

Brother Crites served the Alexander Church for three years. During this time the church gave \$1,500 to missions and installed new furniture in its auditorium.

He baptized 31 into the fellowship of the church, and received a number by letter. He had an average attendance in Sunday school of 101, and leaves the church free of indebtedness.

Brother Crites was much in demand in speaking engagements in our association and his wife was a wonderful leader among the women and young people. We are praying the blessings of the Lord upon them as they go to their new place of service.

Done by order of the Executive Board of Greene County Association, in regular session, August 18.—H. W. Johnston, Missionary

'Yea and Nay'

THE Arkansas Baptist Newsmagazine is a wonderful source of information and inspiration to me. I have enjoyed it and have greatly benefited by it since coming to this great state.

I thought the article "Should a Catholic for President be Opposed Because of His Religion" (Aug. 18) was interesting and informative. It was enlightening to discover the wide difference of opinion from two men from the same church. I am thankful for the dedication, conviction, and courageous spirit of Rev. L. D. Eppinette. He wrote knowing what he was speaking of with the facts of history before him. I am sorry for Mr. McGehee. To me his article not only lacked courage, but was short of information, conviction, and he seemed doubtful of his own church affiliation.

I personally feel that perhaps presenting both sides had too much of a political connotation and to me it is not a political matter at all. Let us present the Biblical side by setting forth our Bible conviction for complete religious freedom and separation of church and state. I would not bring a message on baptism by immersion and give time to another to present his views on baptism by sprinkling.

God bless you in your ministry to Arkansas Baptist and thank God for the stand you are taking in this age of apostasy.—Curtis L. Mathis, Pastor, Central Church, Jonesboro

Commend Lewis

SEVERAL of the pastors in the Pioneer Association have asked me to write this letter on their behalf.

We the pastors of the Pioneer Association wish to express our appreciation for the fine work Brother Bill Lewis has performed in our Association during his ministry at South Side Baptist Church.

Brother Lewis feels led of the Lord to enter full-time evangelistic work. Although we deeply regret his leaving, we highly commend him to the churches of the State Convention of Ohio and all churches of the Southern Baptist Convention as an outstanding evangelist who understands the problems of the pastor.—D. D. Elwell, Clerk, Pioneer Association, Nitro, W. Va.

Gives Opinion

I HAVE just finished reading "Yea" and "Nay", and I would like to say "Yea" for Mr. L. D. Eppinette.

I didn't know a Christian . . . and such an intelligent person could believe as Mr. McGehee.

I believe we have much more to be alarmed about than we realized.

If a person of Mr. McGehee's standing thinks on the lines, as he stated, there must be many more.

Thank God for men like you and Mr. L. D. Eppinette who have the opportun-

ity and courage to try and wake people up.—Mrs. R. W. Douglas, 903 Clifton Cr., Ft. Smith

Open for Post

I WOULD appreciate it very much if you could put a piece in the Arkansas Baptist about my being available for Combination work in Music and Education. I am Gene Ottwell, am married, and have no children. I have a Diploma in Religious Education and a Diploma in Sacred Music from the New Orleans Baptist Theological Seminary. I am a product of the Tower Grove Baptist Church, Tower Grove and Magnolia Ave., St. Louis, Mo. and anyone wishing to know about me may contact Rev. Mack Douglas, pastor of the Tower Grove Baptist Church.

My address is P. O. Box 836, Vinton, La., and my phone is Juniper 9-7460.—Gene Ottwell

Sin of Omission

I WOULDNT' be one to find fault, but you have erred seriously. In your article about the cover on the Aug. 11 issue, you state that corn is best when made into cornbread and crumbled into milk. Fortunately, your error is one of "omission" rather than "commission": You failed to specify BUTTERMILK! —Robert L. Hartsell, Pastor, 1st Southern Baptist Church, Manhattan, Kan.

Miscellanea

It's not enough to love flowers—you have to hate weeds!
—The Right Hand



PROGRAM PLANNERS—When members of the Junior Girls' Auxiliary of Trinity Church, El Dorado, have a meeting they present unique programs. During a recent program on medical missions in Japan the participants dressed in nurses uniforms and used such props as rubbing alcohol, medicines, and all sorts of pharmaceutical paraphenalia. Mrs. Carol Thrash is counselor.

The

Issue Before Us

By Harold E. Lindsey
Pastor, First Baptist Church
Waco, Tex.

John Fitzgerald Kennedy, the Democratic nominee for President of the United States, is a native male citizen of the United States, 43 years of age, and under the Constitution has every right to be president. And yet, millions of American citizens are afraid of what might happen if he is elected. Why? Though the average person is not aware of the basic sources of his anxiety, even a casual study reveals that the answer is simple. Kennedy is a Roman Catholic and his election would be a tremendous step forward for Catholic clericalism.

What is clericalism? Dr. John A. Mackay, President Emeritus of Princeton Theological Seminary, has defined clericalism as "the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for the purpose of social domination". Significant in the definition is the "religious hierarchy." Therein clericalism has its seat—not in the rank and file members of the Catholic clergy or church but in the heads of the church and especially in the Pope. The clergy and the members of the church are used as tools in the hand of the hierarchy.

As stated by Dr. Mackay, "the process of achieving this goal involves the use of pressures which are linked to subtle forms of intimidation where resistance is offered." For instance, if any Protestant, or just a concerned American, lifts his voice in protest of Catholicism in politics the hierarchy immediately takes to the press screaming "prejudice" or "religious bigotry." The pressure has been so effective that Protestants and Baptists often declare their preachers in bad taste even when exposing facts of encroachment by the Roman hierarchy.

What is the danger involved ultimately? The danger is that eventually — and sooner than we realize—we will be subject to the power of Rome. Tax funds for the support of Catholic schools,

grants for Catholic hospitals, orphanages and other forms of Catholic relief will become the order of the day. There will be a complete domination of united funds and community chest projects. It is conceivable that there will be direct stipends to Catholic priests. Press and speech will be censored by the church. These are but a few dangers ahead unless clericalism is checked. Lest we think these dangers are not real dangers we need to remember that Roman Catholicism has a timetable by which it now operates in taking the United States for Catholicism. Incidentally, it is a published fact that the Roman Church is 75 years ahead of its adopted schedule.

Now against the backdrop of these introductory remarks I should like to present the proposition that if a Catholic president is landed in the White House he would become a tool of the Catholic hierarchy by which the liberties we now enjoy . . . would be placed in jeopardy.

Though Mr. Kennedy is a highly intelligent, well informed, well educated, and an experienced young man, endowed with poise, personality, wealth, charm, and good looks and might appear suitable for the presidency, there are at least four good reasons why he must not be elected.

Subject to Pressures

The pressures emanating from the Catholic hierarchy spring from the theological conviction that the church is supreme over the state and should control the state. This viewpoint was personified centuries ago in Pope Gregory VII, whose idea was that the church as a divine institution had been intrusted with the task of embracing all mankind in a single society in which the divine will was the only law; and the Pope as the head of the church was God's ruler on earth, so that disobedience to the Pope implied disobedience to God. Gregory became so powerful in his day that he lorded it over parliaments. He created and deposed kings at his will. He forced Henry IV, Emperor of Germany, to sue for peace. Henry did so

by standing in the snow with his shoes off, begging the Pope's forgiveness. The same Pope informed William the Conqueror that the strength of the state as compared to that of the church was like the light of the moon as compared to that of the sun.

Following Gregory's reign as Pope the church assumed full responsibility for both the temporal and spiritual lives of people and began to resort to the use of all sorts of force to coerce people into its own mold of thinking and conduct. The use of force climaxed in ordeals like the Spanish Inquisition, one of the bloodiest pages in the annals of history.

Eventually the pressure became so violent it reacted adversely so far as the church was concerned and the Renaissance was precipitated. The Reformation followed and in 1648 the Peace of Westphalia, which brought to an end bloody conflicts and ushered in an attempt at co-existence on the part of Catholics and Protestants.

Theologically the Roman Church's doctrine of church and state has not changed nor has the church's design to control nations in a practical way. To use a modern term the Catholic Church was forced to cease its hot war but has waged a continuous cold war. And since the 1930s the pressure in the United States has been stepped up to such an extent that Catholicism in politics has become a grim reality.

Now with the nomination of Mr. Kennedy the cold war has reached new proportions. And should he be elected the Catholic hierarchy will have a tool at the highest level through which they will work. Even though Mr. Kennedy has declared repeatedly that he will not be pressured by the Vatican and that he would support the Constitution, one wonders if he is ignorant of the historical position and pressure of his church or if he is naive enough to think that those who are not Catholics are oblivious to the designs of the hierarchy. Can Mr. Kennedy be stronger than emperors and parliaments before him?

