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Arkansas Baptist State Convention

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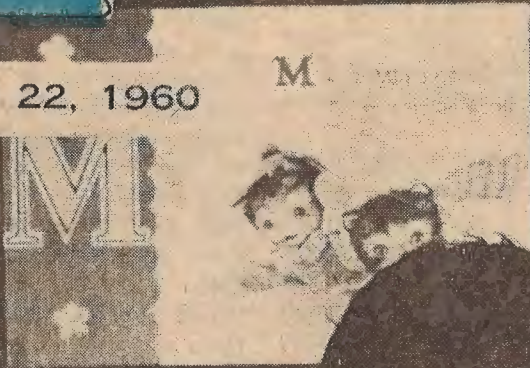
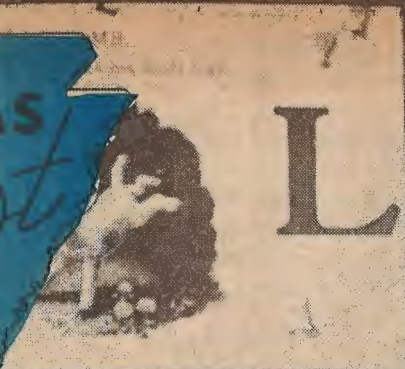
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ARKANSAS

Baptist

NEWSMAGAZINE

SEPTEMBER 22, 1960



Freedom to Think

"THE LONE Star Catholic," official newspaper of the Austin, Tex., diocese, is sent to my desk each week under the idea of "Operation Understanding." In the Sept. 18, 1960, issue the following appeared.



DR. WHITLOW

An individual sent the paper this question. "In a leaflet put out by non-Catholics, which is rather unkind, to say the least, it is stated

that in different authoritative books by Catholics the number of Popes is different also. The folder ridicules the claim of the Catholic Church to an unbroken list of Popes from Peter to today. I am enclosing a copy. What do you say?"

The Rev. Winifred Herbst, S.D.S., answers the query in his column by saying, "First of all it is necessary to say that Catholics may not read writings of this kind which contain assertions contrary to the Catholic religion. Such reading only confuses the reader, tarnishes the fair freshness of faith. Every objection to the Catholic faith has been refuted innumerable times. Every Catholic prays in the Apostles' Creed: 'I believe in the

Catholic Church.' That means to believe everything that the Catholic Church believes and teaches."

This philosophy may be sufficient for a dictatorial religion and state but it is not adequate for a democracy. A democracy, either religious or political, is made strong and vital only to the extent that its citizenry form their judgments upon the basis of fact and truth.

That the people may know the facts concerning the issues which imperil our freedoms in the national election this fall, a state-wide mass meeting on religious liberty has been called for the evening of Oct. 3, 1960, in Robinson Auditorium, Little Rock.

The purpose of the meeting is not to lambaste any religion, nor to endorse any political party, nor to tell people how to vote, but simply to get well documented facts before the people which have a bearing upon issues involved in the election this fall and which imperil every freedom which we hold dear as evangelical Christians and free Americans.

Everyone is invited to this meeting and we would like to urge our pastors to urge the members of their churches to attend. — S. A. Whitlow, Executive Secretary. ■

Different Ideas

WE CONTINUE to be amazed at the different attitudes and opinions about church finance.



DR. DOUGLAS

Some people still think that the church and its people are to be poor and look poor. Others think that poverty and Christianity must of necessity go together.

Coming from these opinions is the attitude that "Our church has too much wealth already, so why keep talking money! money! to the people?"

But, these same people are ambitious and are spending much of their time trying to get enough money to purchase the latest gadgets and the newest automobiles. They want their farm machinery to do the best. They want their business houses to be modern. Not one wants to be connected with a


company that is about to go bankrupt and cannot pay its bills and salaries. Not one wants to work for a concern that is backward in plans and methods. Not one of these want to farm worn out, unproductive land. Yet, these same people apparently prefer churches that look run down at the heels and use every means to get a little money.

We live in a jet age. The country store has become a supermarket. The drug store has become a grab station. The neighborhood has become a shopping center. The cow pastures are fast becoming planned projects for missile bases or housing areas. Therefore, we can no longer tell the people that the church is the most important institution in the world and then operate on a shoestring or from hand to mouth. To say, "that this is God's church" and then support it with gimmicks is an unworthy approach to getting the gospel out to a lost world. Many Baptists are now working in our towns and cities. In many instances the husband and wife both work at town and eat lunch at a restaurant. If they tip the waitress half as much as most suggest, they will spend at least \$1.50 per week for tips alone. Yet, according to the records many of these people go for weeks and months and never give a dime to the church.

Now, until the church has rediscovered the New Testament doctrine of stewardship and concerned itself with a constructive educational program on the subject, it cannot justly criticize these tipping Baptists.

The lack of finances in any church is due, in a measure, to unsound teaching and thinking on the stewardship by the church people.

Therefore, the church that takes its commission to preach and teach the gospel, seriously, will find the Forward Program of Church Finance a good tool to help get the job done. This fall is a good time to use it. Try it, and win a victory.—Ralph Douglas, Associate Executive Secretary. ■



ARKANSAS
Baptist
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"ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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September 22, 1960 Volume 59, No. 37

Ouachita College Non-Partisan

OUACHITA College banners carried in the Kennedy-for-President rally the other day in Texarkana were misleading. Ouachita, the senior liberal arts college of the Arkansas Baptist State Convention, is endorsing no candidate. Said OBC President Ralph A. Phelps, Jr.:

"Those who were reported to represent Ouachita College at the Democratic rally for Kennedy at Texarkana were students who cut classes and went on their own to hear Kennedy speak. They had no authority to speak for anyone except themselves. Ouachita does not endorse anyone for President. We have enough to do in educating a record enrollment without getting into the political arena."

Premiere Showing of 'Boycott'

AS this issue of *Arkansas Baptist Newsmagazine* was going to press, it appeared that a premiere showing of "Boycott," a new film produced by Protestants and Other Americans United for Separation of Church and State, might be an added attraction for the Religious Liberty meeting in Robinson Auditorium, Little Rock, on the night of Oct. 3.

According to Dr. Glenn L. Archer, director of POAU, who will be the speaker at the meeting, the film was suggested by a Roman Catholic-sponsored boycott which resulted in the ruin of the business of a man whose father had cast the decisive vote against parochial school bus transportation at public expense, in Maine.

"We have become aware of a rapidly rising index of boycott and censorship tactics carried on by a religious group which assumes the posture of a minority faith in the United States but has actually become an oppressive majority in many American communities," Dr. Archer said, in announcing the production of the new film.

"Our purpose in making this film is to reveal to the American people the dangers of clerical power when it is supported by a strong fanatical element in the population," Archer continued. "To be forewarned is to be forearmed."

Baker Leaves Wynne

REV. Boyd Baker has resigned as pastor of Wynne Church effective Nov. 1; on which date he will complete 12 years with the church. A

total of 935 new members had been received by the church under the ministry of Mr. Baker to Sept. 4, 496 by letter and 439 on profession of faith. He led in the establishing of a mission, in 1957. ■



Back to the 'R's

IN our new and enlightened age there is not much dancing "to the tune of a hickory stick," but there is still "Readin' and 'Ritin' and 'Rithmetic" for millions of youngsters as they traipse back to school across the country. The school, along with the church and the home, bears a heavy load of responsibility in helping to shape the destinies of our boys and girls. ■

Kathie Hampton Dies

WORD has come of the death of little Kathie Hampton, daughter of Rev. and Mrs. James Hampton, missionaries to East Africa. A victim of leukemia, Kathie died in Dallas on Aug. 22. The funeral service was held in Menz on Aug. 25, with Rev. Dillard Miller in charge, assisted by Dr. Jack Walker, a missionary in East Africa.

The Hamptons plan now to return to East Africa in November. They have been assigned a new work in Tanga, Tanganyike, 125 miles south of Mombasa, Kenya, on the coast.

Writes Mr. Hampton: "We shall have the privilege of opening this African city of 30,000 to the gospel witness as Baptists believe it. It will be a tremendous challenge to preach in a city which is reported to be 75% Moslem." ■



SEMINARY presidents and spouses: Left to right: Duke K. McCalls, Southern; Harold K. Graveses, Golden Gate; Sydnor L. Stealeys, Southeastern; Millard J. Berquists, Midwestern; Robert E. Naylor; and H. Leo Eddlemans. ■

Never Alone

MANY a Dad has been interrupted at his work by a telephone call from his excited wife and mother of his child announcing that his little son or daughter is "standing alone." This is a big day in the life of any family, for it means Baby is growing up and will soon be taking his first steps.



ELM

It is always interesting to be on hand when a little one starts to walk. Which-ever member of the family first sees what is happening will hurriedly call the rest of the family, if not some

of the neighbors. "He took three steps all by himself!" someone will testify, all aglow, as she stands the baby in the middle of the floor and backs away, coaxing him to "come to me."

The baby, thrilled at the experience of walking and at being the center of attention, usually lets out a few whoops as he starts in his new role, falling down and getting up to try again and again.

We come into the world such helpless creatures and have to be waited on hand and foot for so long that we get to liking our dependence. When the time comes to stand on our own two feet and go it alone, we still are not ready to stand alone in many respects. Those who have kiddos going to school this fall for the first time will understand what I mean, as will those whose youngsters are now through high school and are going away to college. Or those whose son or daughter is marrying and going out to establish his own home, perhaps at some distance from the old home grounds. Or those whose son is going away for his military service.

Frequently the adjustment of launching a son or daughter on his own is about as difficult for the parents as for the young one. We parents know that our offsprings must shoulder their own responsibilities, but we often try long and hard to carry their burdens for them.

It is a solemn thought, indeed, that each and every one of us is strictly on his own and must decide the way he will go. For God has made us in His image, free moral agents. He has given us each a heart, a mind, a soul. Each one has himself to live with for all eternity.

But God says to every one of us who will give Him his hand: "I will never leave thee nor forsake thee!"

"No, never alone! No, never alone! He promised never to leave me, Never to leave me alone!"

Erwin L. McDonald

WHY don't all of you fellows who represent our Baptist work get together and print your materials in one piece, instead of bringing us so many different pieces of literature?"

*Coming Next Week
State Missions Issue*

This question was put to one of our denominational workers at a recent meeting of one of our Baptist associations. And as a result of the suggestion, we are coming out with a State Missions issue of the *Arkansas Baptist Newsmagazine* next week (our issue of Sept. 29).

We have decided to do it this way instead of publishing it in booklet form merely to be handed out at Baptist meetings. By reproducing our material in our state paper, we can send it into the homes of more than two-thirds of the Baptists of Arkansas. For the one-third of the Baptists who do not receive the paper, we will still need to distribute extra copies at the associations which will be meeting after the special issue comes out.

