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Arkansas Baptist State Convention

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ARKANSAS

*Baptist*

NEWSMAGAZINE

SEPTEMBER 15, 1960

**For State Missions**

THE WEEK of Sept. 19, 1960, is the suggested time for the observance of the Week of Prayer



DR. WHITLOW

and the offering for State Missions. The Dixie Jackson offering for state missions is one of three mission offerings promoted by Woman's Missionary Union.

The other two being for Home and Foreign Missions.

The reaching of the lost throughout the world is our mission and commission. State missions hold a unique place in the world redemptive effort. Our field forces are dependent upon the strength of the home base. Our outreach is multiplied by building more and stronger churches at home.

Your State Mission money supports direct missions in Arkansas. It helps to undergird our associational mission program. It provides a needed ministry to the migrants who come to Arkansas in great numbers to help harvest our crops. Salvation has come to the hearts of many people through the chaplaincy provided by your state mission dollar at the State Sana-

torium at Booneville, and the Boy's Industrial School in Pine Bluff. Our Department of Race Relations has rendered an invaluable service in recent years to colored friends of our state. A part-time ministry at the tuberculosis sanatorium at Alexander has been a strength and a stay to those battling disease. New churches have been born and older churches have been caused to live and thrive because of state missions.

The goal for 1960 is a 12 per cent increase above that of last year. We could wish that our pastors might give every possible encouragement to our women as they lead in this important phase of our state ministry. Let us make this effort first of all a matter of prayer and then let us give as the Lord has blessed us that His cause may prosper in our midst. Now is the time!—S. A. Whitlow, Executive Secretary ■

**Stewardship in the Churches**

JESUS said, "It is more blessed to give than to receive." But, he did not leave the subject there, because one-third of all his teachings related to possessions, property, money, etc.



DR. DOUGLAS

Beginning with Paul, stewardship has had a prominent place in the churches across the centuries. When the Catholic denomination became the ruling power, tithing in some instances was made a form of taxation to put money into the hands of greedy kings who became puppets of the church. At other times a tithe was exacted from the people because the church rendered indispensable services. In some countries a tithe of a deceased member's property was collected by the church. Church history reveals that when the people refused to pay the tithe the Catholic Church passed new laws and made more elaborate plans to finance the church.

Later, endowments were advocated and these became large reve-


nue producing elements. The property left to the church was sold and the money divided into three parts—one for the church, one for the bishop, and one for the priest. Pope Eugene III offered indulgences to those who contributed a tithe to the church. In 1215 if a church member would finance a soldier in the Holy Land Crusade the Pope would allow remission of sins. Another Pope, Boniface VIII, promised indulgences to all those who made a pilgrimage to Rome and left definite sums of money on the altar. At one time, the Catholic Church assembled religious relics and anyone making a pilgrimage to see the relics and leave a sum of money would receive forgiveness of sins and deliverance from purgatory.

In reality the Reformation under Martin Luther had its beginning in the abuse of money by the church.

Now, we can better understand why the Europeans who came to America brought with them two ideas of church finance—one compulsory and one voluntary. Both of these ideas were practiced in Colonial America but when freedom was won and a democracy was established the voluntary idea as taught in the New Testament came to the front. Then gradually, money became a hush-hush subject for fear the old abuses of the tithe would raise their heads. Then some church leaders taught that the Bible didn't even suggest the amount that one should contribute or give to the church, but that the Bible did teach that the left hand was not to know what the right hand was doing in this matter of giving.

Consequently, the churches in early America resorted to nearly every plan in order to encourage the members to give money. Out of those plans came rummage sales, pie suppers, cake bakes, God's acre, and many other plans to finance the kingdom of God.

Some of us believe that it is time for our churches to make a Biblical approach to the stewardship of money. It is not enough to wait until the church needs money to talk about it. It is too late to talk about the stewardship (See 'Douglas', page 3)



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**"ARKANSAS"  
LARGEST  
RELIGIOUS  
WEEKLY"**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

September 15, 1960
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## Committee on Religious Liberty

LAST week there appeared in the Little Rock newspapers misleading and conflicting statements involving the name of the Arkansas Baptist State Convention in what was reported erroneously to be a call for an emergency meeting of the Convention to oppose one of the major candidates for President and endorse the other.

Here are the facts.

The Executive Board of the Arkansas Baptist State Convention, at its annual summer meeting, Aug. 8, named a committee composed of the president of the Convention; the president of the Executive Board; the executive secretary of the Convention; and the editor of the Convention paper, *Arkansas Baptist Newsmagazine*, and instructed the committee to do what it could to alert the Baptists of the state to certain threats to religious liberty should a Catholic be elected President of the United States.

This action was in harmony with a resolution adopted by the Convention in its annual business sessions at First Baptist Church, Little Rock, last Nov. 17-19, which stated in part:

"Be it... resolved that the Baptists of Arkansas oppose the candidacy of any Roman Catholic for President of the United States, in the interest of religious liberty. This opposition is not directed at the freedoms of the Catholic people but at the allegiance they have to a foreign person who is outside the United States, and above the laws and governing forces of the United States."

The committee did not even consider calling an emergency meeting of the State Convention and would have no authority to issue such a call. But the committee is calling a mass meeting on religious liberty at Robinson Memorial Auditorium, Little Rock, for Oct. 3 at 7:30 p.m.

The auditorium has been reserved by the committee and an offering will be taken toward defraying the necessary expenses. No State Convention funds will be used.

While the meeting is being sponsored by a Baptist committee, it is open to the public and it is hoped that people of all faiths who are concerned with the vital issues of separation of church and state and religious liberty will plan to attend.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, Washington, D.C., an attorney and active Methodist layman, will be the featured speaker.

- Bernes K. Selph, President, Arkansas Baptist State Convention
- O. L. Bavless, President, Executive Board, Arkansas Baptist State Convention
- S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention
- Erwin L. McDonald, Editor, *Arkansas Baptist Newsmagazine*

### Blytheville Baptist Killed in Crash

A TRAFFIC accident Friday night claimed the life of Mississippi County Judge Philip J. Deer, 56, of Blytheville, an active leader of 1st Baptist Church, Blytheville.

The accident occurred on state Highway 18, about seven miles east of Jonesboro, reportedly during a heavy rain. The car driven by Judge Deer is said to have crashed into a

truck, headon. Driver of the truck, L. S. Smith, 39, of Jonesboro, was not injured.

Judge Deer, alone in his car, was returning home from Little Rock.

Mr. Deer, a brother of Dr. Derward Deere (correct) of the faculty of Golden Gate Baptist Seminary, Mill Valley, Calif., was president of the Brotherhood of his church and active in all his church's affairs. Funeral services were held Sunday at the Blytheville church with Dr. Charles F. Pitts, pastor, in charge. ■



### Needed: an Inflation

IT'S "that time 'of the year" again and this hefty young man has the spirit. We hope somebody will come to his rescue with an adequate supply of "free air" and a more effective device than his puckered lips to get the required pressure inside the old pigskin so that the big game can get under way. ■

### LeTourneau Coming To Tyler St. Church

R. G. LeTOURNEAU, internationally known inventor, manufacturer and Christian leader, will speak at Tyler Street Baptist Church, Little Rock, Tuesday night, Sept. 20, at 7:30 p.m.

A former garage mechanic, Mr. LeTourneau expanded his business in 11 years to a five-factory corporation employing thousands of people. His favorite scripture is Matt. 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." ■

### DOUGLAS

(Continued from page 2)

of money when the church is desperately in need of it. The time to talk about church finance and the stewardship of money is now. This is true because Baptists are giving about one-third of their tithes to the churches.

We can do this with a Bible-centered, Christ-like approach to the stewardship of money. To be more specific we can try the Forward Program of Church Finance.—Ralph Douglas, Associate Secretary ■

*'Give Me A Light'*

DRIVING your car at night by the light of somebody else's car would not be a procedure recommended by the Safety Council or the Highway Patrol. Not even if the moon is shining so brightly that you can easily see the white dividing line



ELM

as you trail a lighted car. But this was an interesting, if distasteful experience of mine on a recent Sunday night as I drove after church from Bentonville to Russellville.

The green light on the dashboard of my Renault came on a few miles north of Alma, indicating that

the generator was no longer performing its function of recharging the car battery. My watch indicated the time to be a few minutes short of eleven. What a time to have the generator go out!

A stop at a service station confirmed my fears. The generator was dead and there was no way to do a repair job before the next day. Still an hour and a half's drive from my destination, I decided to try it. Maybe the battery could live that long. If not, I'd take my chances on finding a motel before my lights went out completely.

Then I conceived the notion of traveling by somebody else's lights. Never before had I been so conscious of the multiplicity of hills and hollows and curves that constitute so much of Highway 64 from Alma to Russellville. On straight stretches of road I found I could drive full speed ahead without using my lights, by keeping my eyes on the center stripe and the car ahead, with a frequent glance into my rear-view mirror for any approaching traffic.

It worked. Not only did I make it to Russellville, but there was sufficient "juice" left in the old buggy for me to start it for the drive on to Little Rock the next day.

Driving by somebody else's light is a mighty poor substitute for driving by your own lights. But I am persuaded that many are traveling through life that way without realizing it.

How many are directed wholly or almost so by the "light" of somebody else's influence—"light" that may be the darkness of prejudice, hatred, ignorance! There is not much thinking today on our part as individuals. After all, thinking takes time and energy, and we have already drawn mighty heavily on both of these.

In our age of conformity, when the scarlet "sin" is that of being different, the only safe light is Jesus Christ, the Light of the world. But His is not a reflected light. He lights the hearts of all true followers.—ELM

AS in the case of the two pieces of cheese the fox tried to even in the balance by taking a bite first off of one and then the other, there is a vital relationship in Southern Baptist giving between Cooperative Program receipts and giving for special offerings. The declaration we have often heard: "The Lottie Moon offering does not hurt but helps the giving to the Cooperative Program," would be difficult to

Balancing

The Cheese

prove in the face of the ever widening gap between Cooperative Program giving and designated giving. As the giving in the Lottie Moon annual offering has mounted, the percentage of giving through the Cooperative Program has dwindled or failed to show a corresponding growth from year to year.