Powers Other Than God

I hasten to say again that Mr. Kennedy has every right to be president apart from a religious test. But if his religion would prevent his absolute allegiance to the United States the question of his religion can be raised legitimately. If we guard against an overthrow of our government on the part of Communism why not guard against its overthrow on the part of Catholicism? Indeed, both are bent upon the same objective even as both are totalitarian.

The Catholic Church is a foreign power. Its capitol is outside the United States. Its govern-

ment functions as a state. It has its own foreign policy, its own currency and, even though few in number, its own troops. The Pope is the absolute ruler of the state. To put it bluntly, as Paul Blanchard did, "the government of this Holy See is a one-man, absolute dictatorship exercised by a non-American".

Of one thing there is no doubt: the hierarchy in Rome claims absolute authority over its clergy and lay members alike. It instructs as to how they should think and act with respect to the truths regarded by the church as essential to the faith, and regarding things which it considers indispensable for its institutional welfare. *Time* magazine and numerous other periodicals recently quoted the Vatican newspaper as declaring:

"The church has full powers of true jurisdiction over all the faithful and hence has the duty and the right to guide, direct, and correct them on the plane of ideas and the plane of action . . . The church has the right to intervene even in (the political) field to enlighten and help consciences . . . In every sector of his activities he must inspire his private and public conduct by the laws, orientation, and instructions of the hierarchy."

Mr. Kennedy is not a nominal Catholic; he is a devout Catholic and has been so recognized. As a Catholic he has won the Brotherhood Award of the National Conference of Christians and Jews; he won the Christopher Book Award in 1956; he won the Cardinal Spellman Award in 1956, the Cardinal Gibbons Award, Patriotism Award as "Statesman of the Year" in 1957 given by Notre Dame, the Erie Society Gold Medal in 1957 as the outstanding Irish Catholic in America, and the "Man of the Year" award from the Sons of Italy in 1958. Now is it likely that he who is such a devout Catholic is going to be able to ignore his prior allegiance to Rome? He did not in 1950 when he refused to attend an inter-faith meeting upon the advice of his ecclesiastical superiors. To put it bluntly, Catholics are not free citizens. They do not enjoy freedom of speech, freedom of the press, freedom of religion. The church sets itself up as the supreme authority to tell them what they can and cannot read, say or print. And again I say Mr. Kennedy is a devout Catholic—a subject of Rome.

Projection of Church

A good example of how far the Catholic Church would go in projecting itself into the affairs of the United States is seen in the Catholic domination of modern Spain. When General Franco came to power in Spain, he without authority from the Spanish people, consummated an agreement with

the Vatican. So far as human rights are concerned, this agreement is responsible for the darkest period in Spanish history since the days of the Inquisition in the sixteenth century. Twenty-eight Protestant churches have been closed by Franco at the request of the Catholic Church and they remain closed. Additional closures occur frequently. Protestant prayer meetings are broken up and the "guilty" are fined or jailed. Protestant marriage and funeral services remain snarled in hopeless red tape. Union Theological Seminary of Madrid, the only center for the training of Protestant clergy in Spain, has been closed by police. No charges, no due process, no explanation, no nothing. They just closed it! The Spanish Ambassador to the United States speaking in Baltimore explained the Protestant persecution in Spain by remarking: "If the Roman Catholic Church believes it professes the true religion, why should it be subjected to adverse propaganda to rob it of its faith?"

It is a matter of common knowledge that Protestants in Colombia are fined and jailed frequently for no good reason. In 50 instances since 1950, priest-incited mobs have demolished Protestant churches. Protestants have been beaten and killed by Roman Catholics while the local police connived in the outrages.

What is there to cause an intelligent person to think the Roman Catholic Church has any different design for the United States? What is there to cause anyone to think that Mr. Kennedy might have some special immunity that Franco did not have? What is there to make anyone believe that Mr. Kennedy, a devout Catholic, would want things any different from what his church wants? At any rate there is too much involved for an intelligent, freedom-loving people to turn the reins of its government over to one who is a member of a group which is theologically and traditionally committed to rule in the affairs of state.

Irreconcilable Conflict

In the light of the fact that in the Catholic Church a man may be excommunicated and damned by the hierarchy of the church if he violates canon law or the command of the Pope, could any man be expected to do even his duty if the hierarchy frowned upon what he had to do and threatened his very soul? What would a Catholic president do if his duties called upon him to attend the services of a church other than his own? What would he do about birth-control legislation if passed by Congress? What would be his attitude on federal aid to church schools and other institutions? In other words what would Mr. Kennedy do if he were called upon to choose between a mandate of his church on a specific issue and what he as a public servant might believe to be right? The risk is too great for the American people to take.

What Can We Expect?

Beginning with the basic assumption that Mr. Kennedy is a devout Catholic we can, of course, expect a step up in clericalism. Perhaps at first the average person might see little change; but changes will come gradually until one day we wake to discover that our liberties have been whittled away and we are enslaved in our own homeland by a ruthless religious totalitarianism controlled from Rome.

First, we can expect the First Amendment of our Constitution which guarantees a free conscience, free worship, free pulpit, free church and free society to be jeopardized—not openly but in insidious ways. The Roman hierarchy has declared that:

"The Roman Catholic Church, convinced . . . of being the only true church, must demand the right of freedom for herself alone, because such right can only be possessed by truth, never by error. As to other religions, the church . . . will require by legitimate means that they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholics, the church will require that legal existence be denied to error . . . In some countries Catholics will be obliged to ask full religious liberty for all, resigned at being forced to co-habit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions which must be taken into account in practical affairs . . . The church cannot blush for her own want of tolerance. . ."

Then we can expect a flow of federal money to Catholic institutions. The Catholic Church is determined to have tax support for its schools, federal aid for its hospitals and any other grants possible. Already in more than a dozen states, at recent sessions of the legislatures, there have been powerful drives to shift at least part of the cost of Catholic schools to the government. Congress has felt the pressure. Bills have already been passed and public funds obtained in some instances as a result of clever propaganda purporting to show that Roman Catholic schools "saved the public money." There have already been federal and state bills to give income tax deductions for amounts paid for parochial tuition. There have been bills to permit and require bus transportation for parochial schools. All such are direct blows at the separation of church and state.

We can also, according to Paul Blanchard, expect radical changes in the fields of medicine, censorship and domestic relations if Kennedy offers any assistance to Catholic determination for social domination.

In our supposition let us go one step further and imagine that with the executive branch of our government delivered over the Vatican the plan to win America is stepped up and the day comes when our population is 51% Catholic; what then? C. Stanley Lowell of "Protestants and Other Americans United for Separation of Church and State" declares we can expect these things:

- (1) The elimination of all restrictions as contained in present law on the use of tax funds for the support of parochial schools.
- (2) Stepped up grants to Roman Catholic welfare activities — hospitals, orphanages, homes, relief work, etc.
- (3) All the foreign aid program of the government for social and medical projects turned over to the Roman Catholic Church. Bishop Sheen has already suggested this.
- (4) Direct stipends to Catholic priests as are now given in Italy, Spain and Portugal.
- (5) Roman Catholic censorship over the press and speech.
- (6) The worship of Protestants would be banned or carefully restricted.
- (7) Protestants could not operate denominational schools and hospitals.
- (8) The Roman Catholic Church would become the State Church.

(9) Protestants will be reduced to second class citizens and treated as damned souls even as they are today in Spain.

And now if John Kennedy denies any of these facts, all of which can be documented, it means one of three things: (1) He is a mediocre Catholic, (2) he is a liar, or (3) he has sanction of the Catholic hierarchy to denounce the power of church over state in order to deceive the American voters into placing him in office and thus gaining the desired end of clericalism.

The first possibility can be ruled out quickly. Kennedy is a devout Catholic and he has followed the orders of his church all his life. Secondly, he is obviously not a liar in his own right, for too much is at stake for him to have to live with his lie. But the third thing—deceiving the voters with the sanction of the church—is another matter, for no Catholic is held responsible for his own actions when they represent the bidding of the church.

Surely the issue before us is clear and for those who have eyes to see the facts, for those who love our country and liberties, for those who love their lives and are concerned for children and grandchildren, the time has come to forget party lines and to use the ballot, our most formidable weapon, to make sure no subject of a foreign totalitarian power occupies the highest office in our land. God forbid it!

Missions-Evangelism

California Mission Story

THIS is being written in Ocean-side, Calif., where our daughter has recently moved to accept a teaching position while her husband completes his term of service at Camp Pendleton. Mrs. Caldwell and I drove out with her. Naturally we inquired about a Southern Baptist Church and finally located one — Service Memorial Church. Our daughter plans to place her membership there.