Representatives of the various departments of our work will still "make" as many of the associational meetings as possible, for there is no substitute for the fellowship of Baptist meetings. Denominational workers are personally blessed and their work enhanced by getting to know our people in face-to-face relations. And our people out at the grassroots of our denomination often take on new interest in the Baptist program as they meet their co-workers from Baptist Building and hear them tell about what they are doing and trying to do for the Baptist cause.

But the State Missions issue of our paper will give our people something in permanent form which they can read and then file for future reference. There will be four pages about Ouachita College, four pages about Arkansas Baptist Hospital, two pages about the Bottoms Baptist Orphanage, two pages about Southern Baptist College, two pages about our work with Negroes, etc. Baptist Memorial Hospital, Memphis, will be represented, as will all of the other departments not mentioned here.

To present our work in one week's paper, we will be going to 32 pages. This is double the number of pages that used to be standard for the paper and is eight more than our present pattern of 24 pages each week. We trust this special issue will be one our readers will read "from cover to cover" and that they will, as we have already suggested, preserve it for future reference.

THE "Churches and American Tax Policies" was the theme for the 4th Annual Religious Liberty Conference held in Washington, D.C., Sept. 7-9, under the sponsorship of the Baptist Joint Committee on Public Affairs. Arkansans among the 90 attending from the various Baptist denominations

Tax Exemptions For Churches Studied

across the nation were: S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention; Edward Maddox, attorney, and layman from 1st Baptist Church, Harrisburg; John Gilbreath, administrator of Arkansas Baptist Hospital; and the editor of *Arkansas Baptist Newsmagazine*.

The Religious Liberty Conference is more than a preacher meeting. Although the ministry is well represented each year, there are also many laymen, representing varied occupations and professions. The Conference takes no actions that would be binding on any Baptist church or association or convention. Its findings and conclusions are passed on to the Baptist Joint Committee and, if this group feels so inclined, recommendations are made to the constituent denominations for their respective consideration and possible action.

We will be giving further reports from the recent Conference. Let us say here that the Conference was almost unanimous in its feeling that churches or religious denominations which operate commercial businesses should pay taxes on earnings from such enterprises, even though the income is to be used for church or religious purposes. As the tax law now stands, the only test for tax exemption is that the churches or denominations use the earnings for religious purposes. For example, a church or denomination can now operate any business, such as motel or service station, in competition with commercial business in general, and enjoy the privilege of tax exemption. ■

J. M. Price, Portrait of a Pioneer, by Clyde Merrill Maguire, Broadman Press, 1960, \$2.95

In 1915 Southwestern Seminary, Ft. Worth, under the leadership of Dr. J. M. Price, established Southern Baptists' first School of Religious Education and Dr. Price was to head the school till his retirement in 1956. This is the story of the noted leader's life, told in the warm, human-interest, anecdote-filled words of one who had him as her teacher, Mrs. John Maguire, wife of the executive secretary of the Florida Baptist Convention.

Light Beneath the Cross, by Stuart Barton Babbage and Ian Siggins, Doubleday, 1960, \$2.95

This book by an Anglican dean and a minister of the Church of England tells, in personal stories of conversion, how the peoples of all sections of Australian and New Zealand life were radically changed during the Billy Graham Crusade "down under" in 1959. Here are testimonies from criminals, business tycoons, housewives and others. Young and old, rich and poor heeded the invitation to follow Christ.

God Our Contemporary, by J. B. Phillips, Macmillan, 1960, \$2.50 (cloth); \$1.25 (paperback)

Mr. Phillips, noted for his translation of the New Testament, deals forthrightly as he examines the spiritual poverty of the 20th Century and makes practical suggestions for restoring God to his proper place in modern life. He indicates that Christians and non-Christians are equally to blame for the lack of real religious belief in our civilization. Believers have failed to communicate effectively with people outside the church and non-believers have not thoroughly searched the central truths of Christianity, he states.

Vital Possessions, by Grace Noll Crowell, Abingdon, 1960, \$1.50

Mrs. Crowell describes as the gifts of greatest importance those which increase in value and meaning through the years. She lists as our supreme gifts the Bible, church, home, country, and neighbors. She builds devotions around such other gifts as beauty, memory that recalls courage to a weakened spirit, prayer, and life everlasting.

The International Lesson Annual, 1961, Edited by Charles M. Laymon with Lesson Analysis by Roy L. Smith, Abingdon, 1960, \$2.95

This comprehensive commentary on the International Sunday School Lessons uses both the King James and the Revised Standard versions of the Scriptures. For each lesson the complete text is carried, with an explanation of the scriptures, an application of the "Lesson Today," and teaching suggestions plus daily Bible readings. ■

Bamboo Curtain Mail

WASHINGTON, D. C. (EP)—Efforts to look into the liberalization of present laws detaining mail from behind the "Bamboo Curtain" were promised to an Oregon clergyman by Sen. Wayne Morse (Dem.-Ore.).

The Rev. Mark A. Chamberlin, of Gresham, Ore., executive secretary of the Oregon Federation for Social Action, had complained to Sen. Morse that his local post office had held up a publication called "Children of China," addressed to him.

To obtain the publication, Mr. Chamberlin explained, he had to go to the Gresham post office and fill out a "signed request." Post office officials said the publication contained "political propaganda" as defined by the Foreign Agents Registration Act.

"Is our democracy so weak that it cannot stand an onslaught of ideas from foreign nations?" Mr. Chamberlin asked in a letter appearing in the *Congressional Record*. "Are we so afraid of ideas that will appear in a magazine, 'Children of China,' that we have to ban it as political propaganda? What next? May the good Lord deliver us from ourselves."

Sen. Morse wrote the clergyman that he had conferred with Sen. Olin Johnson (Dem.-S. C.), chairman of the Senate Committee on the Post Office and Civil Service, and had been assured that the committee "is continuing its study of this very technical and complex problem."

Norwegian Memorial

MINNEAPOLIS, Minn. (EP)—An American Church will be built in Oslo, Norway, as a memorial to Norwegians who came to the United States as pioneers. So says a Minneapolis Lutheran clergyman who organized the Oslo congregation.

Just back from serving two years as first pastor of the English-speaking congregation in Oslo, Dr. Oscar C. Hanson said he will spend the next four months contacting individuals who wish to help finance the memorial project.

He reported that about \$300,000 will be needed.

Organized for the Board of

Letters to the Editor

THE PEOPLE SPEAK

N. T. Gleanings

I HAVE enjoyed "Gleanings from the Greek New Testament," by V. Wayne Barton. It is a valuable source of information. But this week (Sept. 1), concerning Mark 16:9-20, will never go over with us old time country folk. Even if it is true this did not appear in the original text, it has been in our Bible as far as we are concerned, and we are skeptical of any one who tries to rule, or rub it out. We just accept it, and make the application that will harmonize with the rest of the Bible.

Compare this language with that of Mark 16:16: "He that boardeth this train and sitteth down shall arrive in Chicago, but he that boardeth not shall be left." Note the truth in it. One may arrive in Chicago by boarding the train without sitting down, but would surely ride in more comfort sitting. His arrival would not depend on the second part of the act. So do we interpret the second part of Mark 16:16. It is the answer of a good conscience toward God, but not God's conscience toward us. Who would ride a train to Chicago standing up? Who would want to go through this life believing without being baptized?

What about the snake-handlers and the poison drinkers? It is just as simple. In his name, means by his authority. If and when Jesus Christ tells us to handle snakes and drink poison, we can do so safely. But, brother, we had better wait until he does authorize us to do so. This scripture recorded in Mark does not authorize us to do these things to prove our faith.

There is a way of handling snakes without being bitten. There is also a way of drinking poison without harmful results. Doctors very often prescribe poison drugs, in certain quantities for many physical ailments. Strychnine is a deadly poison, but it can be taken safely for some ailments, with beneficial results. Surely it was belief that induced people to explore, and discover the good values in these poisonous things and harmful creatures. Are not all things God created good? Faith and patience would enable us to find the good qualities of bad things. It even brings out the good qualities of bad people.—C. R. Cantrell, Glenwood ■

Home Missions of the Evangelical Lutheran Church, the Oslo congregation was intended for English-speaking persons at the American embassy in Oslo and the University of Oslo, for American business and professional men, for American wives married to Norwegians and for tourists.

Forrest City Couple Gets Foreign Mission Appointment



REV. AND Mrs. Walter E. Allen, newly appointed missionaries to East Africa, talk with Rev. Luke B. Smith, associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board, at Board headquarters in Richmond, Va.

"THE CALL to the mission field has come to be not merely a plea for a decision and a surrender but rather a mandate that compels us to go," said Rev. Walter E. Allen, Forrest City, as he and his wife were appointed missionaries to East Africa at the September meeting of the Southern Baptist Foreign Mission Board. He has pastored Beck Spur Church, Forrest City, since November, 1958.

Mrs. Allen, the former Billie Metcalf, of Venus, Tex., affirmed that her decision, soon after her marriage, to become a Christian was also "a full surrender to what I knew to be God's will for my life at that time — that I be a preacher's wife and stand behind my husband as he sought God's leadership." Some years later when he told her of his decision for missions she knew immediately in her heart that this was God's will for her also, she said.

Mr. Allen, a native of Wylie, Tex., served with the U. S. Marine

Corps in the Pacific during World War II. In close succession after his military discharge in 1946, he became a Christian, married, decided to preach, entered Southwestern Baptist Theological Seminary, Fort Worth, Tex., and began to be seriously concerned about foreign missions.

Leaving the seminary after a year he entered Southern Baptist College, Walnut Ridge, receiving the associate of arts degree, and went on to study at Arkansas State College, Jonesboro, and to receive the bachelor of arts degree from Baylor University, Waco, Tex. Then he returned to the Fort Worth seminary to earn the bachelor of divinity degree.

While attending the Arkansas schools and again after graduation from Baylor, he pastored Mounds Church in Greene County. He also pastored Branch Baptist Church in Collin County, Texas, and Dennis (Tex.) Baptist Church. Called to pastor Beck Spur Baptist

Church while still in the seminary, he commuted the 500 miles from Fort Worth to Forrest City and back each week end for the two months until graduation, then moved onto the field. During his pastorate there the church has grown and, as testimony to his mission interest, has tripled its gifts to the Lottie Moon Christmas Offering.

Mrs. Allen attended Southern Baptist College, Arkansas State College, and Southwestern Seminary with her husband and also studied at Southern Methodist University, Dallas, Tex. The Allens have three children, John Vernon, 12, Lizabeth, nine, and Walter Metcalf, eight.

They were among nine missionaries appointed at the September meeting of the Foreign Mission Board, bringing the total of Southern Baptist foreign missionaries to 1,459. ■

ABH Schedules Pastoral Care Talks

THE FIFTH annual workshop on pastoral care will be held at Arkansas Baptist Hospital Dec. 8. The meeting will be held from 9 a.m. to 3:30 p.m. in the School of Nursing classrooms.

The workshop theme will be "Pastoral Care of the Senior Citizens." Those attending will be divided into groups of 8 to 12. Physicians will be in charge of the sessions. The hospital will provide the noon meal.