It is doubtless true that a special offering, such as the Lottie Moon offering for foreign missions, does attract some over-and-above gifts. It is highly probable that some people give money to the Lottie Moon offering they would never give to their churches otherwise. But it is also true that many church members have just so much to give to all causes each year and if they give part of this in special offerings they give just that much less for Cooperative Program distribution.

The Cooperative Program picture for the current year is far from bright. The latest release from the office of Convention Treasurer Porter Routh, Nashville, predicts that the Convention will fall short of its full budget, \$18½ million, of which more than \$2 million was to be in the "advance" section to be divided 75% for foreign missions and 25% for home missions.

The increase of Cooperative Program receipts for the first eight months this year over the corresponding period last year is only two percent. This is far below the 8.08% increase for the same period in 1959 over the corresponding period of the year before. But designated giving (including such special offerings as Lottie Moon) totals \$10,917,782, an increase of 11.12% over the corresponding period last year.

It is worthy of note that the Foreign Mission Board of the Convention has received well over half the total SBC funds this year, \$13½ million through August out of total receipts of \$22,341,664.

We Southern Baptists learned a long time ago that the Cooperative Program is the best approach to proper support for all our work. Until some better plan is devised, anything that hurts the Cooperative Program will be undermining our stewardship program at its very base. There is no more reason for us to continue to have special offerings for missions each year than to continue to have similar offerings for our schools, colleges and seminaries; for our hospitals; for our orphans' homes; and for everything else in our world Baptist program. And if we get back to taking special offerings for all phases of our work, we will be back where we were before the Cooperative Program was instituted.

Now that we have the Cooperative Program, the only justification for special offerings is unforeseeable emergencies. Every need that can be anticipated in advance as a legitimate claim upon us should be included in our world program and all our energies as Southern Baptists should be put into encouraging our people to be tithers and consistent givers from week to week to support our total program. The Cooperative Program is in complete accord with Bible stewardship. If we can encourage Southern Baptists to be true to the Bible concept of church support, the Cooperative Program will be the ideal plan for distribution.—ELM

## THE PEOPLE SPEAK

### The Brotherhood Camp

WITH reference to the editorial entitled "The Real Issue in the Brotherhood Camp" in which you wrote "The real issue, as we see it, is whether or not the Brotherhood Commission, as an independent agency of the Southern Baptist Convention, shall be free to plan and direct its own program, or whether it is to be—at least in part of its operation—under another agency of the Convention, the Sunday School Board," fails to take into consideration the history and many of the pertinent facts of the matter. Nor is it accurate to refer to the Sunday School Board as "opposing the Brotherhood Camp plans."

Even more unfortunate is the underlying implications throughout the editorial which suggested that there is an open conflict between agencies or organizations in which one is seeking to dominate the other. Such is not the situation certainly as far as the Sunday School Board is concerned. I cannot help but wonder about the source of your misinformation.

The problem is one of Convention policy and not one of inter-agency disagreement or strife. This fact is basic. Nor is the Sunday School Board "opposing" the Arkansas Youth Camp as stated. The Sunday School Board has asked the Program Committee of the Southern Baptist Convention to define Convention policy and to allow it to operate the Convention assembly program within the same framework of policy set forth for assembly or encampment programs of other agencies, if such is ever approved. That is something quite different.

The basic question is whether the Convention intends to continue to provide one assembly program for the entire denomination as it has for many years or whether it intends now to have many assemblies for the many agencies and organizations within the Convention. Encampments are assemblies also with the same basic methods, purposes, and results whether they are for the training of men or boys, girls or women, or mixed groups.

Across the years the Southern Baptist Convention has followed the plan of using certain agencies to serve the entire Convention in definite and prescribed areas. The Foreign Mission Board, for instance, does not send missionaries for itself, but for the whole Convention. The Relief and Annuity Board does not exist to write retirement plans for itself but it writes them for the whole Convention.

Under the above plan, the assembly program for many years has been assigned to the Sunday School Board to operate for the whole Southern Baptist Convention. Ridgecrest, and later Glorieta, have been operated by the Sunday School Board for all SBC agencies. The Foreign Mission Board has Foreign Mis-

sion Weeks at the assemblies. So do the Home Mission Board, Woman's Missionary Union, etc., but never has the Sunday School Board sought or been accused of trying to control their internal affairs in any way.

Realizing that an assembly program used properly is wonderful in building a convention, but that assemblies, misused could conceivably dismember our Convention, great caution has been exercised across the years in keeping all assembly facilities on an equal basis and under constant surveillance of the same agency. Care has been exercised by the Sunday School Board to keep the assemblies from working against the unity of the Convention, rather for its own welfare. Even when a second SBC assembly was located at Glorieta, the Convention itself was called upon to determine the location so that the Sunday School Board could assume construction and operation of the assembly at the place the Convention preferred. Never has the Convention decided that each agency and organization is to have its own assembly program. There has been only one assembly program in which provision has been made for all the denominational agencies and organizations.

The generous offer of dedicated Baptist brethren in Arkansas to donate a site for a new assembly-type encampment for the Brotherhood Commission was indeed a noteworthy gesture of generosity and expression of interest in the denominational activities. The Convention's accepting and using it, however, would reverse the Convention's historic operating philosophy for the assemblies and would create policy problems which would have to be settled.—James L. Sullivan, Executive Secretary-Treasurer, Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

### More Than Enough

MOUNT ZION Association executive board voted in the August 22 meeting for a committee composed of the moderator, clerk and Brother Curtis Mathis to write a letter to the Arkansas Baptist editor and publication committee stating the association's feelings to this effect:

That we express our regret that our Arkansas Baptist express any encouragement toward voting for a Catholic for president and plead no further articles occur in favor of the Catholic candidate. Namely of the nature of the article submitted by Mr. McGehee of Lepanto.—Bob R. Adams, Clerk.

### Reply:

THE Arkansas Baptist itself has not endorsed either of the major candidates for President. The article of Mr. McGehee was one man's opinion, as was the article that accompanied it, by Mr. Eppinette. The paper has concerned itself, as all who have read its editorials know, with the dangers to religious liberty should a Roman Catholic be elected President.—ELM

### Central Association

REV. Jimmy Watson resigned as pastor of Leonard Street Church Aug. 28 to become pastor of Amity. Brother Watson is the only pastor the Leonard Street Church has had since its organization in September, 1958. Under his leadership the Church has built and equipped a fine building, and made progress in every respect.

RAY McClung resigned as director of music and education at 2nd Church, Hot Springs, Aug. 14th, to go to South Denver Church, Denver, Colo. He had been with Second for 13½ years. Bro. McClung did an outstanding job in the Church, Association, and State.

BILLY Joe Hogue was ordained as a deacon by the Pleasant Hill Church Aug. 28. Floyd Pannell was chosen Moderator, and Hugh Owen, Clerk. Dewey Green led the questioning of the candidate. Hugh Owen led the ordaining prayer and J. W. Royal brought the Message.

BUIE Church has called as pastor Don Tollison, a student at Ouachita College for the past two years now living in the Buie Community.

THE Brotherhood evangelistic team of 2nd Church, Hot Springs, held a revival at the 3rd Church, Malvern, Aug. 25-28. The team consists of C. E. Precise, Joe Angel, Charles Fager, Sammy Black, and Bob Taylor.

TRINITY Church, Bauxite, has started construction of a three-bedroom parsonage, just south of the church on the church grounds.

CLARENCE Hill has been called as music director by Highland Heights Church. He formerly was at Leonard Street Church, Hot Springs.

REV. Fred Knickerbocker, pastor for the past year of Jessieville Church, has resigned to attend seminary.

REV. Floyd LaSage is pastor of Gum Springs Church succeeding Rev. Ralph Izard. He is no stranger, having pastored several churches in our Association. He lives in the Mount Vernon Church Community. — Hugh Owen, Missionary ■

**Masters of Deceit, The Story of Communism in America and How to Fight It,** by J. Edgar Hoover, Holt, 1959, \$5

The director of the Federal Bureau of Investigation presents a firsthand account of American communism from its beginnings to the present. He reveals as no one else in America is so well qualified to do: what communism is, how it works, what its aims are, the dangers it poses, and what loyal American citizens must know to protect their freedom.

\* \* \*

**The Three Worlds of Albert Schweitzer,** by Robert Payne, Thomas Nelson & Sons, 1959, \$3.50

The life and works of Dr. Schweitzer—musician, theologian and physician—have so captured the imagination of the world that he has almost become a living legend during his long and useful life.

Author Payne takes as his goal the presentation of Schweitzer as "the complete man," in the three fields in which he has excelled. He attempts to show that the phrase, "reverence for life," which has become the world's label for Schweitzer, has far more meaning than is popularly supposed. He sees Dr. Schweitzer as putting the best of himself into his theology.

\* \* \*

**Handbook of Church Management.** by William H. Leach, Prentice-Hall, 1959, \$6.75

Dr. Leach, one of the nation's most prominent authorities on church building, staff organization, and management, writes out of his experiences as editor of **Church Management** magazine and consultant on church administration.

Broad in its table of contents, the book includes details on the planning, financing and building of church plants. Of especial interest to ministers will be several chapters on the executive functions of the minister, his code of ethics and etiquette, and his usual duties on such occasions as Sunday worship, baptisms, weddings, and funerals. There are also chapters on church financing, (including budgets, pledges, and accounting), and on religious music, church school administration, daily pastoral duties, and even the volunteer services given by church women and young people.

\* \* \*

**A Ministering Church,** by Gaines S. Dobbins, Broadman, 1960, \$3.95.

Starting from the church's purpose, Dr. Dobbins goes on to show the need for the co-operation of many ministries in a church in an effort to fulfill this purpose. Ministers of education and music, as well as pastors and workers with the various age groups, will find this a great book of resource material.