MR. CALDWELL

A visit with the pastor revealed the most interesting story. It was in 1951 that Rev. Dave Goodman, a Louisianan and a personal friend of mine for many years, began the movement which led to the establishing of Service Memorial Church. He was serving as District Missionary. A store building was rented for \$100 per month and announce-

ments published that services would begin February 28. Eight people were present for the first service, six of whom were workers from San Diego and two local women. The following Sunday there were eleven present; 3 workers from San Diego and 8 local Baptists. By the third Sunday the congregation had grown to 28 people. On that Sunday the 28 people signed a covenant to begin a Southern Baptist Church.

Six weeks after the first service the mission was organized into a church. The District Missionary was to serve as pastor until they were financially able to call a pastor. The First Church, Aberdeen, Miss., contributed \$75 per month for the first few months.

In October of 1951 just 8 months after the first service, Rev. Will Edd Langford of Arkansas was called as the first full time pastor. He remained with the church until Sept., 1953. Under his ministry 137 people united with the church and \$19,118 raised for all purposes with \$2,579 given to missions.

Lots have been secured in a nice residential area and an Educational

Building, the first unit, has been constructed. Mr. and Mrs. C. C. Paulan, of Shreveport, gave over \$8,000 on this first unit. Blue prints are now prepared for the sanctuary. The present membership is 350 with an average of 200 in Sunday School and a budget of \$20,000. During its nine years' history nearly \$100,000 has been contributed with about \$12,000 going for missions. Today, their S. S. Superintendent is moving to Ft. Worth to enter the Seminary.

Much of the above accomplishments have been made possible because of the Pioneer Mission work of our Home Mission Board. All of us have had a part in this mission work.—C. W. Caldwell, Superintendent.

MOST boasting is senseless, like the boast of a proud father. When someone said, "I'll bet your boys are tough," he shouted, "Tough! Listen! Any one of these three boys can lick the other two."

Parents Teaching Their Children How To Drink

By Don Webb

Sophomore, Kent State University, Ohio

THREE out of four youngsters who drink at all get their first sip from a parent's cocktail.

This is the conclusion reached by Howard Whitman, nationally prominent writer on human affairs. "Drinking habits are not hereditary," Whitman says, "but they're catching. Repeated surveys have shown that youngsters are initiated to liquor not at wild parties, at shady bars, in parked cars—but at home."

Whitman, reporting on today's drinking patterns in a series of recent articles which appeared in the Akron Beacon Journal, writes that the "pattern" may emerge: "More and more strength in the bottle, less and less strength in the person." He states that about a third of our high school youth drink. A poll of students throughout the country made by Purdue University, he writes, showed that 35 per cent "sometimes drink beer, wine or liquor" — 45 per cent of the boys, 27 per cent of the girls.

Why do they drink? "It is their crutch," Whitman believes, "their problem solver. Already at high school age, they have turned to liquor as a way of meeting life." Some few, he points out, "perhaps one in 15," are on a tragic path to alcoholism. "Unless they are helped or booted off that path and soon," he emphasizes, "they will be our drunks of 1970."

Whitman also reports that juniors and seniors in six high schools in three Michigan communities gave as reasons for drinking:

"1. To be one of the group—not to be left out."

"2. To be grown up—to act smart."

"3. Because adults drink and high school's the time to start living by adult standards."

In summing up, Howard Whitman hints as to why drinking begins at home. He quotes Dr. Matthew Chappell of Hofstra Col-

lege, who, after intensive surveys of youth drinking, concluded, "It appears from the frequency with which first drinks are obtained at home that modern parents may be striving to teach their off-spring controlled use of these beverages—to take the mystery and adventure out of them and remove drinking as a goal of maturity." (Submitted by Dr. Wm. E. Brown, Executive Director, Christian Civic Foundation of Arkansas, Walden Building, Little Rock) ■

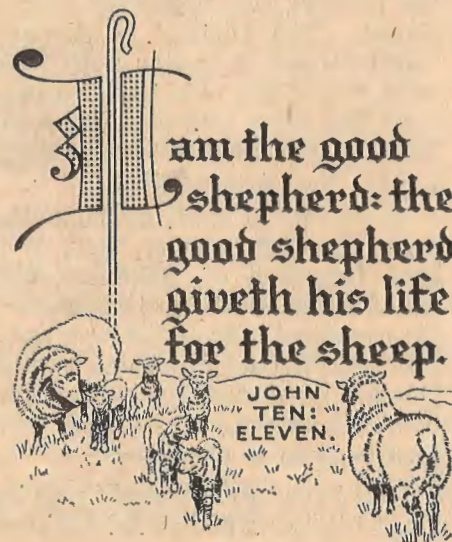
Broadman Publishes New Juveniles

NASHVILLE — (BPN) — The backgrounds of Mexico, Colorado, and Louisiana are revealed in three new books for children published today by Broadman Press.

The Chili Pepper Children (ages 7-10) is by Oren Arnold, prize-winning writer of the West. It concerns a Mexican family.

Black Jupiter (ages 9-12) is by Mary Katherine MacDougall, widow of a mining engineer and former newspaperwoman of Texas.

Land of Terrebonne Bayou (ages 9-12) is by Ella Mae Charlton, writer of Shreveport who is acquainted intimately with Southern Louisiana.



THE BOOKSHELF

My Picture Story Bible, Dena Foster Korfker, Zondervan, 1960, \$3.95.

Designed primarily for children, this story presentation of the Bible will be of value also to adults who will find it quite helpful in helping them to fix again in their minds the stories they have treasured across the years. It is illustrated with many full-color pictures by C. P. Robison and Ben Wood with additional illustrations in the text by Kirk Gringhuis.

Miss Korfker has devoted her life to children. Her educational and cultural background has been centered in coming to know, love and understand children better. She has touched the lives of many children for God through her teaching and writing ministry.

Benjamin Franklin, First Great American, by John Tottle, Houghton Mifflin Co., 1958, \$1.95.

One of the great heritages of boys and girls today is the great number of interesting and attractive books that are available to them. Here is a biography of one of the great American fathers that will thrill and inspire them.

Like the proverbial cat, Franklin had nine lives—he was a printer, publisher, scientist, military leader, writer, civic leader, merchant, postmaster general, and statesman.

This book will achieve one of the author's main objectives—steering the readers' interest and causing them to want to study more of the life of this great man.

Little Cousins of Navajo Land, by Marian M. Schoolland, Eerdmans, 1960, \$2.

Written as a sequel to **Little Shepherds of Navajo Land**, this book is a story of life in our nation today, a story of American-born children who live in primitive homes, speak a strange language, and worship gods that cannot hear or see or help them.

The history of Navajo land is a sad one, marked with hardship, captivity, and poverty. But there is one bright spot in its history—the light of God brought by the missionaries, who have founded schools, hospitals, and churches.

My Favorite Christmas Story, by Roy Rogers, 1960, \$1.50.

Radiantly and with simple reverence, America's king of the cowboys here retells for every age and interest the Bible's beloved Nativity Story. It is obvious from the story that Christmas is very real to Rogers. His book will help it to be more real to all who read it.

Confronting Christ, by Elton Trueblood, Harper, 1960, \$3.

A new approach to devotional writing by one of the nation's best known religious authors, this book combines the dual talent of the author for learned exposition and popular presentation. His only purpose is to help the reader to turn slowly and deliberately, as though for the first time, yet each day a little more directly and a little more fully toward Christ. ■

Arkansas All Over

NUTTS Chapel Church, Marmaduke, reports five professions of faith and one rededication in a recent revival. The evangelist was Rev. J. B. Hufmaster, Success. Rev. James Moore is pastor.

LAMBROOK Church, Elaine, reported 26 additions to the church in a recent revival. Four came by letter and 22 joined by baptism. The evangelist was Rev. Hal Gallop, pastor of Bay Church. Music was under the direction of Rev. Rudell Rogers, Dell. Rev. W. C. Steward is pastor.

REV. J. E. Jackson resigned recently as pastor of 1st Church, Wheatley, to accept the call to the pastorate of Boone Creek Baptist Church, Licking, Mo. During the three years he served as pastor of the Wheatley Church, 24 were received into the church on baptism, 14 by letter. A new house was built for the pastor.

SHADY Grove Church, Pulaski County Association, has just completed a revival with four professions of faith and a number of rededications. Rev. L. H. Taylor, Memphis, was evangelist and Raymond Bull, East End Church, directed the music. Rev. Luther Bynum is pastor.

IMMANUEL Church, Magnolia, has just completed a revival with Rev. Hershaw Williams, pastor, preaching. The music was led by Rev. L. W. Rhoads. There were 44 decisions, including 27 by baptism, 11 by letter, and six for special service.

TWO Arkansas men took part in conferences on the new Brotherhood organizational structure during Brotherhood Week Aug. 18-24 at Glorieta Baptist Assembly. They are Rev. John Holston, pastor of 1st Church, Batesville, and Rev. C. H. Seaton, associate secretary of Brotherhood department.