Attendance will be limited to 100 ministers. ■

REV. Jack Livingston has recently been called as pastor of the Gravel Ridge Church located near the Little Rock Air Base. A graduate of Ouachita and Southwestern Seminary he has previously been pastor of Galilee Church near El Dorado.

Rev. and Mrs. Livingston have two sons, aged four and two.

1ST CHURCH, Gould, conducted revival services last month at Moore's Chapel Mission, located about six miles east of Gould. The evangelist was Rev. Don K. Knall, Camden. The pastor, Rev. Don Wright led the singing. Sixteen additions, including 13 professions of faith, were reported.

REV. Sam Gash, pastor of 1st Church, Forrest City, recently preached in a revival at Wynne Church. The music was led by James Johnson, minister of music at 1st Church, Blytheville. Gash recently came to Arkansas from 1st Baptist Church, Owensboro, Ky., where he served as associate pastor. Rev. Boyd Baker is pastor of the Wynne Church.

REV. W. Coy Sample was recently called as pastor of 1st Church, Almyra. Following the evening service Sept. 5 he and his family were honored at a reception and shower. He previously was pastor at Riverside Church, Little Rock.

REV. Jesse S. Reed was the evangelist recently at a revival at Lee Memorial Church, Pine Bluff. Rev. Vernon Dutton, of Matthew's Memorial Church, led the singing. There were 19 decisions, including nine for baptism and four by letter.

1ST CHURCH, Peach Orchard, reported 18 additions following a recent revival. The evangelist was Rev. Alvin Wiles of Viola. Rev. James Whitlock is pastor.

REV. Glynn Wright, Vicksburg, Miss., was the evangelist in a revival at Felsenthal Church recently. Rev. Miller, El Dorado, was the song leader. Rev. J. W. Smith is the pastor.

MONTROSE Church recently completed a revival with Rev. Edward C. Williams, Mobile, Ala., as the evangelist. Decisions included 16 professions of faith. Rev. Norman Tilbury is pastor of the church.

TEN decisions were reported following a recent revival at Shiloh Church, Harrisburg, recently. There were seven additions by baptism, one by letter, and two rededications. The pastor, Rev. E. P. Johnston, preached.

ABH School of Nursing Observes Homecoming



MISS DAISY Rose, of Erath, La., was greeted by Dr. Joe Shuffield as she arrived at Adams Field September 4 to be guest of honor at homecoming festivities for the

Arkansas Baptist Hospital School of Nursing. She was director of the School of Nursing from 1930 to 1946.

FOR the first time since 1954 alumnae of the Arkansas Baptist Hospital School of Nursing gathered for a homecoming.

More than 200 attended a luncheon held Sept. 4.

Special guest for the occasion was Miss Daisy Rose, of Erath, La. She was director of the School of Nursing from 1930 to 1946.

A number of her former associates and student nurses met her at Adams Field when she arrived.

"She was a good leader of both men and women," Dr. Joe Shuffield commented.

"She was a strict disciplinarian," a former student remarked. "I remember the time she made some of us go off duty and wash our shoe strings," she added. Another recalled having to go to the dormitory and wash off her lipstick.

All agreed that even though she was very strict she was instru-

mental in turning out some of the best nurses in the history of the school.

In comparing nursing today with that in the early 1900's Miss Rose said, "Why, nursing today is a different thing altogether." She explained that nurses of past years were trained primarily for bedside duties, whereas today many of them are occupied by executive duties such as keeping records.

At the alumnae luncheon an honorary membership and plaque was presented to John Gilbreath, administrator of the hospital.

More than 500 persons attended a social hour held in the afternoon.

REV. M. E. Wiles, Ft. Smith, led the 1st Church, Hampton, in revival services last month. Additions included 13 by profession of faith and one by letter. Music was under the direction of the pastor, Rev. Curtis Pennington.

French Argue About Church School Funds

PARIS, France—(BP)—An argument has been raging in France, for and against government assistance to church schools. This is one more in a series of bitter controversies between government and church that have torn this nation for centuries.



MRS. HENDRICKS

Behind the story lies the distrust of a people toward the Roman Catholic administrators of a church that despoiled them for generations.

The history of Protestantism in France since the Reformation has always depended upon the ruling powers. French kings felt it was essential for the nation to have only one faith. None of the kings seems to have been sincerely religious.

In 1598, King Henry IV, who had been raised by a Protestant Huguenot mother, issued the first edict for religious toleration that had taken place in a major power up to that time. France gave a minority of citizens a limited right to have schools, publish books, hold public office, and have freedom of worship (in certain places).

When this edict was revoked 90 years later, France lost many enlightened people who were killed or migrated. The clergy gained more and more power and wealth, increasing the gulf between the church and the poverty stricken populace.

The religious leaders could not even provide the spiritual strength the suffering people sorely needed in their hard lives.

Today the Catholic Church is woven in to the fabric of French life, for it remains a strong tradition. Holidays are religious. Birth, marriage, and death are linked with church ceremonial.

But many French people are still suspicious of powerful church leadership. They are critical and often openly anti-clerical.

Even Catholic leaders in France have called France a pagan land. The majority of people seem to be without true faith. Along with other evangelical groups, French Baptists are endeavoring to bring to France the simple faith of the New Testament.

But Christian workers are finding that religious indifference in a people is often a greater deterrent to missionary efforts than religious intolerance forced upon the nation by a government. ■

Keegan Dies Aboard Plane



DR. KEEGAN

NASHVILLE, Tenn.—(BSSB) Dr. G. Kearnie Keegan, 53, secretary of the student department of the Baptist Sunday School Board here, died of a heart attack Sept. 13 aboard an airplane in St. Louis.

Dr. Keegan had just boarded a jet plane for Los Angeles. He was on the way to Hawaii to conduct a series of conferences in student work in Baptist churches, schools, and colleges there.

He had suffered from a heart ailment for a number of years.

Services were held Sept. 16 at 1st Baptist Church here.

Dr. Keegan, who left Nashville at 6:05 p.m. for the Hawaiian trip, had served as pastor of 1st

Baptist Church, Natchitoches; Emmanuel Baptist Church, Alexandria, La.; First Baptist Church, Longview, Texas; and Temple Baptist Church, Los Angeles, Calif.

He had served as acting president of California Baptist Seminary during his pastorate in Los Angeles. He had held various executive positions in Baptist affairs, including the vice-presidency of the American Baptist Home Mission Society, New York (1947).

He had been a member of the Baptist World Alliance Executive Committee since 1958 and was vice-chairman of the alliance's youth committee, and chairman of the alliance youth department's administrative committee. He was secretary of the Sunday School, Training Union, and Baptist Student Union in Louisiana 1935-37; had served as a member of the board of East Texas Baptist College, Marshall, Texas, 1941-45; member of the executive board of the Louisiana and Texas Baptist conventions; member of the board of directors, East Texas Baptist College, 1941-45; president, Southwestern Alumni Association of the Southern Baptist Convention, 1942-45; chairman of the building fund drive for the Truett, Scarborough, Fleming Memorials, at Southwestern Seminary.

He had been secretary of the Sunday School Board's Student Department since 1950. In a statement concerning the work of the Student Department, Dr. Keegan had said "This department strives to present the reality of the gospel of Christ and its relevancy to college and university life. Its purposes are the winning of lost students to Christ, the enlistment of Baptist students in service in the churches during their academic years, and training them for effective Christian service after graduation."

He had been active in denominational activities wherever he had lived and had always been a favorite leader of young people. He traveled in Europe, Egypt, the Holy Land, Central America, South America, Hawaii, the Orient, New Zealand, and Australia. He was a talented pianist, soloist,

and author of several songs. He was editor in chief of *The Baptist Student*, monthly magazine; author of numerous articles, and a book for high school students, *Your Next Big Step*, recently published.

Dr. Keegan is survived by his widow, the former Marian Morgan, daughter of Dr. and Mrs. F. A. R. Morgan, missionaries to Brazil; his daughter, Kathleen, and a sister, Mrs. E. K. Goldman of O'Fallon, Ill.

Little Rock Church Gets New Associate

THE NEW minister of music and education at South Highland Church, Little Rock, is Haskell Lindsey. Last year he attended Southwestern Seminary and served the Overhill Baptist Church, of Dallas.

In Arkansas he was located at 1st Church, Forrest City, and 1st Church, Rogers.

The Lindseys are native Kentuckians. They have three children.

1ST CHURCH, Marvell, reports five additions as a result of their revival in August. The pastor, Rev. Charles A. Thompson, was the evangelist, and Bob Hall, minister of music and education at Levy Church, North Little Rock, led the music. The Marvell Church is completing plans to redecorate the church sanctuary. The ceiling will be lowered and indirect lighting will be installed.

1ST CHURCH, Bay, recently reported 17 additions including 13 professions of faith, three by letter and one by statement, in a recent revival. The pastor, Rev. Hal Gallop, Sr., preached and Jackie Ballard led the music. Ballard was recently named minister of music by the church.

Will SBC Mission Boards Get Good 1960 Bonus?

NASHVILLE — (BP) — Will Southern Baptists provide a good Thanksgiving and Christmas bonus to their home and foreign missions activities?

Evidence is that giving must pick up very noticeably during the rest of the calendar year 1960 for a bonus to be good. Baptists will have to reverse a trend that has been demonstrated for over three years.

Each year, the Convention meets the operating and capital needs of its 20 agencies, then enters what has been called the advance section of the Cooperative Program. It is referred to as an advance because this bonus means just that to the work of the missionaries.

Since the Convention's fiscal year coincides with the calendar year, the advance stage has been entered sometimes in October, but more recently in November. Thus most of November, and all of December — associated with Thanksgiving and Christmas holiday seasons—are bonus months for SBC's missionary enterprises at home and abroad.

A study of Convention receipts shows that Cooperative Program giving has increased each year, but that the percentage of increase has been steadily falling for at least three years. 1960 is following the downward pattern so far.

Failure of Southern Baptists to increase the momentum of Cooperative Program gifts could be a "serious handicap" to the effort to establish 30,000 new churches and missions during the seven-year span ending 1964, according to Courts Redford, Atlanta, executive secretary of the Home Mission Board.

The Home Mission Board and Foreign Mission Board benefit exclusively during the advance period, with home missions getting 25 per cent and foreign missions 75 per cent.

Baker J. Cauthen, Richmond, Va., executive secretary of the Foreign Mission Board, forecast

disappointment on mission fields in nearly 50 countries if the advance showing is poor.

Advance funds mean new buildings on foreign mission fields, and mean restoration of budget requests which previously were turned down for lack of money in the regular operating and capital needs budget.

Taking a look into 1961, Redford said, "It would be a calamity to the work of Southern Baptists should the Home Mission Board find it necessary to retrench and revise downward — cut co-operative budgets in pioneer areas and in the cities on the eve of our 1962 emphasis on church extension.