Consistent with the Southern Baptist educational pattern, the book crosses denominational lines in its appeal to all who would minister to congregations in a more effective way. ■

## *A Meaningless Tradition*

THE University of Chicago Divinity School announced on May 19 that it will resume direction of theological education on its campus within the next three years and that it will maintain "its traditional connection with the American Baptist Convention." The announcement relates, however, that the school will continue to be interdenominational in its faculty, students, and program.

For 17 years the divinity school and three other Protestant seminaries have been affiliated with the Federated Theological Faculty. One of the three seminaries was Congregational, and two of them were Unitarian. A trustee of the Baptist school said tensions and disagreements among administrators necessitated the change.

Many Southern Baptists would like to ask their brethren of the American convention about the meaning of the term "traditional connection." What value is there in a traditional connection for a convention of Baptists if the faculty, students, and program are to continue to be interdenominational? How Baptist is a divinity school when some of the professors are opposed to most of what Baptists teach? What kind of Baptist preachers can such a conglomerate group of theologians expect to graduate?

Perhaps this is a good illustration of the university related divinity schools, which the American Association of Theological Schools committee says must provide some of the professors for Southern Baptist seminaries if they are to retain their accreditation. It would not be hard to understand why all six of our Southern seminary presidents have said, "No one will dictate to us whom we shall employ on our faculties."—Dr. E. S. James, in **Baptist Standard**

## *Profit From Slander*

WE have received an advertisement from Circuit Riders, Inc. which offers a book (?) for three dollars which is said to be filled with "proof" that hundreds of Baptist ministers in this country, in their various associations, are identified with Communist subversion. This slander business must be profitable, for it is the second of its kind we have been asked to buy. Whoever would buy this rubbish and what would they do with it after they have seen it? It is nothing but evil propaganda. Dealing with subversion is the responsibility of the Federal Bureau of Investigation. If any citizen has evidence of subversion his duty is to turn it over to constituted authorities. It is not the right of any citizen or group of citizens to assume power of prosecuting attorney, jury and judge in persecuting their fellow citizens. And certainly no one ought to be fooled by exploiters who use defamation of loyal citizens and godly Christians as a means of enriching themselves. The interpretation of true Americanism is not safe in such hands. No man has the right of criticizing or impugning the motives of fellow Christians who is himself a traitor to the kingdom of God. And any man who makes a cause or profession out of falsely interpreting his fellow Christians must be motivated by selfishness or malice and is the enemy of Christ, degrades the kingdom of God, besmirches the church and thus betrays the best interests of his country. —Dr. John W. Bradbury, in **The Watchman-Examiner**

Important differences between  
European and American Ro-  
manism. Can they be reconciled?

# Are American Catholics Different?

By Howard Johnson  
in the *Watchman-Examiner*

IN the March issue of *Reader's Digest*, Episcopal Bishop James A. Pike of California distinguishes between the "official" position of the Roman Catholic Church and the American "interpretation." He admits that the American position seems to conflict with the official view of Rome but Pike believes that consciously or unconsciously most American Catholics favor the American "interpretation." Pike's conclusion is that, if faced with a Roman Catholic nominee for President, the voter must determine for himself which view the Roman Catholic nominee holds.

What are these two views? Briefly, the "official" view of Rome—as found in countless sources—is that the Roman Catholic Church is the only true Christian church, from which all other Christian groups have strayed—and should return; there should not be separation of church and state; education should be under the control of the church; the head of the church is the pope, infallible when speaking *ex cathedra* concerning faith and morals (but decreed only since 1870). All of this covers a lot of territory, possibly including the actions of a Roman Catholic President!

## American Interpretation

The American "interpretation" is based not on papal decree or dogma or action of the College of Cardinals but upon lesser powers, such as the American bishops and an American Jesuit theologian distinguished but not in the upper echelon of Rome.

This American viewpoint is that the official position—relative to church and state, birth control, church and educational supremacy—was taken for Europeans rather than for Americans, with our type of citizenship as expressed in our Declaration of Independence and the Constitution and Bill of Rights. Rev. John Courtney Murray, Jesuit theologian, raises the question: "Is the church in America to be allowed to travel her own historical pattern and forward her own solutions to the church-state problems, remaining faithful to essential Catholic principles, or is the church in America to repudiate the history of America and what is most unique about it—a political tradition sharply in contrast to that of modern continental Europe?"

Further, the American Catholic bishops have declared for "our original American tradition of free cooperation between government and religious bodies—cooperation involving no special privilege to any group and no restriction on the religious liberty of any citizen." Bishop Pike believes that most Roman Catholics agree with this American viewpoint and that the Vatican is well aware of this. He says, "Although statements of the 'official' view have continued to come from Rome, there has been no talk about excommunication for American Catholics espousing the other view."

All of the above may be true, but does the absence of drastic action indicate approval of the American position by the Vatican or guarantee freedom for a Roman Catholic

President? When the Vatican publicly approves this American "interpretation," we may assume that such a president would be free to exercise any belief in the separation of church and state and opposition to government aid to parochial school, an ambassador to the Vatican, and such. We have had various Protestant Presidents, and doubtless, many have felt that some of them did not fully represent the principles for which their denomination stood, but no American religious mentor thought of declaring what was infallible in faith and morals. No Protestant president would have accepted such direction.

## Arbitrary Authority

The present genial and friendly pope declared, when he was invested, that there should be "one fold and one shepherd" and hoped that all Christians would return to the one true church, where the pope was the head. The question comes: if there is one infallible authority in Rome, can the papal blessing be given to millions of Catholics in America, if they do not follow basic teaching in "official" Rome, and use American "interpretation"? Protestants have no wish to criticize the worship of God by any believer. The crux is not in worship, *per se*, but in the over-arching, far-reaching arbitrary authority of a church that would ramify into all life—including Protestant life. It is this that we fear.

But are we unduly exercised? I think of the time when the Protestant ministers in our town asked me to interview the local priest—who



did not attend our meetings—and seek his cooperation on a resolution dealing with Sunday observance—it had nothing to do with politics. The priest refused to join us, saying, "In the Catholic church it is a mortal sin if the people do not come to church on Sunday morning and after that, they can do as they please. The Catholic church never enters into politics." Have American Catholics changed or do we use terms loosely?

Approval of the American "interpretation" would be a radical change from present and past policy of official Rome, the latter going back 1,500 years, as pointed out by Henry C. Vedder in his *Church History Handbook I*: "The Apostolic Church was followed by the Holy Catholic Church (or ante-Nicene) and this was followed by the union of church and state in 325 A.D. By 440, Bishop Leo of Rome—often called 'the first Pope'—obtained from Emperor Valentinian an edict that required all churches in the West—later known as Roman Catholic—to submit all ecclesiastical disputes to the Bishop of Rome and made his decision final. This was the legal basis for papal power."

Will Rome easily give up power she has had for 1,500 years? Did she grant an "interpretation" to Bohemia in 1415 or to Germany in 1517 or to England in 1535? John Huss, Martin Luther, Elizabeth I and Henry VIII did not accept the final authority of Rome. Will it yield in America? If a Roman Catholic congressman cancels a speaking engagement in Philadelphia because of disapproval of the archdiocese there, would a Roman Catholic president be free to make decisions without possible ecclesiastical intervention?

If Bishop Pike is right and there is a new American "interpretation," then millions of Catholics could support a Roman Catholic president in freedom of action—as suggested by the Jesuit theologian—in line with American independence. This would be greatly implemented if the Vatican gave public approval. If so, we may be on the threshold of a new religious era, with mutual understanding and cooperation—if American Catholics are different. ■

## Southern Baptists Hold Meeting In New York

NEW YORK, N. Y.—(BP)—Southern Baptist expansion into the northeastern section of the United States was underscored here when 221 representatives from 65 churches and missions in a 10-state area met at Manhattan Baptist Church for the northeastern regional fellowship.

"This was a surprisingly large attendance and representation. The work in these states is only six years old," Courts Redford of Atlanta, Ga., executive secretary of the Southern Baptist Home Mission Board, said. "The highlight of the meeting was the report of area and pastoral missionaries."

One such report was made by Pastoral Missionary R. Z. Boroughs of Massena, N. Y., who said there were 22 towns with a population of up to 7,000 in the northwestern section of the state without a Baptist witness. Boroughs led in the organizing of the first church of the entire 10-state area, at Niagara Falls in 1954.

Joseph Waltz of Pittsburgh, Pa., pastor-director of Southern Baptist work in Pittsburgh, reported only one Baptist church to every 40,000 people. Such was the report in area after area of the 10 states, which include Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey and Delaware.

The meeting, held to acquaint the membership of the churches in the area with the total program of Southern Baptists and to focus the denomination's attention on the area's opportunities, formed no permanent organization, but did vote to meet next year in September at Syracuse, N. Y.

"We must not let our sense of mission ever die," Albert McClellan of Nashville, Tenn., program secretary for the denomination's Executive Committee, said. "This is the thing that binds Baptists together." He continued, "We must teach our laymen that the task is on their shoulders."

McClellan referred to men like Col. John L. Parker of Dover Air Force Base, who with others provided the leadership in mission work until ministers could be secured.

Representatives for all of the denomination's boards were there. Miss Alma Hunt, of Birmingham, Ala., executive secretary of the Woman's Missionary Union, said, "We can't even conceive of what God can do in this area through such dedicated people," and she added later, "The 30,000 Movement is a church-centered program and the WMU is dedicated to this program through promotion and money to have its women and young people support it."

The 30,000 Movement is a program of Southern Baptists in which 10,000 churches and 20,000 missions are to be established between 1956 and 1965. The originator and director of the Movement, C. C. Warren of Charlotte, N. C., was present at the fellowship meeting.

"God has sounded a trumpet call for Southern Baptists in a special way and this is to stem the tide of a downward civilization, and the 30,000 Movement is the answer," Warren announced.

Such areas as these 10 states are providing the opportunities for reaching the goal. According to A. B. Cash of Atlanta, Ga., secretary of the Home Mission Board's department of pioneer missions, there are now 2,900 Southern Baptist churches in the 30 states entered by the denomination since 1941. Before this, there were only 78 churches in these 30 states.

