

10-6-1960

October 6, 1960

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christianity Commons](#), and the [Mass Communication Commons](#)

---

### Recommended Citation

Arkansas Baptist State Convention, "October 6, 1960" (1960). *Arkansas Baptist Newsmagazine*. 40.  
<https://scholarlycommons.obu.edu/arbaptnews/40>

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).





**ARKANSAS**

*Baptist*

NEWSMAGAZINE

OCTOBER 6, 1960



**Contributions**

OUR BAPTIST churches have contributed the sum total of \$4,-989.46 to the Christian Civic Foundation, Inc., up to Sept. 15, this year. This is less than half the amount we should have given to share equally with the other denominations which support the fight against beverage alcohol, gambling and narcotics.



DR. WHITLOW

We have recently written every pastor of the state encouraging them to urge their churches to put the Foundation in their 1961 budget. Our State Convention has recommended that the churches support this vital organization by participation on both the local and state levels, and to give worthy financial support.

It may be that many of our churches have been under the impression that the Foundation has been included in our Cooperative Program budget, but this is not the case. On the other hand, perhaps our lack of strong support by the churches has been due to the fact that we have not adequately presented the need. Whatever the reason might have been we do hope our churches will re-

spond NOW and also give this important work adequate financial consideration in their budgets for next year.

Forty-three of our counties are now dry; seven are partially dry. In the remaining twenty-five wet counties moves will be made in the November election to make them dry. During the past year more than 60,000 junior and senior high school students have been enrolled in a course of study on alcohol and narcotics/education. We must not let up in this vitally important effort. In fact, we must further expand the work. This can be done only by adequate support by those who care.

Remittance could either be made to our office with the request that it be given for this purpose, or you may send the contributions direct to Dr. Wm. E. Brown, Director, Christian Civic Foundation, Inc., 334 Waldon Building, Little Rock, Ark.—S. A. Whitlow, Executive Secretary

1/3 of our churches do not formally adopt a budget. Many others adopt a budget, but never concern themselves about adhering to it.

Before a Baptist will become a good steward, with his money, he must be taught the total mission of the church. That teaching must be based on the Bible and especially the New Testament. The task or mission of the church begins at home. Every church has a Jerusalem. Some of our Baptists have a better view of the church's place in the world than they do of the task at home. On the other hand, many other Baptists can see what needs to be done at home but never seem to learn that there is a world outside the walls of the church building.

Even though Baptists have been using the Cooperative Program for 35 years, it is a false assumption to say that all of our people understand it. When a Baptist does not understand what his church and denomination are trying to do, he will not consistently give money to the church program. If these statements seem strong and out of place, ask one of these Baptists who does not give much money to the church about what the church does with the money that comes into its treasury. More than likely he will reveal that he knows absolutely nothing about what happens to his money after it goes into the offering plate.

What can be done about so many people in the above category? Well, the Forward Program of Church Finance is, among other things, a teaching tool. It gets finance information out to the last fringe member. After the campaign, that fringe member will know more about the mission of the church and what the church is trying to do, about it than ever before. In many instances, the fringe member who has not been attending the services or giving any money, will become an active, tithing member.

This program has blessed many people and has helped the church carry out its world-wide mission task in a better way than ever before.—Ralph Douglas, Associate Executive Secretary.

**Church Finance**

CHURCH leaders, who work with the church budget year after year, may forget that some members know very little about church finances. We dare say that many of the Baptist church members do not know what the budget goal of their church is for this year.



DR. DOUGLAS

This is due, in a large measure, to the fact that some in the church have kept saying, "Everyone knows what the church is trying to do." Nothing could be further from the truth. This might be the reason many people, after dropping money into a plate, remark, "I paid the preacher." They never dream that the church has a world-wide job to do.

We all know the reason for the above picture. It stems from the old idea that the left hand is not to know what the right hand does—that is down at the church. Consequently, church finance is a hush-hush affair in many churches, so much so that approximately

**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**"ARKANSAS'  
LARGEST  
RELIGIOUS  
WEEKLY"**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor-Mgr.
MISS JOAN WILLIS	Managing Editor
MRS. E. F. STOKES	Circulation Mgr.
MRS. HARRY GIBERSON	Secretary to Editor
MRS. GARY LARUE	Mail Clerk

Published weekly except on July 4 and December 25.  
Second-class postage paid at Little Rock, Arkansas.  
Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.  
The cost of cuts cannot be borne by the paper except those that has made for its individual use.  
Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.  
Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

October 6, 1960 Volume 59, No. 39



# President Whyte of Scotland Baptist Union Sends Greetings to Evangelistic Party

REV. LEWIS E. Clarke, Smackover, director of the Scotland Evangelistic Crusade for next April, has received the following letter from Rev. William Whyte, M.A., president of the Scotland Baptist Union, Edinburgh, Scotland:

"I am delighted to have this opportunity of expressing a warm welcome to our brethren from America who are coming to Scotland to conduct evangelistic campaigns in our churches. Scotland owes a great debt to American evangelists over several generations. The work of Moody and Sankey stirred the national life to its depths, bringing revival blessing to all our churches and winning a multitude of souls for Christ.