"We are absolutely dependent on the advance section to provide a substantial portion of the funds anticipated for this program of advance."

In 1958, eight-month totals revealed a 9.48 per cent gain over 1957. The 1959 gain over 1958 was 8.08 per cent; in 1960, the gain is a mere 2 per cent.

The Foreign Mission Board's 75 per cent share of the advance "bonus" came to \$2,445,226 in 1957. It declined to \$1,922,932 in 1958, and dropped still more to only \$1,575,912 in 1959.

The advance fourth to the Home Mission Board was \$815,075 for 1957; \$640,977 for 1958, and \$525,304 for 1959.

The boards' share of the operating and capital needs budget (that which must be met before the advance) rose each year, of course, along with most of the agencies. All agencies share in the pre-advance funds.

The mission leaders expressed concern over the declining percentage of annual increase in Cooperative Program giving, which forces the drop in advance funds.

"It looks as if the amount to be received by the Foreign Mission Board will be smaller than at any time in the last several years," Cauthen said, referring to 1961 projections.

POAU STATEMENT

A STATEMENT FROM DR. LOUIE D. NEWTON, PRESIDENT OF PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE — FOR HIMSELF AND FOR DR. J. M. DAWSON, VICE PRESIDENT OF POAU, DR. CHARLES CLAYTON MORRISON, HONORARY PRESIDENT OF POAU, GLENN L. ARCHER, EXECUTIVE DIRECTOR, AND C. STANLEY LOWELL, EDITOR OF THE ORGANIZATION'S PUBLICATION, CHURCH AND STATE

Unanimously endorsed at semi-annual meeting of the National Board of Trustees, Protestants and Other Americans United for Separation of Church and State, in session September 6, 1960.

THERE is a moment for calm analysis and sober speech about the religious issue in the current political campaign. That moment has surely come. All words and actions in this moment must be devoid of bitterness and fanaticism. It should be remembered that our organization is educational and that it has a permanent aim—the preservation of the American tradition of the separation of church and state.

We have consistently criticized literature expressing religious bigotry and scandal. Warnings regarding trash of this sort have frequently gone out from our [Director Archer, of POAU, will be in Little Rock to address a mass meeting on religious liberty at the Robinson Memorial Auditorium on Monday night, Oct. 3, at 7:30 p.m. He will give an unbiased but factual analysis of what America could expect should a Catholic be elected President.—The Editor] headquarters. We have opposed the formation of any political party based on religious blocs in the population. We do not support or oppose any specific candidate or party in this or any election. Our members include Republicans, Democrats and Independents. We want all of them to remain loyal to our purpose regardless of their political preference in this election.

Nevertheless, we cannot avoid recognition of the fact that one church in the United States, the largest church operating on American soil, officially supports a world-wide policy of partial union of church and state wherever it has the power to enforce such a policy. In the United States the bishops of this church have specifically rejected the Supreme Court's interpretation of the separation of church and state. In their statement, *The Christian in Action*, Nov. 21, 1948, they declare that the Supreme Court's interpretation of the First Amendment has reduced separation of church and state to "the shibboleth of doctrinaire secularism." They then state: "We therefore, hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we shall peacefully, patiently and perseveringly work." [See page 13 of

last week's *Arkansas Baptist*.]

The bishops have further committed themselves in this pronouncement to an interpretation of the Constitution which would permit full tax support for sectarian schools.

The Roman Catholic Church is both a church and a state. It has political representatives at 42 of the world capitals and has many church political parties. The newest of these is a Catholic party called "Christian Action" now operative in Puerto Rico.

WE cannot forget that the Roman Catholic Church has forbidden its members in the most specific language to "support any public assistance, either at home or abroad, to promote artificial birth prevention," and that its Canon Law denies to its members the right to send their children to American public schools without special permission. Canon Law 1374 reads:

"Catholic children may not attend non-Catholic, neutral or mixed schools, that is, those which are open also to non-Catholics, and it pertains exclusively to the Ordinary of the place to decide, in accordance with instructions of the Holy See, under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated" (Bouscaren and Ellis, Canon Law, p. 704).

These policies are clearly inconsistent with the American concept of separation of church and state, and, to the extent that any candidate supports or endorses them, he is unfitted for the Presidency of the United States. To the extent that he repudiates these policies and demonstrates his independence of clerical control, he is entitled to our praise and encouragement.

WE have repeatedly praised the candidate of Roman Catholic faith in this campaign for declaring frankly that basic government financial support for parochial schools is unconstitutional. We have likewise praised him for his opposition to the appointment of an American ambassador to the Vatican. We are skeptical about

his equivocal words on birth control. We find that he has at no time stated simply that if Congress passed a law providing for aid in this matter that he would not hesitate to sign and administer it. We are concerned, too, about his silence in regard to the official boycott of public schools contained in the Canon Law of his church.

We remain uneasy about the persistent denial of religious liberty to non-Catholics in some Roman Catholic countries such as Columbia and Spain, for we know that the Roman Catholic Church is everywhere committed to the doctrine that "error has no rights" theoretically. We know that in Spain 22 Protestant churches open for worship under the Republic have since been closed by police and remain closed.

We know that the Protestant seminary in Madrid was closed by police and cannot obtain permission to reopen.

We know that two-thirds of the area of Columbia has been "roped off" from Protestant activity and more than 200 Protestant schools in this territory have been closed by police.

WHAT effect, we wonder, would the election of a Roman Catholic as President have upon governments which practice such suppression with the knowledge and cooperation of the Vatican? To ask Protestant and Jewish people to take a light view of this matter,

or to disregard it entirely, is to be unrealistic. For us this is a matter of self-preservation.

We commend that section of the press which has forthrightly and maturely dealt with the religious issue in this campaign. We regret the evasive journalism which, in other cases, has declined to face its responsibility in this respect. Some editors do not even recognize the elementary fact that one church in the United States has for centuries pursued a policy of partial union of church and state, and that the adoption of such a policy in this country would be a calamity of the first magnitude. When a candidate belongs to an organization which champions such a policy, it is not bigotry or prejudice to examine his credentials with the utmost care and frankness, and to ask how far his commitment goes.

WE leave it to our members to decide for themselves, on the basis of all the evidence, whether the election of a Roman Catholic would promote or hinder the historic American principle of church-state separation. We recognize that millions of Roman Catholics in the United States are not only loyal to this American principle, but are also patriotic citizens. We also recognize that there are other issues in this campaign beside the church-state issue, and that it is the duty of the voters to choose the man they consider best fitted to meet all the exacting demands of the office. ■

Catholic Opposition

SPRINGFIELD, Mo. (EP) — The General Presbytery, largest and most representative policy board of the Assemblies of God, today unanimously adopted a resolution opposing the election of a Roman Catholic as President of the United States.

Speaking for the denomination, a conservative, evangelical church with approximately one million constituents in the U. S., the board disclaimed "religious bias," but charged the Roman Catholic church with bigotry as "reflected in its position of infallibility of its leadership."

Members of the 150-member-ship board, representing every state, took note of an article by its General Supt., Thomas F. Zimmerman, to be released Sept. 18 in the *Pentecostal Evangel*, official voice of the denomination.

"We endorse the prepared statement by General Supt. Thomas F. Zimmerman and recommend its publication and circulation among our constituency and beyond," the

General Presbyter's resolution stated.

In his article, "A Protest Against Electing a Roman Catholic President," Mr. Zimmerman traces the historic conflict between Roman Catholics and Protestants. He indicates the Roman Catholic "Church-State has spoken out over a period of hundreds of years (on Protestantism) and its position has not changed."

"We are not religious bigots but we must stand and be counted against any ideology which would undermine our God-given program at home or abroad," he declares.

Calling attention to the denomination's 14-year legal battle for religious freedom in Italy, Mr. Zimmerman states the fight was "made extremely difficult in view of the Roman Catholic influence over the government." He also mentions Protestant difficulties in Spain and Colombia where "there have been many cases of arrests, church closings, etc., among evangelicals."

The church official lists powers of the President of the United States and states he is "the most powerful individual in the world."

"So strong is the influence of the President of the United States that he could begin a major tide in the direction of a Roman Catholic controlled and directed America through his appointments if he so desired," he charges.

The church leader, who is also president of the National Association of Evangelicals, with an estimated 10 million associated members, charges a "good" Catholic would be "under the control of his church—mind, soul and body."

Comparing the fight for independence and religious liberties to the present cold-war struggle, the Rev. Zimmerman tells the Assemblies of God the U. S. cannot afford to have spent "these energies and billions for this precious freedom and for separation of church and state and then let the subtle forces of the Roman Catholic Church sweep into the White House without a protest."

Senator Cites Articles Against Parochial Aid



By W. BARRY GARRETT
(Associate Director, Baptist
Joint Committee on
Public Affairs)

WASHINGTON — (BP) — Federal aid to parochial schools is unconstitutional, according to information placed in the Congressional Record by Sen. Alexander Wiley (R., Wis.).

Recognizing the need for improving and expanding the educational system of America, and stating that there are strong feelings on including parochial schools in Federal aid programs, Wiley included four documents in his remarks. His purpose was to clarify the traditional relationship between church and state.

The items cited by Wiley were a statement by Senator Kennedy, a study by the Legislative Reference Service of the Library of Congress, an article by columnist Ralph McGill, and an article from the Milwaukee Journal.

Both the Senate and the House of Representatives passed education bills during the 86th Congress, but action was killed by refusal of the House Rules Committee to agree to a conference committee with the Senate to iron out the differences.

In both Houses strong efforts were made to include an amendment to provide Federal loans to parochial schools, in addition to the aid to be granted to public schools. The measure was defeated by a narrow margin in the Senate, and in the House it was sidetracked by a parliamentary ruling that it was out of order as not germane to the main question.

During the short session of Congress following the national party Conventions a Roman Catholic letter-writing campaign insisted upon defeat of any aid-to-education measure that did not include parochial schools.

The statement from Senator Kennedy inserted in the Congressional Record by Wiley was made in an address before the American Society of Newspaper Editors. Referring to Federal assistance to

parochial schools, Kennedy said, "I am opposed to it. I believe it is clearly unconstitutional. I voted against it on the Senate floor this year."

The study by the Legislative Reference Service reviewed the historical record and the relevant Supreme Court decisions, and it concluded that these "provide more than adequate support for the thesis that Amendment I renders unconstitutional Federal aid to sectarian educational institutions."

The study further pointed out that those who are arguing for Federal aid to parents who have pupils in parochial schools are ignoring the position that their own doctrine puts them in. The pertinent paragraph is:

"What proponents of such aid persist in ignoring, when they attempt to justify Federal expenditures as benefiting primarily students in quest of a secular education, is that many of the groups operating sectarian schools are doctrinally obligated not to recognize any distinction between secular and religious teaching. To the latter 'no teaching can be neutral,' but on the contrary must 'be permeated with Christian piety.'