Southern Baptists until 1941 had been active only in the Southern and a few Western states. With the outbreak of World War II and the shifting of the nation's population, the denomination began expansion into other states in response to calls from members already there.

## Convention Unlikely To Attain Full Goal

NASHVILLE — (BP) — The Southern Baptist Convention's Cooperative Program budget will enter its advance phase this year but it appears unlikely it will reach the full goal of \$18½ million.

The Convention needs \$16,386,900 to meet the operating and capital needs of all the agencies for the current year. Through August, \$11,423,882 has come to the office of Convention Treasurer Porter Routh here.

All funds received through the Cooperative Program above \$16,386,900 will be in the advance section of the budget and are to be divided 75 per cent for foreign missions and 25 per cent for home missions.

To reach the full \$18½ million—which includes over \$2 million in the advance stage—the Convention receipts should have amounted to about \$12 1/3 million at this time of the year.

So far the increase over 1959 Cooperative Program income has been only two per cent. The 1959 receipts for eight months stand at \$11,199,641. The rate of gain for 1960 over 1959 does not match the 8.08 per cent shown for 1959 over 1958 at the eighth month.

August Cooperative Program receipts — not including amounts retained by the state Baptist bodies for their activities—reported here were \$1,416,493. Designated gifts received during the same month totaled \$189,317. (Figures also do not include amounts spent locally by churches.)

So far in 1960, designations have come to \$10,917,782, a rise of 11.12 per cent over 1959 at this point. Total S.B.C. receipts for January-August this year stand at \$22,341,664 compared with \$21,024,971 a year ago for a gain of 6.26 per cent.

The Foreign Mission Board of the Convention has received well over half the total S.B.C. funds this year—\$13½ million having been disbursed through August. About one-fifth of the total—\$4,402,905—has gone to home missions. ■

## Scotland Crusade Planned By Arkansas Ministers



*MAKING PLANS to go to Scotland and points in Europe and Bible Lands during the Scotland Baptist Crusade next spring are, from left,*

*Rev. Ed. McDonald, Rev. Lewis Clarke, Dr. Erwin McDonald, Rev. Lawson Hatfield.*

NINETEEN Arkansas ministers will be among a group participating in an evangelistic crusade in Scotland next April.

Rev. Lewis Clarke, director of the Crusade and pastor of Maple Avenue Church, Smackover, said recently the group will lend support to Baptist work in that country.

"Only 10 per cent of Scotland's population attends church," he said. "We want to give them the benefit of our Southern Baptist Sunday School work and music program. Our primary objective, though, is evangelism."

Following the crusade which will last from April 4 to April 16, the group will tour Europe and the Holy Land.

The ministers will speak in 25 of the 153 Baptist churches in Scotland. The Sunday school and music program will extend to all 153, according to Clarke.

Arkansans making the tour include: Rev. Lawson Hatfield, state

Sunday School secretary; Dr. Erwin L. McDonald, editor of the *Arkansas Baptist*; Rev. Lehman Webb, 2nd Church, El Dorado; Rev. Dwane Moore, Trinity Church, El Dorado; Dr. Robert L. Smith, 1st Church, Pine Bluff; Rev. Don Bowman, Portland.

Rev. Wendell Welch, 1st Church, Sheridan; Rev. Leslie Smith, 1st Church, Altheimer; Rev. Curtis K. McClain, 1st Church, Harrisburg; Rev. Ed. F. McDonald, 1st Church, Newport; Rev. Clay Hale, Philadelphia Church, El Dorado.

Rev. Harold Presley, 1st Church, Malvern; Dr. James Luck, Arkadelphia; Dr. A. H. Doren, Smackover; B. G. Newman, Smackover; Rev. Clarke, Smackover; Rev. S. M. Williamson, 1st Church, Strong; G. C. Hilton, president of Arkansas Baptist Brotherhood Convention, Fayetteville; Rev. Larry D. O'Kelley, 1st Church, Rogers, and Rev. C. Z. Holland, 1st Church, Jonesboro. ■

# Baptist Minister Admits Jefferson Story Error

WASHINGTON — (BP) — A Southern Baptist minister has acknowledged an error in an article he had written about Thomas Jefferson's attitude toward the Roman Catholic clergy. But in doing so he expressed concern about similar errors made by others in seeking to correct him.

In a hard-hitting article in the New York Times, columnist James Reston used the Baptist minister's mistake as an example of "both the cunning and the weakness of the anti-Catholic campaign against Senator Kennedy."

Explaining the incident, Jess C. Moody, pastor of the First Baptist Church, Owensboro, Ky., said, "Recently I wrote a series of articles under the title, 'Thomas Jefferson, the Bigot,' in which I quoted Jefferson more than a dozen times."

"In one of the articles," Moody continued, "I inadvertently credited the founder of the Democratic party with condemning the Catholic church for its desire to become a national church. I later discovered a complete copy of Mr. Jefferson's letter which revealed that he was not referring to Catholics only, but to all who aspire to become a national church."

The quotation from Jefferson had specific reference to the Episcopalian and Congregational clergy of 1800.

Arguing against the establishment of a national church, Jefferson said: "They believe that any portion of power confided to me will be exerted in opposition to their schemes. And they believe rightly: for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

In a telephone conversation from Owensboro with the Baptist Press Moody said that he accepted the correction by Mr. Reston "in all good grace," but that he could not understand the great difference that journalists make about their mistakes in comparison to that of a Baptist minister. An

error about Moody had crept into the Reston story.

In his column about Moody, Reston stated that Moody was in Washington "to discuss some ideas he sent to Mr. Nixon on the subject of religion." Moody denied the charge and Reston made correction in his column the next day. He said that in the transmission of his article the word "not" had been dropped from his text, thus changing the meaning of his sentence.

Commenting on Reston's correction Moody said, "I consider it a manifestation of good sportsmanship and ethical journalism. Yet, I cannot help but feel a little strange. When I made a mistake the northern newspapers call it a smear campaign. When Mr. Reston makes a mistake it is merely called a typical journalistic error."

Another error was corrected by Moody. In a Washington Post story on the visit of Moody to Washington it was stated that he had come to confer with Republican National Chairman Thruston B. Morton about a registration scheme that would help the Nixon-Lodge ticket.

"This is totally untrue," Moody said. "I came to Washington in order to give my party some suggestions as to government function, which could be put to effective use after the election."

Specifically the proposals had to do with the storage of surplus grain throughout the country, a method of registering an accurate expression of public opinion, and a program of public relations with countries receiving aid from the United States.

Deploring the perversion of his intentions by the press, Moody said, "What America needs in this desperate hour is vital creativity, but if every American who has a contribution to make to his country is to be misrepresented and caricatured by the press, surely all vital creativity in this country will cease. We do not need to pull in

our creative horns when the hard pioneers of rugged communism are laboring every hour of day and night to defeat us."

In his expression of regret about his erroneous quotation from Thomas Jefferson, Moody asked, "Did you ever slip on a banana peeling with 180 million people looking on?" ■

| Attendance Report            |               |                |           |
|------------------------------|---------------|----------------|-----------|
| Church                       | Sunday School | Training Union | Additions |
| El Dorado, Immanuel          | 573           | 263            | 1         |
| El Dorado, Parkview          | 224           | 85             | 4         |
| Fountain Hill, First         | 63            | 33             | 1         |
| Hot Springs, Park Pl.        | 408           | 134            |           |
| Huntsville, First            | 104           | 43             |           |
| Kingston Mission             | 23            | 25             |           |
| Jacksonville, First          | 514           | 229            | 14        |
| Leslie, First                | 114           | 57             |           |
| Shiloh Mission               | 30            | 14             |           |
| McGehee, First               | 423           | 160            |           |
| South McGehee Mission        | 43            | 22             |           |
| Magnolia, Central            | 669           | 234            | 9         |
| Marshall, First              | 146           | 29             |           |
| N. Little Rock, Baring Cross | 650           | 159            | 12        |
| N. Little Rock, Levy         | 506           | 174            | 3         |
| Springdale, First            | 461           | 162            |           |
| Van Buren, First             | 380           | 167            |           |
| Wattensaw                    | 60            | 54             | 2         |
| West Memphis, Calvary        | 195           | 110            | 2         |



MISS LINDA Day has begun her second year as Baptist Student Director at Ouachita Baptist College and Henderson State Teachers College. — Tom J. Logue, Secretary, Student Department

# 1960 ASSOCIATION MEETINGS

(The hour indicated in the right column is the starting time of the first day's session.)