MISSISSIPPI COUNTY ASSOCIATION EXCELS



JAMES B. JOHNSON, associational Sunday School superintendent of Mississippi County Association is shown receiving a certificate for standard recognition, from Ernest R. Adams, associate State Sunday School Secretary. Standing between them is Rev. John Gearing, associational missionary.

Mississippi County is the second association in Arkansas to have reached the associational Sunday School standard for three consecutive years and the only standard association in the state this year. Other associational Sunday School officers shown are, from left: Mrs. W. W. Ferguson, Mrs. Hoyt Brown, Rev. Wm. Kreis, Bob Moon, Mrs. C. L. Evans, Mrs. E. E. Hardin and Mrs. M. C. Outlaw. ■



HONORING THE LAYMEN—In thousands of churches around the Southern Baptist Convention, the laymen will be singled out October 9 during the observance of Layman's Day. Here a typical pastor expresses his appreciation for the fine support of his laymen.

Scripture Without Comment

OBEY every man-made authority for the Lord's sake—whether it is the emperor, as the supreme ruler, or the governors whom he has appointed to punish evildoers and reward those who do good service. It is the will of God that you may thus silence the ill-informed criticisms of the foolish. As free men you should never use your freedom as an excuse for doing something that is wrong, for you are at all times the servants of God. You should have respect for everyone; you should love our brotherhood, fear God and honor the emperor (The First Letter of Peter 2:11-17, Phillips Translation).

Canadian Theologian Joins N. Orleans Seminary

NEW ORLEANS — Dr. Samuel J. Mikolaski, pastor of the Ruth Morton Memorial Baptist Church, Vancouver, British Columbia, has been appointed to the faculty of New Orleans Baptist Theological Seminary, according to Dr. H. Leo Eddleman, president.



DR. MIKOLASKI

He will serve as associate professor in the theology department and will teach in the fields of theology and religion.

A native of Yugoslavia, he has been a Canadian citizen since early childhood and received his undergraduate training in Canada. ■

Ouachita Teacher Goes to North Dakota

MISS MAUDE Wright, who retired this year as associate professor of education at Ouachita Collège, will teach education this fall at State Teachers College, Mayville, N. D.

Miss Wright, who was paid special tribute by President Ralph A. Phelps, Jr., at Ouachita's summer commencement exercises, has taught at Ouachita for 23 years. She first taught at Ouachita from 1920 until 1928, then returned in 1945 and has remained ever since. Other places she has taught include Mary Hardin-Baylor College, Belton, Tex., and Jacksonville State College, Jacksonville, Ala. ■



MISS WRIGHT

Rev. and Mrs. John N. Thomas, Southern Baptist missionaries, are resuming their work in Colombia after furlough in the States and may be addressed, Apartado Aereo 862, Barranquilla, Colombia. He was born in England; she, the former Evelyn Arnold, is a Canadian.

**Association
To Meet Oct. 6-7**

By Jay W. C. Moore

Superintendent of Missions

DAVE Williams, who has served 1st Church, Ft. Smith, as Minister of Music for the past three years, has accepted the same position with the Peoples Church, Toronto, Canada, where Dr. Oswald J. Smith is the pastor.



MRS. MOORE

The 29 year-old Williams is a graduate of the Oakwood Collegiate High School in Toronto, Bob Jones University in Greenville, S. C., and received his degree in music from the Robert Shaw Conservatory of Music in the San Diego State College in San Diego, California.

The Peoples church is world famous for their gifts to Foreign Missions, totaling \$250,000 to \$300,000 each year. Also, each year the church has four weeks of mission emphasis when missionaries from all over the world come to speak on the work on their respective fields.

Williams will begin his work with the Toronto church Sept. 18.

THE FIRST associational summer assembly has been conducted in the Kiamichi Baptist Assembly grounds near Talihina, Okla.

There were 347 registered campers with 15 professions of faith, 14 surrendered for special services—and 25 rededications. Mission study enrollment was 278 and 300 listened each day to the missions speakers, Marvin and Hazel Sorrels, who work among the Cherokee Indians in Oklahoma.

Three hundred were enrolled in the junior, intermediate, young people, and adult Training Union classes.

Paul McCray served as camp pastor; Richard Beam was business manager; Mason Bondurant was program chairman; Robert Parker, James Woodward and Paul Walker served as life guards at the pool. The teachers were

NO CHRISTIAN person can live adequately in spiritual isolation. The Christian life has always called for a community experience with fellow believers. Just as individuals must be free in matters of religion, so also must churches and other spiritual fellowships.

THIS means that such corporate bodies must have freedom to plan and order their public worship, to formulate their own doctrines, and to determine their own policy. They must be free to set standards and qualifications for membership and for leadership, and to plan and provide the religious instruction judged necessary. They should have the maximum freedom to express their corporate witness in acts of charity and service, in missionary outreach, and in the use of publication and other mass media, all at their own expense. They should be independent in their formulation of moral positions, as should all other groups and peoples, and they should be able freely to express the meaning of their insights for the various institutions of society.

SINCE the character of churches is different from that of governments, they should be separately organized. While sharing the time of the people, the terrain of the community, the interests of the participants, and the events which make up history, each should respect the sphere of the other. This calls for a difference of methods and for separation of the administrations, sources of revenue, and programs. Churches and church-sponsored institutions should care for their own expenses and should not look to the state for subsidies.

—Report from the Capital

Mr. and Mrs. Orville Halxey, Mrs. Maxie Moore, Paul Graham, Harlan Abel, Kenneth Kern, Richard Beam and Mrs. Mason Bondurant, Jay W. C. Moore was camp director, and the Camp Committee included Robert Parker, Richard Beam and Mason Bondurant.

THE ROSEVILLE church, Billy Whitlege, pastor, has conducted its summer revival. Pastor Ben Haney of 1st Church, Ozark, was the evangelist. There were seven professions and seven additions to the church by baptism.

THE 90th annual session of Concord Association will be held in Calvary Church, Ft. Smith, Oct. 6-7. Rev. Tommie Hinson, pastor 1st Church, Paris, is scheduled to preach the annual sermon and Marvin Gennings, pastor of Southside Church, will preach the doctrinal sermon. Harlan Abel, Towson Avenue Church, is the moderator, and Eugene Ryan, pastor of 1st Church, Charleston, is the clerk. Kenneth Kern, East Side Church, Ft. Smith, is the treasurer.

DR. RALPH DODD, pastor of 1st Church, Greenwood, has conducted a week's revival in 1st Church, Branch, Hugh McGehee, pastor. Paul Dood, junior in Ouachita College, Arkadelphia, directed the music. He is Minister of Music of 1st Church, Greenwood.

MRS. MAXIE MOORE, State Mission Study Director for the State WMU, spent WMU week in the Glorieta Assembly. Following this week she conducted the Mission Study Conference for all associational mission study directors in the state conference in Arkadelphia.



It is not a sentiment - it is an economic necessity. — Charles Szemmetz

Baptist Golden Age Home Opened In Hot Springs



Photo courtesy Arkansas Democrat

Park Hotel Becomes Baptist Home

A BAPTIST home for elderly guests has been founded in Hot Springs by members of 2nd Church.

The Baptist Golden Age Home will be a moderately-priced hotel for elderly permanent guests.

The Park Hotel, a well-known Spa landmark was purchased by the non-profit organization. It was made possible when the FHA

approved a \$666,000 loan to the organization through the Elderly Persons Loan Law, the first loan of its kind to be made in Arkansas, according to the Little Rock FHA office.

Of the total loan \$250,000 will be spent on the construction of a 3-story annex to the present 73-room hotel. Additions will include 16 new rooms, cafeteria,

kitchen, infirmary, manager's office, and new elevators.

The idea for the home was originated by the pastor of 2nd Church, Dr. O. L. Bayless, and C. G. Gillman, of Richmond, Ind. who has taken over as manager. Gillman has had 30 years of hotel experience in Indiana and Oklahoma.

In emphasizing the position of the church in connection with the establishment of the Golden Age Home Dr. Bayless said, "As important as is a program for youth — so, also, is a program for our aged. The young people are facing life — the elderly are facing eternity — both need the earnest Christian concern and ministry of the church."

Officers of the home include B. N. Nusko, president; John Lowrey, vice president; Keith Smith, second vice president; Herbert Holmes, secretary; C. F. Fager Jr., secretary.

Other charter members include Dr. Bayless, Mrs. Vera Cook, Delmah Cook, Dr. O. P. Garner, Wendell Hilton, Vernon Hogue, W. R. Kimball, Irvin G. McDaniel, William R. Mitchell, Roy Mitchell, attorney for the group; Tracy Rutherford, W. D. Timberlake, Kay White. ■

Camden Pastor Resigns After 17 Years Ministry

DR. T. L. Harris, pastor of 1st Church, Camden, has resigned effective October 1.