"To the extent that such groups must yield to this doctrinal compulsion they would appear to undermine irreparably the constitutional merit of their contention that disbursement of Federal aid on a nondiscriminatory basis entails no more than just compensation to religious institutions for offering students electing to attend the same quality of instruction as is made available in publicly maintained schools. Indeed the burdens imposed by such doctrinal considerations would seem destined unavoidably to render such expenditures indistinguishable from the disbursement of tax revenues in aid of religion itself."

The McGill article related the current debate on the religious issue in the political campaign to the demand of Roman Catholics for public support of their schools.

McGill said, "The honest parents who send a child to private school must admit that they do so because they want something extra. . . . There is a desire for something not found in public education. A choice is made. There is no reason then why the parent who makes such a choice should not pay the bill. He should not call on the Federal Government to assist him to buy something extra for his children."

The Milwaukee Journal article pointed out that Federal school aid legislation "is imperiled by a deluge of letters from Catholics who oppose it." It cited the large amount of mail received by Congressmen and quoted extensively from some of the communications.

One of the chief objections by the Catholics to the school aid bills was that in estimating the number of school children, the parochial children were to be included along with those in public schools, but only the public schools were to receive help. They are not opposed to public schools, they asserted, but they object to having to pay for two systems of schools.

'Pulpit Politicking'

RALEIGH, N. C. — (EP) — The governor of North Carolina, criticizing "politicking from the pulpit," said here that Evangelist Billy Graham has set an example for other ministers to follow by saying he will "vote his conscience" on the religious issue in the Presidential race.

Ministers should do this in the privacy of the voting booth and not preach about the religious issue in the campaign, said Governor Luther H. Hodges. He said that Dr. Graham "is about the finest authority I know."

Admitting that "the Catholic question" will be a major issue in the Presidential election in North Carolina, Gov. Hodges declared that "prejudices are the greatest menace facing the world today."

Less than one per cent of North Carolina's more than 4,000,000 population is Catholic.

Texas Convention Gets Executive Secretary



DR. PATTERSON

DR. Thomas A. Patterson, pastor of the 1st Baptist Church, Beaumont, Tex., for the past 14 years, has been named executive secretary of the executive board of the Baptist General Convention of Texas. He replaces Dr. Forrest Feezor, who will retire from the denomination's top administrative post in December after seven years of service.

He is a graduate of Hardin-Simmons University and Southwestern Theological Seminary.

His denominational activities include membership on the executive board, Baptist General Convention of Texas, Foreign Mission Board, and the boards of trustees of Hardin-Simmons University and Southeast Texas Baptist Hospital.

His wife is the former Roberta Mae Turner, of Abilene. They have two children, Mrs. Kenneth Afill, Mabank, Tex., and Leighton Paige, 17, an ordained minister.

REV. Billy Walker, of Walnut Ridge, was the evangelist and Billy Appling, Haynesville, La., led the singing in revival services at 1st Church, England, recently. There were eighteen additions to the church, twelve for baptism and six by letter.

Children's Arrest

ATLANTA, Ga. (EP)—A Baptist minister, the Rev. Fred Shuttlesworth of Birmingham, Ala., has asked the Southern Christian Leadership Conference in Atlanta to conduct a full investigation of the arrest and jailing of his three minor children in Gadsden, Ala., Aug. 16.

The Rev. Martin Luther King, Jr., SCLC President, has had a telephone conversation with H. Vance Greenslit, president of Southeastern Greyhound Lines, Inc., who said the case is now being investigated by the line and "a full report will be made as soon as possible."

Traveling from the Highland Folk School in Monteagle, Tenn., to Birmingham, Ala., the Negro children were arrested, removed

from the bus, and jailed by police of Gadsden. While under detention, they claimed they had received injuries from allegedly brutal treatment by the police.

Mr. Shuttlesworth, in a statement to the SCLC in Atlanta, said, "The safety of my children is not my only concern. People must feel free to travel without the fear that while they are exercising their legal and constitutional rights they will be treated like common criminals and abused by police. This practice must stop if America is really to be the 'land of the free' as we so proudly shout to the world."

Wyatt Tee Walker, director of SCLC in Birmingham, made an on-the-spot investigation and reported one of the children required medical attention.



YOU can find a proof text for anything. I just thought of one for laziness: "Bodily exercise profiteth little" (I Tim. 4:8).

Some time ago I consulted with my doctor about my creeping waistline. He said, "You must eat less and exercise more." In keeping with his advice, I have joined several of my friends in an occasional visit to our seminary gymnasium. We have come to refer to our group laughingly as our "health club." Now, after several weeks of rigorous exercise and a net gain of two pounds, I am on the point of pulling my proof text on myself.

After all, may we not infer from our text that seminaries and other denominational institutions should not spend precious money on buildings and equipment which provide physical recreation? For "bodily exercise profiteth little."

Suffice it to say that Paul was speaking concessively in our text and not prohibitively. Quite literally what he said was: "Bodily exercise profits a little." Actually, it may be inferred from the context that the sense should be: "Admittedly, bodily exercise profits for a little-(time)." For Paul went on to say, in essence, that there is another kind of exercise, in godliness, that is profitable for all time and eternity.

So, I suppose that in fairness to Paul and to the problem, it should be pointed out that Paul was not deploring physical exercise. Rather was he saying, to parody the words of Jesus, "This lesser exercise you ought to have done and not to have left the other more important exercise undone."

But that destroys my proof text, doesn't it? So, lest I get carried away with the point, let me close this missive. I must shuffle my sore-jointed body to the telephone and call the boys in the health club. I shall tell them that I have decided to resign the club, for "bodily exercise profiteth little." Furthermore, doesn't the Bible say somewhere or other something or other like this: "Let us eat and drink and be merry, for tomorrow we may die"?

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Professor, New Orleans Seminary

Meeting Witnesses

By **TED DENCHER**
in *The Pentecostal Evangel*

IN MANY countries, including the United States, one of the greatest hindrances faced today by Christians in their work is the Watch Tower heresy propagated by Jehovah's Witnesses. Most Christians do not care to grapple with the Jehovah's Witness over Biblical matters. Among those who do meet them are many who get enmeshed in their arguments and usually have no final answer for the Witnesses. This makes these people jubilant and sure that they are right.

The Christian in many cases is to blame for the Witnesses feeling sure of themselves. Why is this?

Most Christians have little idea as to what to say to the Witnesses when they come calling. Consequently they make a few unwise remarks and close the door, permitting the Witnesses to go on their way to the hell they were headed for before coming to the Christian's home.

If you wish to defend the gospel of Christ and attempt to lead a Jehovah's Witness to Christ here are some worthwhile suggestions.

A List of Dont's

Don't criticize the Witness because of his religion. If you do he will feel persecuted and this will only reassure him that he is right and you are wrong.

Don't merely say, "I have my church," or "No thank you, I don't care to go into that." This makes him feel sorry for you and proud of himself. He feels that he finds time for religious matters involving more than a church. He thinks you are just too lazy to do anything about "gaining eternal life."

Don't say, "I am too busy right now." True, you may be busy at

the moment, but you can always find time later to discuss the Bible with him. If he sincerely wants to talk to you about religious matters you should never turn him down. Arrange an appointment for a time suitable to both of you and keep it.

Don't argue uselessly about doctrines that are irrelevant to his salvation. Such matters as flag salute, blood transfusion, etc., can wait. First things first and that means to talk about Christ first and foremost.

A List of Do's

Do stick to the Bible—make him put his books away and turn to the Bible.

Do stick to one subject—preferably the deity and saviourhood of Jesus Christ.

Do give your testimony about how you were saved. Invite him to accept Christ as his Saviour. He will turn down the invitation, but do not be discouraged.

Do invite him to return—he may have a troubled mind after hearing the gospel and may return to get it off his chest.

Do take the lead in the conversation.

It is well to get the Jehovah's Witness to admit just one scripture is true. For example, read with him Hebrews, chapter one. Get him to concentrate on verse eight and make him admit that Jehovah God calls Jesus God. He will try to get around it by saying that Jesus was a god. But make him stick to the text at hand. If it takes considerable time, get him to admit what the verse says. If you do this you will have scored a real victory in Christ's honor.

You must realize that Jesus Christ means nothing to a Jehovah's Witness. He is taught that Jesus is a creature—Michael the archangel. To him the idea of atonement through the blood of Christ is repulsive. Jehovah's Witnesses loathe the gospel of the Bible. They hate everything for which the church of Jesus Christ stands. They hate Christians and make it obvious they do.

They are slaves to an organization that keeps a watchful eye on their every move. They believe that the material printed in "The Watchtower" magazine is equal to the Bible. They are allowed to read the Bible (the Watch Tower has its own translation for the Witnesses) but not to interpret it. They dare not believe anything in the Bible regardless of how clear it may be if the Watch Tower Society does not approve of it.

With these facts in mind be sympathetic towards the next Witness who knocks at your door. He thinks you are wrong and is there to try and prove it to you. But press the claims of Jesus Christ upon his soul, and then pray. You may be able to lead a Jehovah's Witness to his Saviour.

Archaeologists Busy

Probing, preserving, classifying and charting by skilled archaeologists goes steadily on in the Middle East, with several new approaches recently to the quest for history's secrets: Edwin A. Link, inventor of the famous Link Trainer for pilots to use before they take to the air, is using a specially-invented "Sea Diver" to explore the waters off Caesarea, Israel. The venture is looked upon as one of the most important probes of the ancient port of Biblical times.

Farther south, an archaeological team from the Oriental Institute will move into Egypt next October to salvage ancient monuments endangered by the building of the Aswan High Dam. (EP)

REV. O. Lynn Langston, pastor of Fair Oaks Church, was the evangelist for a recent revival at Corners Chapel Church in Trinity Association. Clynard Phillips led the music. Rev. Harry Tipton is pastor of the church.

One of Every Seven

Chaplains Baptist

ATLANTA, Ga. —(BP)— Fifteen per cent of the Protestant chaplains serving in state and federal institutions are Southern Baptists. This figure was revealed by Alfred Carpenter of Atlanta, Ga., in a progress report on institutional and industrial chaplaincy of the Southern Baptist Chaplains Commission.

This proportion is approximately the same as the proportion of Southern Baptist military chaplains, says Carpenter, who directs the commission and serves as director of the Southern Baptist Home Mission Board's chaplaincy division.

"Interest in this phase of chaplaincy, both on the part of institutions and ministers, is on the increase," he said.

Reporting on Southern Baptist military chaplains, Carpenter said they reached their goal for starting new services during the first six months of 1960. The chaplains are aiming for 500 new services started at home and abroad during the entire year; 225 were started from January to July.

There are 426 Southern Baptist chaplains on active duty in the military and 660 in the reserves.

Service To Lepers

NEW YORK (EP) — Dr. Paul W. Brand, a British Baptist medical missionary, has been named to receive the 1960 Albert Lasker Award for Distinguished Service to the Physically Handicapped for his efforts on behalf of the world's victims of leprosy.