| Association                 | Date          | Place  | First Session |
|-----------------------------|---------------|--|---------------|
| 1. Arkansas Valley          | Oct. 20       | Barton Church, Barton                                    | 9:00 a.m.     |
| 2. Ashley County            | Oct. 13-14    | Fellowship Church, Snyder                                | 7:30 p.m.     |
| 3. Bartholomew              | Oct. 13       | Union Hill Church, Ingalls                               |               |
| 4. Benton County            | Oct. 17-18    | First Church, Centerton                                  | 7:00 p.m.     |
| 5. Big Creek                | Oct. 6-7      | Viola Church, Viola                                      | 7:00 p.m.     |
| 6. Black River              | Oct. 17       | Ozark Church, Hardy                                      |               |
|                             | Oct. 18       | Diaz Church, Newport                                     |               |
| 7. Boone County             | Sept. 23      | Southside Church, Lead Hill                              |               |
| 8. Buckner                  | Sept. 8-9     | Huntington Church, Huntington                            |               |
| 9. Buckville                | Sept. 24      | Rock Springs Church, Buckville                           | 8:00 p.m.     |
| 10. Caddo River             | Oct. 6-7      | Mt. Ida Church, Mt. Ida                                  |               |
| 11. Carey                   | Oct. 7        | First Church, Thornton                                   |               |
| 12. Caroline                | Oct. 17-18    | First Church, England                                    |               |
| 13. Carroll County          | Oct. 6-7      | First Church, Grandview                                  | 7:30 p.m.     |
| 14. Centennial              | Oct. 18       | Humphrey Church, Humphrey                                | 9:30 a.m.     |
| 15. Central                 | Oct. 13       | Park Place Church, Hot Springs                           | 10:00 a.m.    |
| 16. Clear Creek             | Oct. 13-14    | First Church, Alma                                       | 7:00 p.m.     |
| 17. Concord                 | Oct. 6-7      | Calvary Church, Fort Smith                               | 9:30 a.m.     |
| 18. Conway-Perry            | Oct. 20       | Union Valley Church, R. 2, Perryville                    | 9:30 a.m.     |
| 19. Current River           | Oct. 17-18    | First Church, Reyno                                      | 1:30 p.m.     |
| 20. Dardanelle-Russellville | Oct. 13-14    | Second Church, Russellville                              |               |
| 21. Delta                   | Oct. 20       | First Church, McGehee                                    | 9:00 a.m.     |
| 22. Faulkner County         | Oct. 13-14    | Pickles Gap Church, R. 3, Conway                         | 7:30 p.m.     |
| 23. Gainesville             | Sept. 13-14   | New Hope Church, Pollard                                 |               |
| 24. Greene County           | Oct. 25-26    | First Church, Paragould                                  |               |
| 25. Harmony                 | Oct. 24-25    | Second Church, Pine Bluff                                | 7:30 p.m.     |
| 26. Hope                    | Oct. 20       | Memorial Church, Waldo                                   |               |
| 27. Independence            | Oct. 17-18-20 | White River Church, Oil Trough<br>First Church, Rehobeth |               |
| 28. Liberty                 | Oct. 17-18    | Immanuel, El Dorado                                      |               |
| 29. Little Red River        | Oct. 6-7      | Brownsville Church, R. 3, Heber Springs                  | 7:30 p.m.     |
| 30. Little River            | Oct. 10-11    | Lockesburg Church, Lockesburg                            | 7:30 p.m.     |
| 31. Mississippi County      | Oct. 17-18    | Westside Church, Manila                                  |               |
| 32. Mt. Zion                | Oct. 17-18    | Central Church, Jonesboro                                | 7:15 p.m.     |
| 33. Newton County           | Oct. 8        | Parthenon Church, Parthenon                              |               |
| 34. Ouachita                | Sept. 28      | First Church, Wickes                                     | 7:30 p.m.     |
|                             | Sept. 29      | Hatfield Church, Hatfield                                | 9:00 a.m.     |
| 35. Pulaski County          | Oct. 17-18    | South Highland Church, Little Rock                       |               |
| 36. Red River               | Oct. 13-14    | Park Hill Church, Arkadelphia                            |               |
| 37. Rocky Bayou             | Oct. 13       | Sidney Church, Sidney                                    |               |
| 38. Stone-Van Buren-Searcy  | Oct. 17-18    | First Church, Shirley                                    |               |
| 39. Tri-County              | Oct. 24-25    | Calvary Church, West Memphis                             |               |
| 40. Trinity                 | Oct. 17-18    | Pleasant Grove Church, R. 1, Harrisburg                  | 7:30 p.m.     |
| 41. Washington-Madison      | Oct. 10-11    | University Church, Fayetteville                          |               |
| 42. White County            | Oct. 20-21    | El Paso Church, El Paso                                  | 1:30 p.m.     |
| 43. White River             | Oct. 13-14    | First Church, Mountain Home                              | 10:00 a.m.    |
| 44. Woodruff                | Oct. 24       | Gregory Church, Gregory                                  |               |
|                             | Oct. 25       | Morton Church, R. 2, McCrory                             |               |
|                             | Oct. 26       | Raynor Grove Church, R. 3, McCrory                       |               |

# HOW THE ROMAN CATHOLIC CHURCH WOULD CHANGE THE CONSTITUTION

American Catholic leaders frequently claim that even if the majority of the American people become Catholic, they would not in any way change the First Amendment to the Constitution which guarantees religious freedom and the separation of church and state. What does this language mean? Non-Catholics are frequently deceived because they do not realize that Catholic leaders are using the word "church," the word "state" and the word "separation," in a kind of doubletalk which distorts the meaning of the Constitution while still claiming to accept it.

We submit below written proof that when the Catholic Church tells non-Catholics that it supports the First Amendment, it is actually opposing the Supreme Court's interpretation of that amendment. If the wall of separation between church and state is to be preserved, this erosion by deception must be exposed.

In the left column, we have published the statement from the *Catholic Lawyer*, described as a "correct explanation of the First Amendment," in the issue for the Winter of 1960. Under this interpretation of the Constitution unlimited public funds could be paid both to Catholic schools and to the Catholic Church itself. Also, preferential treatment would be considered constitutional "short of according it monopolistic recognition." Under this interpretation, also, non-believers would have no claims under the Constitution for freedom of non-belief.

In the right-hand column we have published, with legal citations, what the Supreme Court of the United States actually says about preserving religious freedom and the wall of separation between church and state.

These conflicting interpretations by the Catholic Church and the U. S. Supreme Court concern the same First Amendment which reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

## THE CATHOLIC POSITION

1. The idea of the separation of church and state as a "wall of separation" between the church and the state is only a metaphor, a figure of speech, a slogan, or a shibboleth which is not a part of the American tradition of constitutional history.

2. The First Amendment was not intended to divorce religion from government or to impose government neutrality between believers and disbelievers but to meet in a practical manner the problems raised by a multiplicity of sects by prohibiting Congress from adopting any one religion.

3. There was no intent on the part of the drafter to bar a general support of religion by the federal government, and therefore the limitation does not prohibit the non-preferential expenditure for religious purposes of funds raised by federal taxes.

4. The First Amendment does not bar preferential treatment of a particular religion or sect short of according it monopolistic recognition.

Thus, since the constitutional provisions were only for equality among believers, the Constitution does not in any way guarantee freedom of nonbelief. (*Catholic Lawyer*, Winter, 1960, p. 65.)

## THE SUPREME COURT'S POSITION

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance.

No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and *vice versa*. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State." (*Everson vs. Board of Education*, 330 U. S. 1)

Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a "wall of separation," not of a fine line easily overstepped . . . "The great American principle of eternal separation"—Elihu Root's phrase bears repetition—is one of the vital reliances of our Constitutional system for assuring unities among our people stronger than our diversities. It is the Court's duty to enforce this principle in its full integrity. (Concurring opinion of Justice Felix Frankfurter in *McCullum vs. Board of Education*, 333 U. S. 203)

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### Vatican 'Foul Play'

WARSAW, Poland (EP)—*Glos Pracy*, Red daily newspaper published here, has charged editorially that the Vatican had "elaborate plans" to exploit the Olympic Games for anti-Communist propaganda. It was a sordid campaign of the Roman Catholic Church, *Glos Pracy* said, "linked with the work of American and West German espionage activities."

In bold contrast to this charge, a Russian was linked with a Bulgarian in suspicions that the two "threw" a wrestling match to force out a Yugoslavian runner-up and allow the Soviet strongman to win the gold medal.

### World's 'Oldest Man'

TANGANIKA, East Africa (EP)—Archaeologists have unearthed the remains of a man they say was buried for 600,000 years in the sun-baked sands of this country—a "find" the National Geographic Society has hailed as "sensational."

"Mr. Zinjanthropus," as the fossil is called by Dr. L. S. B. Leakey, British archaeologist who made the discovery, was said to be 18 years old at the time of his death, was built strong enough to battle giant pre-historic animals, had immense and gleaming teeth and died about 100,000 years before the famed "Peking Man" and the "Java Man."

Dr. Leakey, long an expert on Stone Age Africa, is the son of missionaries and was himself born in an African twig hut.

### 13,000 Hear Graham

BERN, Switzerland (EP)—Evangelist Billy Graham's opening rally of his outdoor four-city Switzerland crusades here drew an audience of 13,000 people, filling about 20 per cent of the seating capacity of the huge Bern Wankdorf Stadium.

Approximately 100 persons responded to the evangelist's appeal

to make decisions for Christ. Graham spoke through an interpreter on the subject: "The Love of God Towards the World."

Crusades in Zurich, Basel and Lausanne are planned before his evangelistic ventures in West Germany.

### Presidential Poll

NEW YORK (EP)—A national Catholic monthly magazine reports a poll among its readers show 68 per cent favor Sen. Kennedy for President—a sharp increase since last spring.

In March, *Jubilee* magazine said, a survey of its readers, predominantly Catholic, showed 45 per cent favored Kennedy, who is a Catholic.

The current poll showed 16 per cent for Nixon, with 16 per cent undecided. The previous poll—prior to the nominations—showed 31 per cent for Nixon, with 24 per cent for other candidates.

### Phil Kerr Dies

Musical evangelist Phil Kerr, 53, well-known composer, died August 31 in Southern California following several months illness from a heart ailment.

Kerr had written hundreds of gospel songs (including "I'm in Love with the Lover of My Soul," "Melody Divine" and "Patiently"). He conducted a musical ministry in churches, Youth for Christ rallies, conferences, and over many radio stations. For more than 15 years he headed the famous "Monday Musicals," which weekly spotlighted top Christian vocalists and instrumentalists in Pasadena (Calif.) Civic Auditorium.

A sacred recording artist and author of several books on the ministry of music, pianist-composer Kerr is survived by his wife, Iris; two sisters, Mrs. Esther Kerr Rusthoi (also a noted gospel composer); Mrs. Mary Kerr McNee, and a brother, Paul.

Several hundred of Kerr's friends and associates attended the memorial services held September 3 in First Presbyterian Church, Glendale, at which the Rev. Clarence Erickson officiated.

### Religious Interest Declines

DES MOINES, Ia. (EP)—A survey report on the problems of older Iowans indicated that religion is on the decline "as an important source of meaning and security in later life."

This attitude, said a report presented here to the Governor's Conference on Aging, was particularly remarkable because interviews conducted in making the survey were "mostly drawn from predominantly rural Iowa counties."

The report, part of a large-scale survey being made by the Iowa Commission for Senior Citizens, was based on interviews with 835 persons, all more than 60 years old.