"There followed in the early part of this century the campaigns of Torrey and Alexander and of Chap-

man. In recent years the name of Billy Graham has become a loved and honored name to all of us. All of the servants of Christ and others have been greatly blessed and used in Scotland to win large numbers for Christ and for all of them we give God thanks.

"We believe our American Baptist brethren have much to teach us in the technique of evangelism and we shall be glad to learn of them. We pray that they may be greatly used by the Holy Spirit in blessing to our churches and in the conversion of many to Jesus Christ."

Director Clarke is flying to the British Isles this month to make final arrangements for the April crusade. Approximately 30 ministers, the greater part of them pastors of Arkansas Baptist churches, have been enlisted for the crusade, which has the official backing of the Arkansas Baptist State Convention. ■



PRESIDENT WHYTE

DR. E. DOUGLAS Carver, pastor for the last 19 years of 1st Church, Pampa, Tex., will be the evangelist for an eight-day revival meeting at Central Church, North Little Rock, Oct. 9-16. Services will be held at the usual worship hours on Sundays and at 7:30 each night during the week, Dr. C. Gordon Bayless, pastor, has announced. Major Clarence S. White, music director at Central Church, will be in charge of the music program.



## Student Volunteers

REPRESENTATIVE of the 17 students who served as missions volunteers in Hawaii during the summer are, left to right: Jane Winning, Southern Illinois University; Sam Franklin, University of Washington; and Cynthia Reames, California Baptist College.

A total of 160 students, financed by Baptist students of the Southern Baptist Convention, served in a dozen foreign countries and in the two new states of Alaska and Hawaii during the summer.

Arkansas student volunteers included:

Dell Christy, Arkansas Baptist Hospital, who served in Nigeria; Opal Wynn, from Southern Baptist College, and Nancy Phillely, from the University of Arkansas, both of whom served in Jamaica; Bailey Smith, Ouachita College, in Hawaii, Marsha Shoppach, Arkansas State Teachers College, in Louisiana; Ruth Ann Nix, Arkansas State College, in Arkansas; and Joanne Halley, from Henderson State Teachers College, in Arkansas. ■

DR. JOSEPH T. McClain, professor of New Testament, Midwestern Seminary, Kansas City, was guest speaker for Spiritual Emphasis Week, Oct. 3-6, at Ouachita College. Dr. McClain served as head of the Department of Religion at Ouachita 1954-58.

### 'Gold Nuggets' Is New Weekly Feature

READERS who like to have a pair of scissors handy as they read, to clip materials for scrapbooks and files, will like the new weekly feature, "Gold Nuggets," beginning in our next issue, we trust.

For a long time the editor has felt that he'd like to do some gleaning for his readers from the wealth of books and periodicals that cross his desk each week. And some of his mail has indicated that certain readers would like to have more clippable [is this a word?] material.

No originality could be claimed for the title, "Gold Nuggets." Some of you may have other titles to suggest. If so, send them to us and each one will be carefully considered. Should we agree that something you suggest is better, we'll be glad to give due credit.

In the meantime, read this new page each week and let us know if it strikes you as being interesting and helpful.—ELM



**S**OUTHERN Baptists are missing the mark in their failure to minister consistently and substantially to the physical needs of destitute people, in the opinion of Dr. E. S. James, editor of *The Baptist Standard*, weekly publication of the Texas Baptist state convention. Recently Dr. James, whom we regard as one of Southern Baptists' greatest Christian statesmen, carried an editorial to this effect in his widely circulated journal, which, incidentally, with its circulation of more than 360,000, is the largest paper in Texas.

As would be expected of a man of Dr. James' caliber, his criticism is not unfriendly but constructive. So he has a positive proposal, which he formally presented to the Executive Committee of the Southern Baptist Convention at the fall meeting of that body in Nashville recently, and which was referred by the Executive Committee to its Program Committee. Simply stated, the proposal is that we add relief as another cause to be supported through the Cooperative Program, and that we set aside at least a million dollars a year for this purpose.

Dr. James has pointed out that the Southern Baptist Convention as such has no provision for a direct ministry of relief to people in physical need. In the recent Chilean earthquakes and tidal waves which took high tolls of life and property, he points out, Southern Baptists, through an already depleted relief fund of its Foreign Mission Board, came to the rescue late and with little.

That we as New Testament Christians have an obligation here no one can deny. It is heartening that one of our fellow Baptists with the influence of Dr. James has focused our attention upon this great need. But the big question is, with the representatives of the causes now supported through the Cooperative Program accede to and support the proposal to set up such a relief fund as that proposed? Frankly, we have our doubts.