The award was announced here by the International Society for the Welfare of Cripples. The actual presentation will be made at the Society's eighth world congress in New York.

Dr. Brand has been director of orthopedics at Vellore Christian Medical College in India since 1946. He also has been a leading researcher and teacher of reconstructive hand surgery for lepers. Leprosy causes more disability to the hands than any other disease.

Baptist Crosscurrents

A Mess of Pottage

Will a Baptist sell his birthright for a mess of pottage? There are those who think so. In an article in the August 22 issue of *The Louisville Times*, where the dilemma faced by Kentucky politicians over the religious issue in the current political campaign was described, one Democratic braintrust was quoted as expressing the hope "that on election day, a hungry Baptist Democrat will be more Democratic than Baptist."

A more disturbing or condemning thing could never be said about Baptists. If this be true of us, we don't deserve the name we bear and we should renounce the heritage purchased for us with the blood of Baptists.

What is this politician saying? Just this: A Baptist thinks more of his stomach than his conscience, and in a voting booth will follow the dictates of his stomach instead of those of his conscience. For the prospect of a job, political favor, a black-top driveway, or what have you, he will vote against his own conscience. Let's face it!

This politician probably knows more about some people called Baptists than their pastors know. He knows some of them can be had for the price of a political promise and that their decisions in life are based on selfishness rather than on righteousness. Their hope for the world and their community is in a political party or in one faction of it rather than in the church to which they claim allegiance and its teachings.

But no true Baptist will ever be more Democratic or Republican than Baptist even if he is hungry. For that matter there are as many Baptists hungry for food as there are politicians hungry for power and prestige, but with any needy Baptist who is worthy of the name, the hunger for righteousness prevails over any selfish appetite.

It's a sad day in the American life when appeal to the god of the stomach is resorted to for votes. This was the same approach made by Communism. But the millions who accepted this offer in trying to fill their stomachs made their souls even more empty.

There might be some Esaus among us, but most Baptists will not sell their birthright for a mess of political pottage.—Editor C. R. Daley, in *Western Recorder*

Nigerian Independence

LAGOS, Nigeria (EP) — Another Independence Day approaches for an African nation. This time it's Nigeria, and officials look for a more peaceful birth of this new country than was true of the Republic of Congo.

On Oct. 1, when the event is celebrated, England's Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, will be present. He said recently: "Europeans have been too slow in training Africans and many have hindered progress by their own blindness to the courtesies and obligations of Christian fellowship. . . . The churches have been preparing the way for a long time. The contribution they make

through Christian leaders in Africa and Christian congregations is incalculable."

Dr. Fisher recently visited East Africa, where he inaugurated an Anglican Province.

Asks Power Increase

WASHINGTON, D. C. — (EP) — Boone (Ia.) Biblical College has filed an application with the Federal Communications Commission asking for an increasing in power of its radio station, KFOQ, from 250 watts to 1,000 watts on its present wavelength of 1260 kilocycles.

The proposed increase would expand its coverage throughout the Des Moines area and central Iowa.



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

R. J. Hastings Picked For Kentucky Office

MIDDLETOWN, Ky.—(BP)—Robert J. Hastings, for the past five years in stewardship promotion with the Southern Baptist Convention Executive Committee in Nashville, has been elected to head Kentucky Baptists' stewardship program.

W. C. Boone of Middletown, executive secretary of General Association of Baptists in Kentucky, said Hastings will become secretary of the department of stewardship promotion for the association here Oct. 15.

Hastings, a native of Illinois with a doctor of theology degree from Southwestern Baptist Theological Seminary in Fort Worth, Tex., has been with the Executive Committee of SBC since 1955.

As assistant director of church finance, he has helped devise and carry forward the new Forward Program of Church Finance, a plan to assist churches in subscribing their annual budgets.

He visited South America early in 1960 to help launch a modified version of the church finance program among churches of Southern Baptist mission fields there.

Hastings is author of a forthcoming book on stewardship, "My Money and God," to be published in January, 1961, by Broadman Press.

In the work at Nashville, Hastings has assisted Merrill D. Moore, secretary of stewardship promotion for the Executive Committee and executive secretary-elect of the new Stewardship Commission. Speaking of Hastings' work, Moore said:

"R. J. Hastings has made significant contributions to the work of Southern Baptists in these five years he has been with us. He has participated significantly in the development and the promotion of the Forward Program of Church Finance, which has proven to be such a blessing to so many churches and so many Christians.

"His splendid skills will continue to make large contributions in the field of church finance in this new responsibility to which he goes."

"We are very happy that we have been able to secure him for this position and look forward to having him associated with us beginning about the middle of October," Boone said. ■

Edmunds In Russia To Study Colleges

DeLAND, Fla.—(BP)—J. Ollie Edmunds, president of Stetson University here, is in Russia on a private fact-finding mission and attended opening exercises of Moscow State University.

While president of the Association of American Colleges, Edmunds undertook a detailed study of Russia's educational system. One of the purposes of his trip is to check his findings through first-hand observation.

Long an outspoken critic of communism, Edmunds considers the welfare of mankind is in greater jeopardy from spread of this system than it is from atom bombs. His writings on this subject won him an award from Freedoms Foundation.

The Baptist university he heads requires its students to complete a course in the principles of capitalism before they are eligible for a degree. ■

Catholic Premier

SEOUL, Korea (EP)—Dr. John M. Chang, 62, a leading Roman Catholic layman, has been elected Premier of the Korean Republic.

Chang was given the post by a 117 to 107 vote of the National Assembly, with one deputy abstaining. In the former Syngman Rhee government, Chang was Vice President and had been a leader in the fight to overthrow the Rhee government last spring.

United States-trained Dr. Chang is the first Korean ever invested with the order of Commander of St. Sylvester (a papal decoration established by Pope Gregory XVI in 1951) in recognition of his efforts on behalf of the Catholic Church in Korea.

'Hate' Literature

WASHINGTON, D. C. (EP)—Attorney General William P. Rogers has warned that federal laws against the mailing or distribution of anonymous literature aimed at the Presidential candidates will be strictly enforced.

He pointed to Title 18, Section 612, of the United States Code, which provides a fine up to \$1,000 or imprisonment of one year for any person who distributes or deposits for mailing any kind of political literature which does not list on its face the person or group responsible for its issuance.

Rogers obviously was acting as a result of complaints that a considerable volume of "hate" literature is being distributed, attacking the religious or racial views of candidates. Much of the literature reportedly is anonymous.

Representative Randall S. Harmon (Dem.-Ind.), who introduced the bill, said it was "designed to implement the constitutional principle of separation of Church and State." He added, "We hope it will help clarify the confusing situation respecting competency and credibility of American citizens required to testify in judicial or quasi-judicial proceedings, by outlawing religious tests of witnesses, for improper governmental purposes."

Congressman Harmon, a Baptist, said his proposed legislation would also "afford adequate relief to the victims of such improper actions perpetrated by public officers beyond the scope of their jurisdiction." He has suggested as a "short title" for his bill, "Trials Devoid of Ecclesiastical Bias Act."

The measure defines "religious test" as "questioning a witness on voir dire (to say the truth) or cross-examination, from the standpoints of competency and credibility, concerning his own views, or those of another, voluntarily made at a previous time, about religious belief or disbelief."

Religious Tests

WASHINGTON, D. C. (EP)—A bill (H. R. 13169) has been introduced in the House which would protect the constitutional rights of witnesses objecting to religious tests.

Why Miss Church?

STATE COLLEGE, Pa. (EP)—Why don't people attend church? Many reasons could be cited, but in a recent survey of rural farm and non-farm families, two stood out. Individuals (1) are not "interested" and (2) "feel no need."

This, at least, was the response of 34 per cent of the persons interviewed in southern Delaware County, Ohio.

Results of the survey were reported at a national meeting of the Rural Sociology Society here by J. Ross Eshleman, a research assistant in Ohio State University's Department of Agricultural Economics and Rural Sociology.

Of those questioned, 17 per cent said people would go to church if they "weren't so lazy."

Other reasons listed: "no time," "dislike of ministers and members," "can't afford to," and "no interest in socializing."

On the other hand, two-fifths of the survey subjects listed "spiritual enrichment" as the main reason for regular church attendance, Mr. Eshleman reported.

One-fourth of the individuals

said some people seldom miss church services because they "know the members." A fifth cited "friendly atmosphere" and "fellowship," while others named "religious education," "habit and duty."

Fewer than 20 per cent mentioned the sermon, a specific denominational doctrine or any aspect of the service itself as reasons for attending.

Only three per cent said "music and singing," two per cent "show off clothes," and one per cent each: "gossip" and "only takes one hour."

Despite national record high church and synagogue membership and attendance, said Mr. Eshleman, church officials are concerned about the "low rate of participation in rural fringe areas."

Return to Congo

Although strife and tensions continue, some American missionaries are re-entering the Congo.

Five Methodist families which had been in Southern Rhodesia have returned to the Congo, and officials say others probably will return "in the near future."

Eight of 56 missionaries of the Disciples of Christ who were evacuated have returned to their posts.

Nineteen missionaries of the Presbyterian Church in the U. S. (Southern) have re-entered the Congo for conferences with Congolese Christian leaders to plan future mission-church relationships. A letter from the group to the church's Board of World Missions in Nashville, Tenn., said that the missionaries — including medical, educational, agricultural and evangelistic workers — were welcomed back by the Congolese "with much rejoicing."

The returning Presbyterian missionaries termed the situation in Luluabourg "pretty discouraging." Luluabourg, the capital of the riot-torn Kasai province, has been the heart of the church's Congo mission work. The letter reported that two missionary homes had been looted, as well as many European residences and stores, and that over half of all the Congolese houses were reported "destroyed or burned." Concern also was expressed over dwindling food supplies and continued tribal conflict in the area. (EP)

HEAR THE UNBIASED FACTS ABOUT

THE RELIGION ISSUE

in the

PRESIDENTIAL ELECTION

As Dr. Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State, speaks at a state-wide Religious Liberty Rally.

Robinson Memorial Auditorium

October 3, 1960

7:30 P.M.

Beacon Lights of Baptist History

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

THE First Baptist Convention met in Philadelphia, May 18, 1814. Named "The General Missionary



DR. SELPH

Convention of the Baptist Denomination in the United States of America for Foreign Missions" it was later shortened to "Triennial Convention" because it met every three years. Thirty-three delegates from 11 states and District of Columbia attended this meeting. The constitution provided for two delegates from each missionary society and from other religious bodies of the denomination that contributed \$100 yearly to the work of the convention. Representation was based on the voluntary support of the missionary enterprise rather

than church connection with the convention. This was the society method though the Philadelphia Association wanted a church connection, or associational method.

Dr. Richard Furman, outstanding pulpit orator and pastor of the First Baptist Church, Charleston, S. C., was elected president. Dr. Thomas Baldwin, Boston, Mass., was elected to carry on the work between sessions.