He will move to North Little Rock and will be engaged in evangelism.

During his Camden ministry 3,337 members were added. The budget increased from \$27,000 to \$118,000. Church property has increased and four missions have been added into churches.

Dr. Harris was previously pastor of 1st Church, North Little Rock, for 19 years.

After Oct. 1 Dr. and Mrs. Harris will live at 2200 Main, North Little Rock.

More than 30 men have entered the ministry during his pastorate at Camden. ■

New Orleans Seminary Provides New Service

NEW ORLEANS—A new service is being offered to students and alumni of New Orleans Baptist Theological Seminary, according to Dr. H. Leo Eddleman, president.



Dr. Donald W. Minton has been employed as dean of seminary services. He will seek to discover needs and direct seminary services to students, prospective and contemporary, and alumni. He will do counseling work.

Dr. Minton has served as editor of family life curriculum of the Baptist Sunday School Board, Nashville.

Little Rock Church In Land Lawsuit

A LITTLE Rock Baptist pastor and one of his church trustees have declared they believed an 81 year-old German immigrant understood the terms of a contract when he sold a 4½ acre tract on University Avenue to the church for \$40,000 two years ago.

They were among witnesses in the trial of a lawsuit against the Woodlawn Church. The suit is intended to cancel the deed and restore ownership to Stephen Breyel. Rev. Horace G. Gregson, Jr., is pastor of the church.

The only issue in the suit was whether Breyel was of unsound mind and incompetent at the time of the transaction to handle his own affairs.

The suit was brought by Loyd Locke, guardian of the estate. Previous testimony has indicated the property to be worth more than \$100,000.

Breyel is a retired carpenter-contractor who has lived in this country since he was six months old.

A number of witnesses for the plaintiff testified the money was an excellent price for the land at the time. ■

1st Church, Mena, Starts Memorial Fund

1ST CHURCH, Mena, has set up a special memorial fund designated for special projects in the Baptist mission of East Africa in memory of Kathie Lynn Hampton.

The eight year-old daughter of the Rev. and Mrs. James E. Hampton, Southern Baptist missionaries to East Africa, died August 22 in Dallas of leukemia.

Her parents are natives of Arkansas and members of the 1st Church, Mena. Funeral services were conducted in Mena by Dr. Jack Walker, medical missionary to East Africa, and Dr. Dillard S. Miller, pastor.

Money placed in the memorial fund will be accepted and acknowledged and will be sent through the Arkansas Baptist State Convention to the Foreign Mission Board of the Southern Baptist Convention. Checks should be made payable to the First Baptist Church, Mena.

1ST CHURCH, Marshall, has just completed a standard Vacation Bible School. Enrollment was 180 with an average attendance of 135. There were seven professions of faith. Mrs. Fenton Smith was the principal. The church has just started an extension Sunday School in the Morning Star community, five miles from town. The pastor preaches a morning message at this church. The attendance last Sunday was 28. The pastor is Rev. Klois Hargis.

AN ELDERLY lady, after long trips through impressive hallways and an hour of waiting, was permitted to see a high-up assistant in the Agriculture Department.

"But I want to see the Secretary of Agriculture himself," she protested.

"He's not in just now, madam," said the official. "Can't you tell me what it is you want to see him about?"

"Well, I have a geranium that isn't doing so well."



GRADUATE NURSE — Miss Joyce Holloway, West Helena, will graduate from the Mather School of Nursing, Southern Baptist Hospital, New Orleans, Sept. 9. Ceremonies will be in the 1st Baptist Church, New Orleans. Dr. T. Sloane Guy, executive secretary-treasurer of Southern Baptist Hospitals, will be the principal speaker.

Attendance Report

Church	Sunday School	Training Union	Additions
Benton, First	660	142	1
El Dorado, First	945	312	3
El Dorado, Immanuel	621	276	1
El Dorado, Parkview	217	101	1
Fort Smith, Grand Ave.	661	288	0
Fort Smith, Trinity	325	128	
Fountain Hill, First	89	41	2
Huntsville, First	107	42	2
Kingston Mission	24	20	2
Jacksonville, First	520	192	1
Magnolia, Central	694	242	3
McGehee, First	486	184	
Mission	39	23	
N. Little Rock, Baring Cross	722	188	4
N. Little Rock, Levy	532	192	3
Springdale, First	509	168	
Van Buren, First	417	171	
Wattensaw	73	60	
West Memphis, Calvary	255	150	8

1ST CHURCH, Harrisburg, recently closed revival services with the Rev. Wayne Smith as evangelist and Dr. Ralph Kirkman leading the music. Dr. Kirkman also led a morning service on church history. Additions included eight by baptism, one by letter, four rededications, and one for foreign missions. Rev. Curtis K. McClain is pastor.



Gleanings from the Greek New Testament

by V. Wayne Barton

JESUS was a victor and not a victim. Indeed, from a purely human standpoint, the death of Jesus may appear to have been the result of a nefarious plot by wicked men. It was that, of course, but it was more. For from the divine perspective it was the result of a plan.

The New Testament abounds with evidence of this. The transfiguration (Lk. 9:28-36) is simply one example of many. On the mount of transfiguration the veil of mystery was removed for a moment to disclose to the disciples that God was the director of the events in the life of Jesus. Of major significance in the miracle of the transfiguration was the topic of conversation between Jesus and Moses and Elijah. They

talked about Jesus' death shortly to arrive (Lk. 9:31). But the word for death is not one which connotes a sense of despair and hopelessness commonly associated with death. Literally translated, *exodon* means *exodus* or a way out.

Moreover, they spoke of His "death which He was about to accomplish at Jerusalem." The word *accomplish* may be translated *fulfill*. He was a victor and not simply a victim for He was fulfilling the divine plan for human redemption. His death was a triumph and not a tragedy. It was a "way out" for Him and provided a way out of the human dilemma of sin, suffering, and death, for every man. ■

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Professor, New Orleans Baptist Seminary

liminary meetings to his crusaders in Switzerland, Evangelist Billy Graham remarked that religion in the United States Presidential campaign "will definitely be a major issue, whether we like it or not."

Graham said he felt the religious issue will "go much deeper" this year than in 1928 when New York Governor Alfred E. Smith, a Roman Catholic, was defeated for the Presidency. Evangelist Graham said he believed, however, that the issue would not be as vocal as it was in 1928.

The statement by Graham was not intended to mean that he was entering politics, he said. Rather, he will not discuss the issue "except to say that I am opposed to all forms of religious bigotry and intolerance."

Beer Is Issue

GAINESVILLE, Ga. (EP) — Dr. E. B. Shivers, pastor of Gainesville's largest church, Central Baptist Church, has made it plain that he expects members of his congregation who signed a petition for a referendum on beer sales to get out of the church.

Quaker Examination

PHILADELPHIA, Pa. (EP) — What is the "health" of the Society of Friends? The current issue of *Friends Journal* contains a "Quaker Cardiogram" containing some critical appraisals.

In a commentary, Eric Baker, an English Friend, declares: "We take delight in remaining small. We consider change and adaptation as a last resort. We experience bewildering uncertainty as to the kind of testimonies we should have in the future.

"We quote the words and deeds of our spiritual forebears, and by visiting the shrines of early Quakerism, the present-day Quaker is able to enjoy the illusion of living dangerously, while in fact, he lives very comfortably indeed.

The *Journal* adds editorially: "We are a well-meaning but average and diminishing group of citizens, with a fatal sense of complacency. We give great care to a satisfying fellowship but forget that the most satisfying fellowship comes from discovering and then preaching a worthwhile belief together."

The editorial notes some "disturbing" statistics, pointing to Philadelphia — once a Quaker stronghold — as an example. In 1790, the editorial observed, some 30,000 — more than half of the city's total population of 54,000 — were members of Philadelphia's Yearly Meeting.

In 1828, there were some 24,000 Quakers out of a population of 188,000.

At present, however, there are about 18,000 members in an area that extends through South Jersey, south to Wilmington, Del., and north and west to Reading and Lancaster, Pa.

Dr. Shivers said he has "demanded the resignation of any deacon who signed the petition and that members who signed it should take their letter of membership elsewhere or ask that their names be removed from the church roll."

A petition for a referendum on beer sales has been circulated since the Gainesville City commission voted 3 to 2 to outlaw beer sales.



Africans Accepted

GENEVA, Switzerland (EP) — The Executive Committee of the World Presbyterian Alliance has voted into its membership five African churches with a constituency of 930,000 people. The accessions brought to 83 the number of Reformed and Presbyterian Churches belonging to the Alliance and its total constituency to more than 46,000,000.