It was presented to about 400 commission members at a one-day conference. The meeting, and the prior survey work, are part of preparations in Iowa for the White House Conference on Aging next Jan. 9-12 in Washington, D. C.

On religion, the report noted that "indications are that most of the women interviewed were at least fairly devout, and more than 50 per cent said religion was the 'most important thing in my life.'" But among men a "very different picture" was shown.

"Although only a small number seem to actually have rejected their religious faith," the report said, "nearly half did not specify church-going as a preferred activity, and more than one out of three did not characterize religion as a major source of comfort.

"A much larger number seemed to be interested in television than going to church."

A table on "preferred leisure-time activities" showed that 84 per cent of the men and 90 per cent of the women interviewed enjoyed radio or TV. In contrast, "reading the Bible" was reportedly enjoyed by 41 per cent of the men and 66 per cent of the women.

### Christian Gains

TAIPEI, Taiwan (EP)—Taiwan's total Christian constituency of the island's 10,587,010 population, rose from 3.3 per cent to 4.5 since 1957.

These figures have been pub-

lished in the 1960 Taiwan Christian Yearbook—the work of the Taiwan Missionary Fellowship, whose membership is drawn from all 60 Protestant mission agencies on the island.

### Marriage Dispute

JERUSALEM (EP)—A political-religious quarrel stirred Israel when Rabbi Y. M. Toledano, 80-year-old religious affairs minister in the cabinet, married Miriam Sabag, a 25-year-old divorcee.

The Rabbi's critics charged the marriage lowered his prestige as a rabbi. His supporters said the marriage was in keeping with Jewish law. Premier David Ben-Gurion asked his cabinet minister why he had not consulted him before getting married. Rabbi Toledano conceded he should have, and explained his choice of a young woman thus: "If I were younger, say 50, I would have taken a woman close to my own age. But since I have passed 80, only a girl of her age would accord me the obedience and respect that I require."

### Christmas Stamp

WELLINGTON, N. Z. (EP)—A postage stamp emphasizing the spiritual significance of Christmas will appear in New Zealand Dec. 1, postal authorities have announced.

To be sold for two-pence, the denomination commonly used for Christmas cards, the stamp will be launched because of the outstanding success of Australia's special Christmas stamps and because of repeated requests for a similar postal innovation in this country.

### Ceylon To Seize Schools

COLOMBO, Ceylon (EP)—Education Minister Badiudin Mahmud announced here that the government is planning to take over at year's end the state-assisted Christian schools in this predominantly Buddhist country.

Enrollment in the assisted schools numbers around 3,000—mostly Roman Catholics. With the Catholic and Protestant students are large numbers of Buddhist, Hindu and Moslem students. For some years there has been a grow-

ing Buddhist campaign for the nationalization of all schools and social welfare agencies in the country.

### Drops Religious Programs

NEW YORK — (EP) — Cancellation by WABC of seven local paid religious radio programs here evoked a reaction of "great concern" from assistant secretary for public affairs for the National Association of Evangelicals.

The Rev. Donald H. Gill of Washington, D. C., said that the action is in line with a "general tendency" for local stations to curtail or eliminate paid religious broadcasts.

WABC said it planned to replace the dropped four hours of paid religious broadcasts with sustaining (free) time allotted to "the four largest organized religious groups in the New York area:"—Protestants, Roman Catholics, Jews and Evangelicals. A total of 90 minutes of broadcasting time a week will be shared by the four groups.

While admitting he was "happy" to note that Evangelical broadcasters were to be included in the station's new policy, Mr. Gill observed that Evangelicals fear that under such policies they will not receive an adequate share of the total allotted time.

"Obviously," he added, "the effect of the station's schedule change is to reduce the total weekly number of hours of religious broadcasts."

Being terminated by WABC, effective with the close of broadcasting Sept. 11, are the Calvary Baptist Church Hour, on the air Sunday mornings continuously for 38 years; New Testament Lights, presented by the American Mission to Greeks, Inc.; That They Might See, by the Gospel Association for the Blind, Inc.; Marching Truth, with Dr. William Ward Ayer, a former pastor of Calvary Baptist Church; The Way to Life, a Mennonite program; God's News, an analysis of current news in the light of the Bible; and the Gospel Tabernacle Service, with the Rev. G. E. Lowman. All are Sunday programs.

Pointing out that many radio stations began cutting down paid religious broadcasts in the 1940s, the NAE official said there has been much "stirring" in this direction

more recently.

Harold L. Neal, Jr., WABC's vice-president and general manager, said in announcing the station's realigned Sunday schedule that it would include more than seven hours of religious programs. He said the New York station would continue to carry the ABC Radio Network's full religious schedule encompassing the four religious groups.

"The seven to seven and a half hours of religious time," he said, "will be almost double the amount carried by any other major New York radio station."

### Convention Site

MINNEAPOLIS, Minn. — (EP) — Denver, Colo., is recommended by the Church Council of The American Lutheran Church as the site for the new 2,250,000-member denomination's first biennial General Convention.

Tentatively scheduled for Oct. 18-25, 1962, the Convention will attract delegates from the three churches (American, Evangelical and United Evangelical) which merged last April to form The American Lutheran Church.

### Crime Hits Record

WASHINGTON, D. C. — (EP) — During the first six months of 1960, according to the most recent figures of the Federal Bureau of Investigation, crime in the United States accelerated at the rate of nine per cent to reach a new all-time high.

The report was termed "startling" by Attorney General William B. Rogers, who said that the FBI's new quarterly reporting system on uniform crime statistics from police departments in cities over 25,000 showed that the increase earlier reported for the first quarter of this year continued at an even more ominous pace during April, May and June.

Highest increase was reflected by robberies, up 13 per cent. Murders, up six per cent over 1959, and forcible rapes (five per cent higher) reached the most alarming rate in the nation's history. Other crime categories showed grand larcenies increasing eight per cent, auto thefts five per cent, and aggravated assaults four per cent. ■

# Arkansas WMU Groups Seek \$34,000 Mission Offering

MEMBERS of the Arkansas Woman's Missionary Union will be endeavoring to reach a 12 per cent increase in their Dixie Jackson Offering for state missions this month.

The offering last year amounted to \$32,112.16.

The offering which was named for the former executive secretary of Arkansas WMU in 1935 is used for furthering the ministry in the state. It is administered through the Arkansas State Baptist Convention.

Arkansas women have been observing a special day for state missions since 1926 when the editor of the Arkansas Baptist permitted them to print an inspirational program in the magazine. The first offering, amounting to \$1,070.78, was taken in 1932.

Until her retirement in 1945 all state mission programs were prepared by Mrs. B. D. Pye, both a

former president and executive secretary-treasurer of the group.

The offering will be taken in most churches Sept. 19, the day suggested by Arkansas WMU headquarters. The theme of the programs to be used this year is "His Love Outpour."

TOGO Church, Parkin, recently called Rev. Curtiss Downs as pastor. The church has recently had 34 additions including 27 baptized.

REV. William L. Kreis, pastor of Gosnell Church, Blytheville, was the evangelist recently in a revival at Turner Church, Turner, Ark. Fourteen decisions were made including six for baptism. Rev. D. M. Kreis is pastor of the church.

TWELVE additions were reported in a youth revival this summer at Marion Church, Marion, Ark. The team was composed of Bill

Shaw, evangelist, and Dale Keaton, singer.

REV. Joe Shaver, of Memphis, was the evangelist and Dale Keaton, led in revival services at 1st Church, Stuttgart. Results included 49 decisions. Rev. D. B. Bledsoe is pastor of the church.

A REVIVAL was held in August at Fortune Church, Goodwin, with eight professions, one by letter and several rededications. Evangelist was Rev. Johnny Green, pastor of Goodwin. Rev. J. D. Yarbrough is pastor.

CORRESPONDENTS: Sou. Bapt. Conv. news service needs professional news, photo stringers. Prefer Baptists. Must meet deadlines, provide personal qualifications, give Baptist minister as reference. Write first Theo Sommerkamp, Baptist Press, 127 Ninth Ave. N., Nashville 3, Tenn.

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# STATE TRAINING UNION

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Nora Padgett  
 Beginner Workshop



Mrs. Alma  
 Scarborough  
 Nursery Workshop

### Beacon Lights of Baptist History

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

### Silas T. Toncray

SILAS T. Toncray, pastor of the 1st Church in Little Rock, was a jeweler by profession. He moved to the state from Louisville, Ky., 1824.



DR. SELPH

Before his arrival he sent an advertisement to the Arkansas Gazette stating that he would engrave bills for banks and letterheads,

make silverware, and mend clocks and watches.

With twelve members, he erected the first church house in the city. This was in 1825. It was located between Main and Scott streets on the south side of Third street.

His keen missionary interest sent him beyond Little Rock in the Lord's work. He led in the organization of a church and an association in 1824. In 1825, he helped organize Arkansas church at Cadron and Little Flock church in Crawford County. He labored much in this field. He was one of the two preachers in Little Rock association in 1828. Elder Silas Dodd was the other.

Besides his church work and

jewelry business, Mr. Toncray took interest in civic affairs. He proposed to build a courthouse at Marion, Conway County, and backed this effort financially. However, he became involved in this endeavor and the Territorial Legislature passed a bill to give him financial relief. In 1829, he was postmaster and Gazette agent at Conway Courthouse, Conway County. A land grant was made to him, January, 1825, but was sold in 1829.

Due to the death of his brother, David, Elder Toncray was called to Memphis, Tennessee, in 1829 and did not return to Little Rock. He died, Feb. 11, 1847. However, one record says he returned to Little Rock and died in 1834. ■

## Kennedy Aide

WASHINGTON, D. C. (EP)—Sen. John F. Kennedy has announced the appointment of James W. Wine, high-ranking official of the National Council of Churches, as Special Assistant for Community Relations in his Presidential campaign.

The Democratic Presidential candidate said Mr. Wine will head a special section of the campaign headquarters which will answer questions from the public raised by his membership in the Roman

Catholic Church, his statements on Church-State matters, and similar issues.