This board held its first meeting May 24 and the next day appointed Dr. Rice as its first missionary. He was commissioned promotional agent. The Judsons were named missionaries to Burma.

At the second meeting of the convention, 1817, the work was expanded to take in home missions and to establish a theological seminary.

For a time it looked as though the convention would assume leadership in all phases of the denominational life and activities—the associational method. Dr. Luther Rice and Dr. Francis Wayland highly favored this (though the latter named changed his view on this). But the influence of New England Baptists, who had long feared centralization, was too strong and the society method prevailed. At the meeting of 1823 the convention voted to attend only to Indian and foreign missions.

Through this society, Baptists, both North and South, worked in enlarging missionary activities until the division arose over slavery. The Southern Baptist Convention was organized in 1845. At this time, Southern Baptists adopted the denominational organization promoting all phases of work under one body—the associational method. Northern Baptists continued to work under the society method and it prevails today in the American Baptist Convention.

gious institutions instead of at the usual tourist hotels and inns . . . and athletes attended an international ecumenical service.

These items of news swirled around Rome recently during the struggle for Olympic awards among this year's contestants. Communists in one Catholic-owned hotel stripped the walls of all crucifixes and religious pictures and packed them in boxes. Heated arguments resulted when the Communist athletes refused to put them back.

The Federal Council of Italian Evangelical Churches voiced "great dissatisfaction" in Rome over what it said was its failure to obtain repeatedly requested authorization to provide spiritual and religious assistance to Protestant athletes and visitors gathered in Rome for the Olympics.

The Evangelicals said the Protestant contestants were totally deprived of religious assistance. When the Danish Lutheran cyclist Knut Enermark Jansen collapsed during the games on Aug. 26, the Evangelicals charged, a Lutheran pastor was informed eight hours after the accident occurred and four hours after the athlete died.

Near the end of the international sports contest, a special ecumenical service for Olympic Protestant athletes and their friends from many countries was held at the Waldensian Church on the Piazza Cavour in Rome. The meeting was organized by the Federal Council of Italian Evangelical Churches under the auspices of the World Council of Churches, Methodist Pastor Mario Sbaffi, president of the Italian Council, who presided at the service, described it as "a testimony of the basic unity of the Protestant faith and of the universality of the Church."

Autumn Morning

By Louise Darcy

*Silver-morning decked with frost
Before the sun climbs high;
Peace is all around me now
Beneath the country sky.
Scarlet morning, leaves aflame,
As I cross the field;
I thank God for his gifts in fall,
Abundant, harvest yield.*

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John B. Wilder

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— Dr. E. S. James in *The Baptist Standard*.

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Religion At Olympics

ROME (EP)—Communists and Catholics exchanged verbal battles in hotel rooms . . . Evangelicals charged they were kept from giving spiritual and religious assistance to Protestant athletes and visitors . . . 6,000 Iron Curtain contestants found rooms at reli-

Prayer Week

THIS IS the week for the WMU Season of Prayer for State Missions. A special offering for state missions will be given. The disbursements in the Missions Department for the nine months just closed were \$13,253.33 more than the receipts. If it were not for this special offering we would run in the red and have to curtail the mission program.



DR. CALDWELL

Spanish speaking preachers have been secured to conduct services with the Braceros for two weeks in October. They will be working in Mt. Zion, Trinity, Black River, Mississippi County and Arkansas Valley Associations.

H. W. Johnston in Greene County Associational Bulletin writes: "Thank the Lord for 103 additions to our churches in the month of August, and mostly for baptisms." We hope they go well beyond last year's record of 245 baptisms.

M. E. Wiles' report for September shows 18 professions of faith, two by letter and 21 rededications. He has some open time the last of November and the month of December.

Watch for "Evangelism Plan Book." It will take the place of the "Revival Plan Book." It will contain suggestions for perennial evangelism as well as revival planning.

The annual meetings of the Associations are beginning. Several things in the interest of missions and evangelism should be done. A Chairman of Associational Missions should be elected; a Chairman of Associational Evangelism should be elected; the dates for the Jubilee Revival should be determined; goals for new missions and baptisms should be set.—C. W. Caldwell, Superintendent.

1960 PASTOR'S CONFERENCE

First Baptist Church
Fayetteville, Arkansas

3:00 p.m.

November 14, 1960

THEME:

"The Man of God For Such An Hour As This"

His Mission

Robert L. Smith.....First Baptist Church
Pine Bluff

His Message

Charles F. Pitts.....First Baptist Church
Blytheville

The Man

C. N. Rue.....Beech Street Baptist Church
Texarkana

Music Director — Owen Kersh, First Baptist Church, El Dorado

King May Become Monk

BRUSSELLS, Belgium (EP)—King Baudouin of Belgium, sometimes called Europe's most eligible bachelor, is reported to have plans to abdicate his throne by January to become a Trappist monk.

Baudouin's younger brother, Prince Albert of Liege, 25, visited Rome recently, ostensibly, it was reported, to attend the Olympic Games but more specifically to lay plans for Baudouin's possible final decision to retire to a monastic life.

Swiss Crusades

BASEL, Switzerland (EP)—At least 85,000 people heard Evangelist Billy Graham at six rallies he conducted in leading Swiss cities.

Graham's sixth, held outdoors here like the other ones, drew 20,000 people. Earlier he addressed crowds in Bern and Zurich. He was scheduled to make two appearances in Lausanne before leaving the country for a West Germany crusade.

Some 300 ministers of various denominations have drafted an invitation to Graham to conduct a crusade in Belfast next June. The evangelist is scheduled to open a crusade in Manchester, England, May 26.

Congo's Schools Hurt

LEOPOLDVILLE (EP)—Many of the Congo's 109 secondary schools will be seriously handicapped on opening date by a lack of teachers resulting from the evacuation of missionary personnel. Protestant missionaries and

Belgian lay Catholics made up a large part of the teaching staff of the schools.

Some schools will open with lean faculty enrollments while others may remain closed. Of the 109 institutions, Roman Catholic missions operated 72, Protestants 9, and the government 25. All were subsidized by the former Belgian colonial administration. Fifteen of the schools were opened last year.

A FORMER FRANCISCAN PRIEST SPEAKS OUT!

A devastating report on Catholic parochial schools

AMERICAN CULTURE AND CATHOLIC SCHOOLS

by EMMETT McLOUGHLIN
(author of PEOPLE'S PADRE)

Lyle Stuart, Publisher

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Questions and Answers

FOR SOMETIME some of our readers have indicated an interest in having a question and answer column on Sunday School work.



MR. HATFIELD

Some of our columns in the future will be of the question and answer nature. Send me your questions; I'll try to find some answers.

To prime the pump, one question in a conference from an Adult superintendent in Central Association: "How can we," he asked, "have a harmonious experience in grading adults this year?"

This superintendent is in a church which will be observing Preparation Week this September. They plan to enlarge their organization, occupy more space which will enable them to organize more adult classes. This means they can re-group their adults into more classes with smaller age range per class.

How can a church provide for a harmonious experience in grading adults?

Out of many years of experiment and experience many church workers have found some of the following procedures as good aids in preparing the people for close age grading among adults.

1. Start several months ahead of time and help the people understand "why" adults should grade. This is an educational approach and can be done by wise and wide distribution of free leaflets on the subject. Opening assembly programs can feature grading. Bulletin items and personal testimonies are effective. 2. Use the free chart "Let's Study our Sunday School Possibilities Together" in a Teacher's and Officers and member meeting to help people understand ceiling enrollments of classes and departments. 3. Lead the workers and members in a vigorous training program of the age group administration study course books, especially John Sisemore's book, "The Sun-

day School Ministry to Adults". 4. Establish grading as a church policy through its business sessions at the proper time. 5. Always deal with the school or adult department as a whole. Never deal in personalities or play policeman for any individual—Lawson Hatfield, Secretary.

Training Union

Hear Dr. Harris

DR. PHILIP Harris, Secretary-Editor of the Training Union Department of the Baptist Sunday School Board, will be the noon day inspirational speaker at the State Training Union Leadership Workshop which will meet with Second Church, Little Rock, Tuesday, Sept. 27, from 10 a.m. to 4:30 p.m.

Coming with Dr. Harris will be five of his workers from the Sun-



DR. HARRIS

day School Board. These five workers will direct the five workshops for Nursery, Beginner, Primary, Junior, and Intermediate workers.

This will be a wonderful opportunity for experienced and inexperienced Training Union workers to get off to a good start in the new church year. Make plans now to bring two car loads of your Adult leaders to the big state workshop. —Ralph W. Davis, Secretary ■

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He Was Sorry



THE

Lazy Beaver

By Margaret O. Slicer

ON the banks of the lonely little pond, the beavers were having a meeting. All summer they had played and enjoyed themselves. They had gone swimming in the blue water and had filled their stomachs with lily roots and tender tree bark. It had been a happy time.

Now the red squirrels were storing nuts; the birds were flying south; and the leaves were turning yellow and red. Summer was almost over.

"We must prepare for winter," said Old Brownie. "We must make our lodges cozy and warm. We must store food. We must work hard, all of us, so that we will be able to live through the winter."

Most of the other beavers nodded their heads. But Little Flattail, youngest of the beaver family, thought it was silly.

"There's lots of time left before winter. I want to play awhile longer," he said. "Work if you want to, but not I."

The other beavers began to fix their homes. They put extra sticks around each one so that they looked like Indian tepees. Then they plastered them with mud and grass. Some beavers gnawed down little birch and poplar trees and dragged them to the edge of the

pond. They stored them near the beaver lodges to be used for food when ice covered the pond.

Little Flattail watched and laughed. "Why work so hard?" he asked. "The sun is still warm. The water is still warm. Come and play with me."

The others shook their heads and went on with their work.

"Is your lodge ready for winter?" Old Brownie asked Little Flattail one day. "Do you have food stored for winter?"

"There's plenty of time," said Little Flattail. "I don't want to work. I like to lie here in the sunshine."

Then one day he heard a strange noise overhead. He looked up and saw some great birds flying south in a V-shaped line.

"Geese," said Old Brownie. "Winter will soon be here."

Almost overnight the last leaf fell, the sky turned gray, and the pond froze over. The other beavers, snug in their lodges, knew that winter had come. They did not mind. They were ready.

But poor Little Flattail shivered and shook. He wished he had made his lodge winter tight. He had no supply of food and had to go out on the coldest days to look for twigs and roots. He grew thin and his silky fur lost its sheen. As day after day passed, he

thought that spring would never come.

At last it did. The ice melted, the sun shone, and Little Flattail was happy again. He ate so many young shoots that he soon was fat and his fur shone. He was enjoying himself again, but this time he was an older and wiser beaver.

He knew what Old Brownie had said was right. As summer came to an end, he was the first one to start preparing for winter.

He had the warmest lodge and the largest supply of food. He worked the hardest to get ready. Old Brownie praised him, and Little Flattail smiled. Nobody would ever again call him lazy.