Largest of the five new bodies is the Presbyterian Church of Central Africa (Nyasaland) with about 500,000 members. The others are the Presbyterian Church in British Camerons; the Dutch Reformed Church in South Africa; the Dutch Reformed Church in South Africa (Bantu); and the Dutch Reformed Church in the Orange Free State.

Religion Is Major Issue

MONTREUX, Switzerland (EP) — Speaking here in pre-

Reds Sentence Witnesses.

LONDON (EP) — Government officials in Red China have imprisoned two British members of Jehovah's Witnesses on charges of spying and subversive activities, the British Foreign Office has learned.

The jailed persons are: Ernest Stanley Jones, given a seven-year sentence and Harold George King, ordered imprisoned for five.

Missions Proscribed

KHARTOUM, Sudan (EP) — Every Christian missionary must close his bookshop and any other business - connected enterprises that he operates, says the government of this southernmost province of the Sudan.

The move is one of a series of restrictive measures imposed on missionaries here in a country dedicated to the "complete Islamization of Sudan."

USO Seeks Support

NEW YORK (EP) — The churches at home should be "shaken out of their lethargy in order to give more aid to the young Americans in military service overseas." So states Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains and Armed Forces Personnel in behalf of the USO (United Service Organization).

Currently operating 245 clubs and centers for servicemen in the United States and 23 similar centers overseas, the USO is seeking to expand its annual operating budget from \$7 million dollars a year to over \$11 million dollars.

Besides Dr. Creeger, who represents 34 Protestant and Eastern Orthodox denominations, there are two other experts on military chaplaincy services campaigning for increased church support for the USO. They are Msgr. Joseph F. Marbach, chancellor of the Roman Catholic Military Ordinariate and Rabbi David M. Eichorn, director of field operations for the National Jewish Welfare Board's Commission on Jewish Chaplaincy.

Picking His Spots

"I call to make an appointment with the dentist."

"He's out now."

"Good; when will he be out again?"

Baptist Crosscurrents

Choosing Deacons

WHENEVER a Baptist church selects and ordains a deacon or deacons, it is a high and serious hour in the life of that church.

The office of deacon—along with that of pastor—is clearly taught in the New Testament. God planned for men to serve him in this special way. He has revealed the qualifications for this sacred office and has also pointed out some of the duties of the men who hold it.

In Acts 6:1-7 we read about the origin of this office in the first church at Jerusalem and in I Timothy 3:8-13 we find the inspired revelation of the qualifications of those who are to hold it.

The word itself points to the duties of the office. Deacon means "servant." These men are "to serve" with the pastor, who is shepherd or leader of the flock. (In the New Testament pastors are also called elders and bishops. These are not separate offices but different titles for the one office.) Both the pastor and deacons are "to serve" the church, which is "the body of Christ," under the direction of Christ, who is the head of the church. Both offices—pastor and deacons—are vital to an effective New Testament church, and each must be given its proper place if the purposes of God are to be carried out.

Men should be thoroughly tested in the life of the church and proved to be genuine, consecrated Christians before they are ordained as pastors or deacons. The Bible admonishes, "Lay hands suddenly on no man" (I. Tim. 5:22), obviously a warning against too free and easy ordination of either. Concerning deacons the New Testament says they are to be "men of honest report" and again "let these also first be proved." It is extremely unfair to a man to rush him into the office of deacon before he is spiritually prepared for it. Of course, this does not mean that there should be an age qualification. It does mean that when a man is ready to be a deacon the church will be aware of it because of his life.

The Bible list of qualifications is impressive: "full of the Holy Ghost and wisdom," "full of faith," "grave," "not doubletongued," "not given to much wine," "not greedy of filthy lucre," "holding the mystery of the faith in pure conscience," "the husband of one wife, ruling their children and their own houses well." Those are high and rigid requirements. It is worth mentioning that nothing is said about standing in the community or business ability but that all the qualifications are moral and spiritual.

How many deacons should a church have? The new Testament does not suggest a number. Certainly the number should not be set arbitrarily at seven (because that was the number needed by the first church at a particular stage of its development) or at 12 (because that was the number of apostles chosen by the Lord for an entirely different purpose).

The office of deacon is dishonored when it is accepted as a position of honor rather than as a place of service. Likewise, it is dishonored when deacons endeavor to rule the church rather than to serve it under the leadership of the Holy Spirit. Many churches are wisely avoiding the term "board of deacons," which suggests that the deacons are a sort of "board of directors" to run the church. This is a far cry from the New Testament concept. Perhaps it is better to speak simply of "the deacons" in a church.

They are to be concerned with both the material and spiritual aspects of the church's life. Actually there is no difference. A building project to reach more people, for instance, is just as spiritual as a revival meeting. No man who does not attend faithfully the services of the church deserves the place of deacon in the church. They should set a high example in faithful attendance, stewardship, Bible study, prayer and soul winning.

The New Testament teaches that men who "have used the office of deacon well purchase to themselves a good degree, and great boldness, in the faith which is in Christ Jesus" (I Tim. 3:13).—Editor Jack L. Gritz, in *Baptist Messenger*

'Teens Tell Teens'

More than 2,000 young people and their leaders from 20 nations participated in Youth for Christ International's 12th World Christian Youth Congress just concluded in Bristol, England.

The concept of "teens telling teens" reached a new International level as British young people heard the Gospel from youth representing Italy, France, Belgium, Sweden, Denmark, India, Ceylon, Jamaica, Austria, Africa, and a delegation of more than 100 from North America. (EP)

Prayer for President

PITTSBURGH, Pa. (EP) — A national "Prayer for the Next President" movement has been proposed by a Presbyterian minister here.

Suggested by the Rev. Robert W. Young, and published in the *Pittsburgh Post-Gazette*, the "Prayer Call" urged "plentiful

private prayer" from now until election day, Nov. 8, for the man who will be the next President of the United States.

Mr. Young, pastor of North Presbyterian Church, asked that the prayers be directed to God to help keep "the Presidential campaign on a high moral and political level."

"As work and prayer go together," he said, "God's man for this hour in history will be elected to lead us. Prayer is democracy's decisive unused weapon to bring victory in our domestic and foreign problems."

He suggested that Sunday, Nov. 6, be a day of prayer in all places of worship so that "the man of God's choosing may occupy the White House and be endowed with heavenly wisdom."

Oppose Catholic President

LAKE ODESSA, Mich. (EP) — The International Pentecostal Assemblies, meeting here, voted a resolution opposing the election of a Roman Catholic as President of the United States. The group claims 10,000 members.

Where the "Roman Catholic Church is in power," their resolution charged, "governments fail to give Protestants freedom of worship."

Elected president of the denomination for a two-year term was Dr. James Keller of Atlanta, Ga. The group's headquarters are in Atlanta.

Sees New Emphasis On Teaching

Mill Valley: Evidence of a new emphasis in Baptist World affairs on practical ways and means of

teaching, winning, and training people was among the significant features of the Baptist World Congress, Dr. Gaines S. Dobbins, distinguished professor of church administration at Golden Gate Seminary, stated upon his return from a series of Bible conferences across South America.

"The Congress approved a program of teaching and training which can be the instrumentality of world-wide Baptist advance; essentially it is the rediscovery of the teaching church," the professor said.

"Everywhere there is a rising sense of enthusiasm among Baptists of other nations," he commented. "We are not defeated," "This is the answer," were often-heard statements.

"Above all, world Baptists want to get away from the attitude that they are just a minority, an eddy near the shore, and to get into the main stream of Christianity," Dobbins declared. "They have existed in lands dominated by a state church and ravished by war; now they realize that they have the power and the duty to make themselves felt for world-wide freedom and peace."

World Baptists have come to see, Dobbins asserted, that evangelism without training is not enough. ■

Adult Religion Program

CHICAGO (EP) — The University of Chicago will launch this fall an experimental adult-education program designed to combat "the nation's religious illiteracy."

Providing study of the basic literature of the Judaeo-Christian tradition, the course was developed in cooperation with the university's Federated Theological Faculty. Small weekly seminars and informal discussion groups will be conducted under the guidance of noted theologians and religious leaders over an eight-month period.

The non-denominational program, the university said, "will help fill the need of every layman to understand not only the basic religious thoughts of others, but also his own theology and its role in the world around us."

Do you know what deacons are supposed to do?

This question and many others about Baptist Deacons and their work are answered in . . .

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by Robert E. Naylor

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Castro Blasts Catholics

HAVANA (EP) — During a lengthy harangue at a labor rally here, Premier Fidel Castro renewed his attacks on the Roman Catholic church. He charged that Catholic "scribes and Pharisees . . . seek refuge in temples in order to fight the revolution."