Mr. Wine announced at the same time his resignation as Associate General Secretary for Interpretation, the post he had held with the National Council of Churches for the past year and a half.

A 42-year-old native of Kentucky, Mr. Wine was an attorney and former Special Circuit Judge of the Kentucky Court of Appeals. He is an elder in the United Presbyterian Church in the U.S.A. ■

## Brotherhood

### Final Camp Report

IN A previous article the Brotherhood Department gave a general report concerning the very successful series of summer Royal Ambassador Camps including the attendance, decisions, etc. We will report some final figures, along with a few pertinent observations.



MR. TULL

At the three Royal Ambassador camps (two Junior camps and one Intermediate camp), sixty-one churches from twenty-one associations were represented. This means that while boys (and workers) were there from 48 per cent of our associations, only 5.3 per cent of Arkansas Baptist churches were represented. These figures are given here not only for the purpose of showing that Arkansas Baptists are hardly scratching the surface in their camping program for boys, but also to set forth something of the wonderful potential of a developed camping program.

A simple projection will show that with an average of 4.5 in attendance from each of the sixty-one churches represented; if all 1,160 churches had sent boys to camp we would have had to provide for 5,220 boys.

This figure seems somewhat fantastic; but the truth is that the real potential, as far as boys are concerned, is more than 30,000. And, thinking as conservatively as we can, we believe that the potential of a developed camping program for Arkansas Baptist boys and girls is more than 10,000, — NOW!

### CALL ME A BIGOT!

Often a person is called a bigot if he makes known his convictions (especially religious convictions) with which some other person does not agree. This simply means that every sincere Christian is a bigot in somebody's eyes! Those really are bigots who let their prejudices blind their eyes to the

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- TU 1916—General, Department to Department
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- TU 1952—Junior to Intermediate
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truth. But a conviction and a prejudice are not even kissing cousins.

If you want to call me a bigot because I am not going to vote for a Catholic to be president of the United States, I shall regard the appellation as a compliment worthy to be applied to any Baptist with real convictions. — Nelson Tull, Secretary ■

**Sunday School**

**State Meetings This Fall**

THE SUNDAY School Department is sponsoring six important meetings for Sunday school workers this fall.



MR. HATFIELD

October 10-14 is the week for the annual Sunday school conferences. Last year the meeting was a central convention in Little Rock. This year the meetings will

be regional. They will meet morning, afternoon and evening for one day each. Here is the schedule:

- Oct. 10—Rogers, 1st
- Oct. 11—Morrilton, 1st
- Oct. 12—Camden, 1st
- Oct. 13—Pine Bluff, 1st
- Oct. 14—Newport, 1st

The sixth meeting is in central Arkansas. It is a three-day Adult Institute Oct. 24-26 at 2nd Church, Little Rock.

Program personalities for all these Sunday school meetings feature workers from the Sunday School Department of the Baptist Sunday School Board, Nashville.

The Adult Institute is an intensive study of all phases of adult Sunday School work. There will be special features on the study of early, middle and later adult life. Conferences and seminars will be held on adult department work and class work. Watch for further information and programs coming to your church in the mail soon. — Lawson Hatfield, Secretary ■

**Catholics Take Foster Child**

WINNIPEG, Manitoba (EP)—Five-year-old Bobby Hallas, a Roman Catholic, must be taken from the Protestant parents who raised him since he was a baby and given to the Children's Aid Society.

This is the ruling of Justice W. G. Ferguson who cited Manitoba law stating that only Catholic parents can adopt Catholic children. Mr. and Mrs. Ken Hallas, however, have indicated a

desire to become Catholics themselves if they can get the boy back.

The foster parents, who fled their city earlier rather than surrender the boy, burst into tears as Justice Ferguson handed down the ruling. The Children's Aid Society was found by the court to be Bobby's court-appointed legal guardian. The Society said it had already found a home for Bobby. Counsel for the CAS said he wanted to make it clear that there was no criticism of the Hallas' treatment of the boy. ■



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## California Work

AUG. 28, I preached for Temple Heights Church, San Pedro, Calif. Ed F. Harness, an Arkansan who is city missionary in Los Angeles, made the appointment. San Pedro, with a population of 60,000 is on the extreme western point of the Pacific Ocean in the greater Los Angeles area.

Little did I realize when I went to the church that one third of the congregation would be Arkansans who had heard me preach in Buckner Association, for most of them were from Hartford, James Fork, Waldron and that area of the state. When the invitation was given



MR. CALDWELL

two joined by letter from Hartford.

Temple Heights Church is only four years old. It started as a mission in March of 1956 under the sponsorship of Narborne Ave. Church, a church which has sponsored about six or seven missions. In less than a year the mission was constituted into a church with 32 charter members, many of whom were from Arkansas. The first services were in the Elks Hall. Later property was secured and a small educational building constructed which was also used for worship services. In February of this year the church moved into a beautiful \$40,000 sanctuary. The membership is above 300. The weekly budget is \$240. The church is already sponsoring a mission and also conducts regular services in the jail.

As I have thought about the progress Baptists are making in

California, I have been made to appreciate more than ever the ministry of our Home Mission Board which has undergirded the work by helping secure property, pay pastors' salaries and aid on their buildings. All of us have had some part in this Pioneer Mission work through the Cooperative Program.

And I have also been reminded of the importance of State Missions. Baptists from Arkansas have provided the nucleus for many new churches in pioneer territories. Examples could be pointed out in California, Oregon, Washington, Michigan and perhaps other states. According to the U. S. census, Arkansas population decreased during the last ten years more than 135,000. When we consider the number of births and newcomers during the same period we must conclude that the number who left the state was far beyond 135,000. Were those who left Baptists? Many were. And they have helped to establish new churches. But suppose the Baptist work dies in the rural areas like some other denominations; those who leave will not go as Baptists. Even though we may lose them to other states let's win them while we have the opportunity. State Missions help Home Missions and World Missions.—C. W. Caldwell, Superintendent ■

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THE FUTURE success of Southern Baptist world missions greatly depends upon how we live and give, here at home, as Christians.



DR. HART

Someone has said that we are living today in a shrunken world. It might be added that we are also living in a transparent world. Never before has it been so true that we as Christians are living epistles "known and read of all men."

State Missions, with the association and the local church, is the "home base" for World Missions. We must keep the home lease strong. If we close our eyes to the unchurched, unevangelized sections of our state—If we withhold our hand from the outstretched hand of the needy and the friendless—If we close our hearts to those of other tongues and races here at home, our Baptist witness will fall upon deaf ears all over the world.

The program of your Department of Race Relations receives about one-third of its financial support from the Dixie Jackson State Mission Offering. This offering makes it possible for us to conduct the only Christian Camp for Negro boys and girls in the state of Arkansas. It also helps to support our Extension Classes for in-service Negro Baptist pastors, Vacation Bible Schools, Church Budget Clinics, Chaplain at Negro T.B. Hospital, and all the other things we are doing to help develop better Negro Baptist Churches.

World Missions begin at HOME. Please do your best for the Dixie Jackson State Mission Offering! Clyde Hart, Director ■

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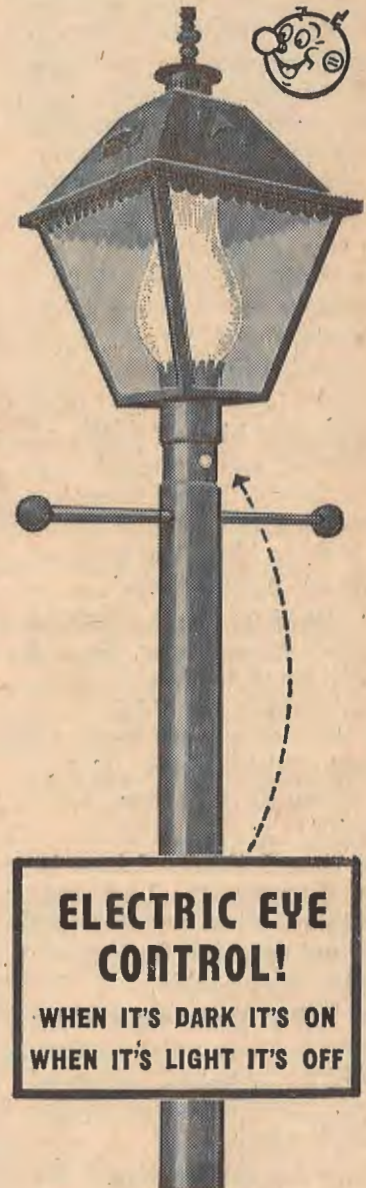
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# The Safe Pumpkin

By Grayce Krogh Boller

WILBUR hurried up the road without looking back at Rickie's house. His heart felt heavier than the big pumpkins in his garden. It wasn't fair of Rickie. It just wasn't fair at all of him to say mean things about Wilbur's pumpkins.

I know they aren't round and perfect and fine like his, Wilbur thought as he went along, but they are the first I ever grew all by myself. They will make lovely pies. Mother said so. She said she would make a pumpkin pie to enter in the fair. I know it will win a prize.

Rickie was going to enter his pumpkins in the fair, too. Wilbur knew they were sure to win a prize. They were the finest, largest, most golden pumpkins he had ever seen.

"I shouldn't have quarreled with him," Wilbur told himself sadly. "I lost my temper and I guess I said some mean things. I don't care. I'm never going to play with him again. I won't speak to him, I won't ever go down to his place either."

Wilbur kicked up the dust of the road to get rid of his anger. He and Rickie had been friends ever since he could remember. It didn't seem right for them to quarrel now. All the fun of the fair was gone. If they couldn't enjoy it together, what good was it?

"Every time I think of how he laughed at my pumpkins, I get cross again," Wilbur sighed, running into the house and reaching for a cookie from the jar on the table.

Freshly baked molasses cookies are soothing to cross, unhappy feelings. As Wilbur munched, he turned on the radio to see if there was any news about the fair.