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I'll Pray Each Day

By Wallace A. Ely

*Among the things I'll do each day,
I'll take some time to stop and
pray;*

*For most of all, I want to know
Some ways the love of God to
show.*

*I want to help each one I meet
And light the path for all their
feet.*

*So I will stop each day to pray
And God, I know, will show the
way.*

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What Is True Worship?

By William J. Sewell, Pastor

First Church, Searcy.

Sept. 25, 1960

SCRIPTURE — Micah 6:1-8

WE have before us in this lesson one of the grandest passages in all religious literature. Having



MR. SEWELL

loosed his fury upon the leaders of his nation — the princes for their false judgments, the prophets for their false prophecy and misconduct — Micah now

turns his indignation toward the people. He begins his discourse with a call to Israel to enter into a legal controversy with Jehovah in the presence of the mountains, verses 1-3. He reminds them of the deliverance from Egypt and the futility of Balak's plotting against them.

The people respond by demanding what Jehovah really requires in the way of offerings and sacrifices. Will He be pleased by the multiplication of beasts? Does He even go so far as to require the sacrifice of the firstborn? In noble and significant speech the prophet replies that a man knows God's demands upon him, and the right way has been revealed, even the love of justice and mercy, and the humble walk with God.

Micah gathers together the best of the prophets before him; Amos who stressed justice; Hosea who stressed mercy; and Isaiah who stressed reverence toward a holy God, blending them together in perhaps the most sublime statement in the Old Testament. He gives us the sum total in verse 8, "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy and to talk humbly with thy God."

The Christian family today would do well to look very closely at this verse, as it embodies the

elements of true worship. Our modern-day worship is impoverished; not because of a lack of knowledge, but rather because of a lack of willingness to meet God's requirements. Micah declares that man knows God's demands upon him. There are, I believe, three indispensable elements in true worship. Necessity for brevity of space and time allows only a brief sketch of each.

I. Atmosphere

Walking humbly with thy God, as Micah puts it, suggests reverence. We Baptists are woefully lacking in reverence, both in private and public worship. We strut in the presence of God, parading our pride, clattering in careless conversation, seemingly unaware of the issues of eternal significance which are at stake, and miss altogether the purpose of gathering together for worship. I feel something needs to be said and often repeated with regard to the evident irreverence that prevails in our public worship. The expression used in many printed bulletins, "Before the service we speak to God, during the service God speaks to us, after the service we speak to others," needs to become a reality.

Another expression which needs to be translated into action is: "Keep silence, friend, for some have come to cast their care on God today, 'Thy kingdom come' to pray. Keep silence, let Him speak anew to every heart, perhaps to you."

We might note that walking humbly with God is a continuous exercise to be practiced in all circumstances and under all conditions, in the home, school, office, as well as at church. One of the most serious drawbacks to Christianity today is that some men

live by a double standard, one for Sunday, one for Monday.

II. Attitude

While worship is an act, as we shall see, it is also an attitude. Even as an act of sin proceeds from an attitude of sin; so an act of worship proceeds from an attitude of worship. In this day of activism, in which all good is translated into doing, we tend to forget that attitude molds our actions. Our Lord would have us know that we must come before his presence in the proper attitude—an attitude of love toward Him, and mercy toward our fellowmen. Meaningless ritual and shallow sacrifice will not satisfy God.

In the words of Joel, and from the musical score, "Elijah," "Ye people, rend your hearts, rend your hearts and not your garments."

The psalmist says, "The sacrifices of God are a broken spirit: a broken and a contrite heart."

Paul says sacrifice without love accomplishes nothing: "If I were to sell all my possessions to feed the hungry, and for my convictions, allowed my body to be burned, and yet had no love, I should achieve precisely nothing" (Phillips Translation). An attitude of love toward God and toward man is the inevitable and indispensable prelude of true worship.

III. Act

The proper attitude toward God will inevitably produce proper action for God. He who substitutes being for doing is just as pathetic as he who substitutes doing for being. True worship amalgamates the two and makes both indispensable. It is a pity to see people on distant continents steeped in superstition and tradition, who through their heathen practices torture their bodies in an attempt to appease and please their pagan gods. Our missionaries tell us of such human torture, as mothers throwing their babies to the crocodiles, and men mutilating their bodies with grotesque carvings, all in order to please their gods.

These pathetic human beings have a distorted worship because they have distorted gods, whose requirements they feel are sacri-

fices, rather than surrender. But what of our nation, Christian so called? We, too, have distorted true worship, not because we have a distorted God, but because we fail to meet God's requirements. Samuel says to obey is better than sacrifice.

But we have not yet learned to obey, and God's rebuke of us might be, as the song writer has suggested: "You call me friend and need me not, you call me the way and heed me not, you call me the life and live me not, you call me the master and obey me not, you call me the truth and believe me not, you call me Lord and serve me not. If I condemn you, blame me not."

God requires only one sacrifice: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Worship is atmosphere, a requirement of reverence; attitude, a requirement of love; act, a requirement of doing. ■

Apologizes to K of C

GREENSBORO, N. C. — (EP) — A Greensboro Baptist church has made a formal apology to the Knights of Columbus for distributing a false oath it attributed to the Catholic laymen's organization.

K of C leaders had threatened officials of the Sixteenth Street Baptist Church with a criminal libel suit unless an adequate retraction was made. They have now accepted the apology signed by the Rev. W. L. Bennett, pastor, and J. Donald Smith, chairman of the church's board of deacons.

About 500 copies of the false oath attached to the church bulletin were distributed at a recent Sunday service.

The church's apology read in part: "The statement as given to us was purported to be a true oath of the Knights of Columbus . . . When we discovered it was spurious, we informed the congregation.

"We are glad to get the truth on the matter . . . It has not been our intention to attack any person or organization maliciously or to disseminate false information. We regret the error was committed."

A Smile Or Two

Flattery For Pay

WHEN the concert ended a man noticed that two fellows seated immediately in front of him were applauding harder than anyone else.

He remarked to his neighbor that it was wonderful to find such enthusiasm for good music. Just then one of the men in front stopped applauding.

"Keep clapping," the other said out of the side of his face. "One more encore and we're on over-time."

Try and See

JOHNNY was stuck with his arithmetic lesson. "Grandpa," he pleaded, "can you help me with this lesson?"

"I could, my boy," replied his grandfather, "but it wouldn't be right, would it?"

"I don't suppose it would," was Johnny's reply, "but take a shot at it, anyway, Grandpa."

One-and-Only

HE: "I wish I had a nickel for every girl I've kissed."

SHE: "What would you do? Buy a pack of gum?"

Cautious

"IF you could have two wishes, what would they be?"

"I'd wish for a husband."

"But that's only one."

"Well, I'd save the other until I saw how he turned out."

Church Chuckles

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Six records—37 songs! Themes: God's World, God's Goodness, Our Friend Jesus, Happy Times with Friends, Our Homes, and Our Church and Our Bible. 78 rpm. (26b) . . . \$3.98

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Red Advantages

PHILADELPHIA, Pa. — (EP) — Methodist Bishop Fred Pierce Corson of Philadelphia, president-elect of the World Methodist Council, has expressed the fear that Russia may be in a position to declare war or force its own terms upon the West in another decade.

Just returned from a six-week visit to England and Europe, which included attendance at the Council's sessions in Zurich, Switzerland, Bishop Corson did not flatly predict war, but he did say he could not be optimistic about the future for the Western powers, especially those in the NATO sphere.

Noting that past, present and continuing developments seem mostly to benefit the Soviets, he pointed to Belgium's loss of the Congo as the latest example and a serious one. Political leaders foresee the near-bankruptcy of Belgium, plus the withdrawal of its 48,000 troops from West Germany, a cancellation of its \$200 million contracts for defense aircraft, and further undermining of NATO.

The Bishop termed as significant the fact that youth movements have increasing influence in governments, even to the point of toppling governments or their leaders.

"Their influence is to be reckoned with within the captive nations of the Communist bloc and in such dictatorships as Spain and Cuba," he said.

Bishop Corson has traveled widely in recent years as a vice-president of the World Methodist Council. On October 19 he goes to the British West Indies to direct the bi-centennial of Methodism there.

Broadcast to Russia

NOME, Alaska — (EP) — The westernmost radio broadcasting station in Alaska, closest to Soviet territory, is considering a proposal to beam religious programs, in Russian, to the Soviet Union.

Station KICY of the Arctic Broadcasting Association is supported by the Evangelical Covenant Church, with headquarters in Chicago. Its programs are beamed far south to the Aleutians and north to Eskimo settlements such as Point Hope, on the Arctic Ocean.

"We have done no broadcasting in Russian yet," said Station Man-

Church Gasoline Station

NEW ORLEANS, La. (EP) — The Mid-City Baptist Church here has shown progress of many kinds and various additions to its program.

The latest, however, is something rather unusual. It's a gasoline station.

Explained Pastor J. Paul Driscoll: "We were operating eight buses for our high school and Sunday School. We needed four more and figured the profits from the station would pay for them."

Mr. Driscoll said that when a nearby service station was put up for lease, the church applied to the operating firm.

"At first they thought the idea was outlandish," he said, "but when I told them the size of our church membership and the amount of gasoline we use in our buses, they were ready to talk business."

The 2,500-member church already numbers among its facilities a religious book store, closed circuit television, a broadcasting studio, a day nursery and a high school.

Pastor Driscoll noted that the company permitted the church to close the station on Sundays. On that day a sign is displayed reading: "This is the day the Lord hath made; we will rejoice and be glad in it. Attend the church of your choice. Our employees have gone to Mid-City Baptist Church."

ager Art Zylstra, "but we have broadcast in some Eskimo dialects that are understood in Russia."

The station plans to proceed carefully at first with any religious programs in Russian, Mr. Zylstra explained, on the theory that they might be "jammed." Such jamming might interfere with the reception in Alaska of the English-language and Eskimo-dialect programs.

Explained Mr. Zylstra: "Probably we shall broadcast some Russian music at first and perhaps later have some speech programs. We have had no reports from Russia about our present programs, which cover a seventeen-hour daily period from 6 a.m. to 11 p.m., but we obviously are being heard over there."

Church In Barroom!

LONG BEACH, California — (EP) — The newly organized United Lutheran Church of Long Beach will conduct its first service on Sunday, Sept. 18 — in the western-type barroom in the clubhouse at Los Alamitos race track!

Admitting that "this is highly unusual as a starting place for our church," the Rev. H. Carl Roessler, 25, said he was unable to find a meeting place for his congregation until Frank Vessels, owner of the race track, offered use of the barroom without charge.

The young minister, who took over as pastor of the new congregation following his ordination last month, plans to cover the long bar during services.

Officials of the United Lutheran Church in America gave their approval for the barroom church, reminding that in the days of the Old West it was not uncommon for a church to have its beginning in a saloon or dance hall. They admitted, however, that a race track is unique.

One member of the congregation is expected to manifest special interest in the site. She is Mrs. Frank Vessels, Jr., a Lutheran.

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