"A good number of Fascist priests . . . are involved with the United States Embassy in provoking the Church-State conflict in Cuba," Castro charged. "He who condemns a revolution like this one," he said, "betrays Christ. He is not only a traitor to Christ but to his own people and to the fatherland."

Ignoring recent attacks of Communists on Catholic churches,

Castro indicated with obscure speech that the government will retaliate if church critics continue to speak out against his regime.

In an obvious reference to the hierarchy's pastoral letter, Castro said: "I'd like to see a pastoral letter condemning imperialism . . . bombardments of our cane-fields and cities . . . exploitation by big companies . . . I'd like to see a pastoral letter condemning imperialism's criminal plan to invade our nation . . . I'd like to see a pastoral letter condemning Franco's crimes and Franco's murders."

Castro said that most of the Cuban priests are humble men, who serve the people, "while higher spheres speak for them."

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Clean the Rolls

OCCASIONALLY churches decide to clear their rolls of all the "dead-wood" they carry on their files. Many churches do not constantly keep good records, either on the church roll or the Sunday School roll. They become overloaded with names of people who have moved out of the community, joined other churches or who have died.



MR. HATFIELD

It is good to have a careful check-up on the people who are not regular in attendance. It is dangerous to strip our Sunday School

rolls of the names of people who have once enrolled for Bible study.

It is good to remember that many people are more anxious to make a little better grade on the grading system, than to minister to absentees and indifferent members.

Some Sunday Schools clean their rolls every promotion day. This may show a good gain in enrollment each year, but it is not net gain. It is simply re-enrolling pupils who were previously enrolled.

When I was a boy I used to break off a small limb from a hedge bush and with one quick movement strip the limb of every leaf. Do some of our churches do some of their Sunday School members this way if they happen to be absent on promotion day or on re-classification day?

Remember, in dropping names from Sunday School rolls, many unsaved pupils are dropped from the roll. Most of the time they are then totally neglected by the workers. Chronic absentees should be left on the rolls as a constant reminder that this is a spiritual opportunity for the class and its teacher. If workers can never be brought through training and leadership to visit the absentee it would be better to change teachers than to drop lost souls.

All this problem of needing to clean the rolls need not exist. There is one answer. Use the six point record system both to properly enroll and properly drop pupils. — Lawson Hatfield, Secretary ■

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A Name's Worth

By Ralph D. Churchill

Southwestern Seminary

A pair of slacks caught my eye as I browsed in a clothing store in a north Texas city one Saturday afternoon. It was the usual thing for me to arrive there on Saturday to prepare for my work as interim minister of music for the First Baptist Church.

When I requested that the slacks be altered and made ready for me upon my return the next week, I was told that, since I was a stranger, this could not be done until I had paid for the purchase. It was my turn to say, "it couldn't be done," for, you see, we interim boys don't get paid until after service rendered. No sale, I thought.

But then a Jewish supervisor heard the conversation between the clerk and me. He asked, "What is your business and for whom do you work?" I replied that I was the interim minister of music for the First Baptist Church there, and that I was employed by the Southwestern Baptist Theological Seminary in Fort Worth.

No doubt the name "Baptist" meant something to him, for he promptly approved the purchase.

Beacon Lights of Baptist History

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

1st Church, Little Rock

THE 1st Church of Little Rock was organized Saturday, July 24, 1824, in the home of Isaac Watkins. Silas T. Toncray presided over the meeting and Mr. Watkins served as clerk.



DR. SELPH

Next year, the 12 members with pastor Toncray erected a hewn log structure on the south side of Third St. between Main and Scott. This building was used by all denominations and the State Legislature, as well, for a number of years.

In 1829, Bro. Toncray went to Memphis, Tenn. For three years the church was pastorless. Since all denominations used the Baptist church building an evangelist by the name of Benjamin Hall started a series of meetings there in 1832. He was a follower of Alexander Campbell. His preaching captivated his listeners. Under his persuasion nine members of the church—seven women and two men—met, July 4, 1832, and renounced their statements of faith, rules of decorum, and stated their allegiance only to Jesus as King and Lawgiver (as though he had not been before). The members had been led to believe by the Reformers, as Campbell's followers called themselves, that statements of faith were of human origin.

Following this action, they adopted resolutions naming themselves "Christians" and their church the "Christian Church." Not all the members followed this error but they never contested their rights for the property.

Baptist work ceased in Little Rock and there was no Baptist church in town for a number of years.

Dr. J. S. Rogers in his history of Arkansas Baptists says that two preachers and their wives:

The Rev. E. H. Chenault and wife, and Dr. P. S. G. Watson and wife organized themselves into a Baptist church in 1858 and that Dr. Watson became pastor. These two men started a Baptist paper, the Arkansas Baptist, but the Civil War stopped both church and paper.

No further word about Baptists is found until 1866. A deacon reorganized a church in his home that year and the Rev. R. J. Coleman was invited to come baptize four candidates the 5th Sunday in April. Mr. Coleman continued to come and preach on 5th Sundays until the Home Mission Board of the Southern Baptist Convention assisted in support of the first post-war pastor, the Rev. W. H. Roberts.

The work continued to grow and this church united with the Union Baptist church of that city sometime about 1880 to constitute what we know now as the First Baptist church. ■

Paper Blasts Bishops

HAVANA, Cuba (EP) — *Revolucion*, official organ of Fidel Castro's regime, has labeled Cuba's Roman Catholic hierarchy pastoral letter an "unjust attack" on the revolutionary government. The Castro paper said that "revolutionary Catholics cannot be deceived by falsehoods, even less can they permit the Church to be used as a counter-revolutionary tribune."

The pastoral letter was the first official statement by the Catholic church against the Castro government.

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Galileo's

Dangerous Ideas

By John Deaton

Man always has been a race of curious creatures, but Galileo was more curious than others of his day. Some said Galileo was so curious that he was dangerous.

But man's curiosity reached one of its climaxes in Galileo. For when man first looked up at the little lights marching across the night sky, his imagination caught fire. He wanted to know what those lights were, and he studied them every night.

Soon he found pictures in the heavens. There were a scorpion and a bear. He found a big dipper and a little one, and he found a bull. What were these things? What did they do? What did they mean?

Some unknown, ancient human being thought he had found the answer to the whole thing. Earth was the home of man, the center of the universe, he reasoned. Therefore, the stars were earth's guardians, earth's protectors.

"Stars are gods," he declared, and astrology was born.

Astrology took over. Superstition reigned. Seers told man what he must and must not do, and few dared to tempt the wrath of the stars, the gods, by doubting.

But there were a few who doubted, and these men continued to search for truth. They continued to study the heavens and to chart the stars. When they found some stars that moved about, they called them "planets" or "wanderers." To deny their belief in astrology, these men called themselves astronomers.

The Egyptian Ptolemy was an astronomer. He wrote an astron-

omy book. He wrote down everything astronomers knew at the time, and he added some ideas of his own.

Ptolemy believed the earth was the center of the universe, as did others, but he discarded the idea that the earth stood on some sort of giant pedestal. The earth hung in empty space, he said, and the sun, moon, and stars swung around it.

Astronomy stopped right there for eleven hundred years, until Nicolaus Copernicus revolted. Copernicus announced that Ptolemy was all wrong.

"The earth moves around the sun," he declared.

But he couldn't prove it. It was nearly one hundred years before Galileo's telescope proved Copernicus to be right.

Actually, Galileo didn't invent the telescope. He only improved it. A Dutch spectacle maker had accidentally invented the telescope. This Dutchman had chanced to look through two lenses that were placed in a straight line, and a church steeple had appeared to leap toward him. He had written a paper about his discovery.

Galileo read this paper and grew excited. Perhaps here was an instrument that could explore the sky.

He built a telescope, and the heavens opened. The Milky Way separated into millions of stars. Craters appeared on the moon. The sun appeared as a huge, fiery ball that shot flames away into black nothingness. New planets came into view.

Galileo saw the sky as an empty space with balls, the earth included, floating through it on invisible tracks. Here were discoveries indeed. They shook man's beliefs to the very foundation, and many thought they were too dangerous for man to know about.

But man would not remain ignorant. He demanded to know what Galileo had found. All over the world, others built telescopes and followed the Italian into the heavens. Led by Galileo, man forsook superstition. He glued his eyes to a telescope and moved toward the stars.

Tall Oaks

By Thelma C. Carter

If in autumn you have seen the great oak forests in our country or in Canada, you will never forget their beauty. Pin and laurel oaks that are red, scarlet, black, yellow — you surely will see them, if you look for them, in city parks or other wooded areas around your home.

Great white oak trees sometimes grow one hundred feet tall. Red oaks reach seventy to eighty feet in height, taller than many business buildings.