"And now for the weather," the announcer's voice came in clearly. "A freak storm is moving into this area. There will be heavy rains, accompanied by damaging hail. Clearing tonight."

The announcer's voice trailed as Wilbur turned off the radio. The words echoed in the kitchen and in his mind as if the man were still there.

"A freak storm moving rapidly," Wilbur frowned. "Damaging hail."

A car went by as Wilbur stood at the door. He saw that it was Rickie and his family. Wilbur remembered Rickie had said they were going to his grandmother's for dinner because it was her birthday.

Rickie's pumpkins would be spoiled by the hail. They would be cut and pitted, and they would no longer be good for showing at the fair. Wilbur knew the damage that hail could do.

Serves him right, he thought. My pumpkins will still make good pies, even if they are damaged.

The sky was darkening. Wilbur knew the storm would soon arrive. The slashing rain would come down like silver needles. The hail would strike at Rickie's pumpkins like bullets, ruining the whole crop.

Unless I protect them, Wilbur thought suddenly. Unless I hurry down there and cover them with crates. I'd want Rickie to do that

for me if they were my pumpkins. They are too nice to be ruined. I don't want Rickie to be disappointed either.

Wilbur hurried out and down the road. It seemed he could not run fast enough. He ran to the shed where there were crates, and he put them over every pumpkin in Rickie's garden.

Now they will be safe, Wilbur thought happily. Won't Rick be surprised when he gets home and finds them safe?

Beneath the crate which protected the largest pumpkin, Wilbur put a little note.

"I'm sorry I was cross, Rick. You have nice pumpkins, too nice to be spoiled. I hope you win a prize. Your friend, Wilbur."

By now Rickie would be sorry about their quarrel, too. He would be happy when he found the note. Wilbur hummed happily as he hurried back up the road just as the first raindrops fell on his nose. ■

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## God's Wondrous World

### Carpenter's Work

By Thelma C. Carter

DO you know that such tools as chisels, drills, saws, plumb lines, measuring rods, mallets or hammers, nails and woven tool baskets were used in the land where Jesus lived and worked as a carpenter? Many tools used by carpenters have been found in ancient caves and tombs. Carved pictures showing the tools of the carpenter and stonemason may be seen on the walls of ancient monuments.

Have you wondered about Jesus as a boy working alongside Joseph in the carpenter shop? "Is not this the carpenter's son?" people asked (Matthew 13:55).

What did a carpenter do in ancient Bible times? you may wonder. Did he build houses? Did he have special skills in his work?

It is amazing to learn from Bible histories how skillful were the peo-

ple who worked at the carpenter's trade. They not only built houses for people and shelters for animals, but they also made furniture, benches, chests, stools, and other articles used in the home.

Ancient carpenters made the big, heavy doors of temples and homes. They made the gates of the great walls that surrounded the many palaces, gardens, and even cities. The carpenters made heavy yokes and wooden ploughs, both of which were big and clumsy.

Some Bible scholars tell us that carpenters were usually skilled woodsmen, often going into timbered areas to cut their own lumber. They also traveled to neighboring villages to work at their trade.

Jesus must have had a very interesting life as a boy, wouldn't you agree? ■

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# False Leadership Brings Ruin

By William J. Sewell, Pastor

1st Church, Searcy

Sept. 18, 1960

## Introduction

The prophecies of Micah proclaim great principles which are independent of time and circumstance alike. One would be tempted to say, if he did not know otherwise, that Micah is a voice crying in the 20th century, for conditions exist today that are not only similar, but indeed are also identical to eighth century conditions. Micah has a message for preachers and teachers, for governors, presidents, and kings, and for all who are not afraid to hear it. Assuming that the old cliché that a chain is no stronger than its weakest link is true, let us enlarge upon it, with reference to the title of our lesson. A nation is no stronger than its president. A state is no stronger than its governor. A school is no stronger than its teacher. A home is no stronger than its head. A church is no stronger than its preacher and teachers. A religion is no stronger than its founder.



MR. SEWELL

ple. The great preacher or teacher is not necessarily the one who loves to preach and teach to the people, but rather the one who loves the people to whom he preaches and teaches. Like Jesus, who identified himself with the woman at the well at the point of thirst, we preachers and teachers must learn to identify ourselves with our people. We must wear them like pieces of shrapnel in the flesh. Micah did just this. He identified himself so much with the suffering of the people, that their suffering caused him to suffer.

In general, the conditions were very much like those that existed in Israel, as seen through the eyes of Hosea and Amos. Oppression was rife; unjust judgments were laid down by unjust judges. The prophets and priests had sold out, and would condone the sinful action of all who would cross their palm with a "fin." They prophesied falsely in order to serve their own ends. Prophets who care more for what goes into their mouths than for what comes out, are an abomination to the Lord. And these who would rather have something in their hands to live on than something in their hearts to live for, are a disgrace to God who calls, and the church who commissions them. Altogether the situation in Micah's day was well fitted to cultivate the fiery indignation of God's prophet.

## II. Condemnation

### Micah 3:4-5

The conduct of the princes and the character of the false prophets, coupled with their treatment and mistreatment of the people, brought forth a scathing denunciation and a blistering condemnation. With burning zeal Micah poured forth his scalding accusations and condemnations

against those responsible for the calamity of the day. In the face of so many miscarriages of justice, so much sin and unrighteousness, so much rebellion against God today, all we can say is "May Micah's tribe increase."

He did not hesitate to cry out against the princes, the ones who were supposed to be the guardians of justice, who themselves had become unjust. Nor did he hesitate to cry out against the prophets who were supposed to be the guardians of truth, who themselves had become untruthful. These princes and prophets had either ignored or overlooked the fact that privilege is always accompanied by responsibility. We tend to be envious of those who are in places of strategic leadership, but too little regard do we give to the fearful responsibilities that go along with these places of privilege. The pastor knows the accompanying responsibility that goes along with his position. The teacher must realize the fearful responsibility he has in dealing with the minds and hearts of men. Both pastor and teacher enjoy the privileges that accompany their positions, but they also must accept the accompanying responsibilities. Woe to the church, the community, the nation, whose leaders reject the responsibility and obligation that go along with privilege. Micah addresses the rulers of Israel, and confronts them with their failure to assume their responsibilities. He pronounces judgment upon them, and his judgment is equally dispensed toward both prince and prophet.

## III. Consequences

### Micah 3:6-12

There is a principle that weaves its way throughout all of God's message: the principle of compensation for wrong. Any serious thinking and religious minded person will consider the consequences of an act before he performs it, or an attitude before he harbors it. Micah draws into focus a two-fold consequence as the result of the wrong done and sin committed by the false leaders.

The first consequence is an unresponsive God. "They shall cry unto the Lord, but he will not hear

them." This is the way it is with sin. "For if we regard iniquity in our hearts God will not hear us." Are your prayers unanswered? Look for sin in your life. Micah tells of a day of darkness coming when the priests and prophets would long for divine guidance, and no answer would be given them. God help us if that day should ever come to our generation!

The second consequence is total destruction, as seen in verse 12. The city will be plowed up like a field. What of our day when there is so much spurning of justice, so many self-seeking, self-centered, sinful leaders? God's ways have not changed. You may be sure that our sin will have its consequences, and that the expression, "a plowed field" will be inadequate to describe our condition when God's judgment falls upon us. ■

### Mormons In Canada

TORONTO, Canada (EP) — The Church of Jesus Christ of Latter-day Saints (Mormons) has formed its first diocese (stake) in eastern Canada.

The action was taken at a recent conference here. Mormons entered Canada 100 years ago, have four stakes in Alberta and begin the new stake, embracing Ontario and Quebec, with 5,300 members—three times the number claimed in 1950.

### Graham Sees 'Awakening'

GENEVA (EP)—On the eve of his evangelistic meetings in the Swiss cities of Bern, Zurich, Basle and Lausanne, Dr. Billy Graham hailed here what he called a "religious awakening" in this country which "can have repercussions throughout Europe and the world."

From this country Graham goes to Berlin for a crusade he thinks "will be the most strategic crusade I have ever conducted." Next May or June Graham plans to conduct a crusade in Manchester, England—his first in Britain for six years.

## A Smile Or Two

### Big Difference

THE major looked up from his desk at the first-class private and snapped, "Now really, I ask you, in civilian life would you come to me with a puny complaint like this?"

"No, sir," was the reply, "I'd send for you."

### Helping the Deserving

EDDIE: "May I have a nickel for the old man who is crying?"

MOTHER: "Yes, dear. What is he crying about?"

EDDIE: "He's crying 'Peanuts, five cents a bag'."

### Grounded for Good

AIR PILOT: "How would you like to have a hop in my airplane?"

SAM: "No, suh, Ah stays on terrah firmah, and de more firmah, de less terrah."

### Even His Best Friends . . .

"MR. Johnson, I'm sure you'll help us out with a song."

"Sorry, but my vocal efforts are confined to singing in my bath."

"Oh, do sing, and I'll warn them that you're rather out of practice!"

### Quick Results

"YOUR heart is quite sound. With such a heart you ought to live to be 70."

"But, doctor, I am 70."

"There! What did I tell you?"

### Public Benefactor

"THIS is a wonderful suit of clothes I'm wearing."

"It looks like an ordinary piece of goods to me."

"What I mean is, the wool was grown in Australia, the cloth woven in New England, the thread made in Britain, the suit made in New York, and the store I bought it from in Nashville."

"What's wonderful about that?"

"Isn't it wonderful that so many people can make a living out of something I haven't paid for?"

## Church Chuckles by CARTWRIGHT



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CARTWRIGHT

"Special delivery air mail!"

Maybe ministers do have a kind of special 'in' with God, but not quite to this extent. The point is, we ALL may potentially occupy this same kind of special place in His regard if we so choose. But we can never hope to earn it by going along with the 'mob'. We can never hope to earn it by hotly pursuing the acquisition of material goods symbolizing worldly success. We can never hope to earn it by donning our religion on Sunday and taking it off on Monday. It was earned FOR us over 1900 years ago — we have but to open our hearts and ACCEPT!

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