There are around three hundred species of oak trees. One of the beautiful things about these trees is their widely spreading branches. These branches and the foliage are a delight to squirrels and birds. Acorns, the fruit or seed of oak trees, are a favorite food of many wild creatures.

The trunks of these trees are large. Some are six to eight feet in diameter. They are used in many ways, particularly in making furniture and houses. The bark of some oaks is used in medicine. Because oak lumber is so durable, it has been used in shipbuilding for many years.

In Bible times altars for worship were sometimes set up under the shady, protective branches of these and other trees.

"Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord" (Joshua 24:26).

(Sunday School Board Syndicate, all rights reserved)

Man's Hope For Peace

By William J. Sewell, Pastor

1st Church, Searcy

September 11, 1960

Scripture — Isaiah 11:1-9; 2:1-4

Introduction

With the collapse of the summit conference in France a few weeks ago the newspapers over the world carried bold headlines. Perhaps nothing has been so strenuously sought and yet so eternally evasive, as world peace. It seems that man's eternal quest has been for internal and external peace — a peace that continues to elude him.



MR. SEWELL

The threat of war is not a new sound to peace loving people. We have heard it before. On July 28, 1914, there was just such a cry of war, and indeed, a war followed. We called it War Number I. It was a war to end war; it was a war to bring lasting peace. But men had never heard then of Dunkirk, Guadalcanal, Wake Island, Guam, Iwo Jima and Pearl Harbor. On Nov. 18, 1918, at 3 a.m. the news was flashed that Germany had surrendered. Peace had finally come, at the end of a bloody war with the price of 126,000 American soldiers.

The cry of peace, carried like a prairie fire from continent to continent. And before the explosion of bombs had time to fade from our hearing, there was another such cry of war. September 1, 1939 Adolph Hitler shouted war as his troops invaded Poland. We call this World War II.

In the decade-and-a-half since the end of World War II, there have been 14 wars involving two or more nations, not excluding Korea.

I. Prophecy of Peace— Isaiah 2:4

There are two contrasting verses in the Bible; they are not contradicting, but contrasting. One is our Golden Text: "He shall judge the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." The other is from Matt. 24:6-7, "And ye shall hear of wars and rumors of wars. For nation shall rise against nation and kingdom against kingdom." It is quite evident that these two contrasting passages deal with two distinct periods of time — Jesus dealing with the present, seeing man in his natural state of unrighteousness; Isaiah dealing with that period when the Kingdom of God is fully come in the hearts of men. While man remains in his sinful, unrighteous state, there can be no hope for world peace. Isaiah states, "There is no peace, saith my God, to the wicked." However, Isaiah lifts his eyes above and beyond the day when unrighteousness rules and reigns, to that day when the righteous Judge shall occupy the throne in men's hearts. He sees that day coming when peace shall cover the earth as the waters cover the sea. He prophesies that a shoot (rod) shall come forth from the felled tree, out of the stump (House of David), and this branch shall be the Messiah. Isaiah does not stop with the prophecy of the coming of the Messiah, but goes on to tell of his personal characteristics and attributes. The spirit of the Lord will be upon him. The spir-

it of wisdom and understanding of counsel and might will be his. He further states that when the righteous judge, full of wisdom and understanding, shall sit upon the throne to judge all men, that every judgment he makes, every verdict he lays down will be in keeping with his character. He will not be swayed, as are men, by outward appearance. "He shall not judge after the sight of his eyes." Isaiah also sees with the Messiah's coming, that day when order will replace disorder. Even the natural world would be restored to its former glory, before man's sin brought chaos. While part of Isaiah's message is yet unfulfilled prophecy, some of it has been gloriously accomplished. We know by adequate record that the branch out of the house of David has come in the Messiah, and while we have not reached that state of world peace in which nations have beat their swords into plowshares and spears into pruninghooks, we have realized that that Holy One has come into our midst who can make it altogether possible. It is in Him and Him alone that the hope of world peace rests.

II. Presence of the Peacemaker— Isaiah 11:1-9

When one looks at the world caught in the clutches of a cold war, with the memory of the devastatingly hot wars of the past, and with the ever-increasing possibility that the world will soon be plunged into an even "hotter" war in the future, we are tempted to say there is no peace; there never has been peace. Not in two thousand years of Christian history has there been peace. While there never has been peace, paradoxically, there has always been peace. In the face of broken pacts and disrupted and collapsed peace conferences, in the face of new draft quotas and U. N. vetoes, in the face of Khrushchev's insults and threats, in the face of the constant vigilance of maximum security, in the face of the Nike and Titan missile stations being established, in the face of the constant threat of war, man can have peace — but the kind of peace that gives

calm assurance even when war threatens. The kind of peace that steadies a man's mind and stabilizes a man's heart and soul is the kind of peace that can be found only at Calvary in the presence of the peace-maker.

The world first heard of this kind of peace when Isaiah said, "And there shall come forth a rod out of the stem of Jesse, a branch shall grow out of his roots." The angels echoed this advent when they sang, "Peace on earth, good will toward men." There has always been peace among men whose hearts are right with God. Again the world heard of this peace when this divine peace-maker taught, "Blessed is the peace maker." The blankest page of history was when this one, without whom there can be no peace, was arrested and killed for the absurd cause of disturbing the peace. His dying legacy, his last will and testament was that of this same peace of which Isaiah spoke centuries before. "Peace I leave with you, my peace I give unto you, not as the world giveth, I give unto you." Let us be reminded that it is in accord with the mind of Christ, and at the same time a face of history that true peace comes only in connection with a believing surrender to the person of Jesus Christ. Peace, like salvation, is an individual matter. It can become a matter for nations only as it becomes a reality for individuals. Christianity, according to the teaching of Jesus, has never promised world peace, except as peace comes to man through his individual response to God's outreaching grace. Some have said there is no peace, but this is not true. There has always been peace for the believing heart.

III. Permanent Peace

Isaiah's message was a prophecy of the presence of the peace-maker already fulfilled, and a dream of universal peace yet unrealized. While a portion of Isaiah's prophecy is yet an unrealized dream, it will one day be a wonderful reality. We have been hoping by some human rearrangement, through pacts and treaties, through the League of Nations and the United Nations, to achieve

world peace, which at best would be temporary. But all of our schemes have a fatal flaw. They are not based on the reign and rule of Christ. While the universal peace of which Isaiah spoke will be fully realized only with the second advent of our Lord, this does not relieve us of the responsibility to work and pray for every conscientious effort of men and nations to build the structure of a workable peace, nor does it excuse us from making every effort possible to bring men seeking peace to the one alone who can give peace — the Prince of Peace. Man's only hope for peace is Christ.

A Smile Or Two

SURROUNDED

"So what if your husband does snore?" said the neighbor. "Lots of husbands snore."

"Yes," sighed the baggy-eyed wife. "But my George is a ventriloquist and he snores on both sides of me at once."

DEAD RECKONING

The hillbilly gal felt strongly attached to a handsome young tourist from the city. She strode up to him finally and stated, "My paw is the best shot in these parts."

"What does that make me?" he said.

"My fiance," she answered with a sheepish grin.

SOME TIME TABLE

"I can catch the 6:15 train," explained the hiker, "if you'll let me cut across your field."

"Go ahead," said the farmer, "but you'll catch the 5:45 if my bull spots you."

SOME BUM

Jim: "Can I have a cigarette?"

George: "Why? I thought you quit smoking?"

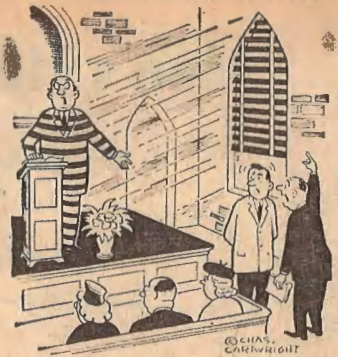
Jim: "I'm still in the first phase. I quit buying."

BIG CORPORATION

MRS. L. J. Sawyer of McClelland was driving with her 6-year-old son, John, when he quizzed: "Mother, do you know who owns the world?"

After her reply of "No," John quickly informed her: "God — and the government." — From "Butch's Batter," in *The McCrory*, (Ark.) Leader

Church Chuckles by CARTWRIGHT



"Quick, do something about that venetian blind!"

Appearances can be deceiving, not only outwardly but inwardly. A woman artfully employs make-up to trim ten years from her age; a man impresses his business associates with a Cadillac he can ill afford; a little boy tells 'tall tales' about his brave exploits to gain recognition among his friends. All of us, to some extent, are guilty of such 'outward deceptions, little things we do and say, not to harm others, but to help prop up our own sometimes faltering egos. It is the secret inner deception of which we should most beware. For when we set out deliberately to deceive both God and man for our own selfish gain, we end up deceiving only ourselves.

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