If we will not put the cause of relief into the Cooperative Program family, why not discontinue all special offerings, except for real emergencies that cannot be foreseen, and have a special offering, Convention-wide, once or twice every year for world relief. This editor feels that we missed a real Christian opportunity in not having such an offering at the time of the Chilean disaster.—ELM

**AS HAD** been expected, the Executive Committee of the Southern Baptist Convention has turned down the proposal of the Brotherhood Commission to establish a camp site in Arkansas, on a 1,800-acre tract near Huntsville. Expressing appreciation for the generosity of the Arkansas Brotherhood leaders who were proposing to give the camp ground to the Brotherhood Commission, the Executive Committee accepted the report of its Program Committee, which held that the operation of camps comes within the assignment of the Southern Baptist Convention to the Sunday School Board to operate assemblies.

That the Brotherhood Commission has a tremendous responsibility in the mission training and educating of Southern Baptist boys through the Royal Ambassador organization is well known and appreciated. And campcraft is a vital phase of the RA program. We regret that the Brotherhood Commission is not to have the wonderland which was offered here in the heart of the Convention territory, but, as members of the Executive Committee pointed out, the camping program does not stand or fall on the acceptance of the Arkansas property. We trust that the Commission will be able to work out a satisfactory arrangement with the Sunday School Board.

**BY THE** time this is read, the Arkansas state meeting on religious liberty, in Robinson Auditorium, Oct. 3, will have been held. Having read an advance copy of Dr. Glenn L. Archer's speech for the occasion (see address in full in this issue), we feel that all who attend the meeting with open minds will receive an accurate accounting of the religious issue so prominently before Americans as we face the November election.

Since the term "bigot" is being tossed about as recklessly as "communist" and "fellow traveler," we will do well to keep clearly in mind who the bigot is. According to the dictionary, a bigot is "one obstinately or intolerantly devoted to his own church, party, belief, or opinion." The adjective *obstinate* is defined as "pertinaciously adhering to an opinion, purpose, or course; not yielding to reason or arguments." As Dr. Archer asserts, to speak out for religious liberty and against bigotry itself, is not bigotry. ■

## Knowing About God

**W**HEN I am five I will know all about God."

So declared the four-year-old daughter of a preacher, with all confidence.

"And the sad thing about it is that my daughter will probably know more about God when she is five than when she is 25," mused the father, as he reported the incident, in a radio sermon the other day.



ELM

The kind of education our young people receive today in our schools and colleges is too often that which causes them to forget the things they knew about God in their childhood years, rather than help them to know more about God, the preacher continued. By the time young people have completed their formal education and are entering upon their careers, he said, they often have become so conformed to the materialistic way of life so common in America today that God and spiritual verities seem far away, he concluded.

It is easy to make the schools the whipping boy, for that implies that our homes and our churches, the other two of the trio of character building institutions, are not failing in their part of the responsibility.

Yet, for some reason or reasons, our homes have a harder time influencing the young people to want to go to church and our churches have a more difficult time enlisting and keeping enlisted this age group than any other category. Why?

The physical and material world is so attractive to young people growing up that it is easy for them to be so happy with what it has to offer that they lose sight of the spiritual realm with its abiding verities and values. The danger of taking Romans 12:2 in reverse and being conformed "to this world" is greater for our young people than for anybody else.

In our time, with the major emphasis so often on "having a good time" and the most temptations in the path of youth that we have ever had, it is easy to see why God becomes to many a long-bearded old man, who, even as did aged Isaac, sits away off somewhere in blindness, impotence, and decrepitude, far removed from the arena of daily lives.

The reason many, regardless of age, know so little about God is not that God is not near or that he cannot be known, but that he is to be known only by those who diligently seek him (Deut. 4:29).

*Erwin L. McDonald*



**THE PEOPLE SPEAK**

**Catholic Information**

I want to commend you on the fine articles that you are printing about the Catholic Church.

I think that our people need to be more informed about the issues in this presidential election. Baptists are going to be called bad names and subjected to pressures between now and November, but please keep up the good works. I wish that we had a million people that would dare to stand up and let their views be known.—James D. Pierce, Pine Bluff

**Corrections**

IN my letter to The Arkansas Baptist under date of Sept. 3rd, there were two errors which I now wish to correct.

In reference to the dispersion of Israel by the Assyrians, I said this event occurred five and a half centuries before the captivity of Judah by Babylon. This is incorrect.

Samaria fell to the Assyrians in 721 B. C. The sacking and burning of Jerusalem took place in 586 B. C. although the Jews were not carried to Babylon until about 579 B. C. I made this statement without notes for reference and the thing kept bearing on my mind until I looked it up today.

The second error concerns the ten tribes (not eleven) which comprised the northern kingdom of Israel. I had counted the two half tribes as tribes which accounted for my mistake. However, sometimes historians refer to the thirteen tribes of Israel rather than twelve tribes I have noticed.—LaFayette Sammons, Jonesboro.

**Dr. Kearnie Keegan**

THE passing of Dr. G. Kearnie Keegan from Baptist circles has doubtlessly caused much sorrow across our convention.

To the student who benefited from his ministry, Dr. Keegan's passing held a personal sorrow. Wherever the former BSU'er was when he heard or saw the news item—either as a school-teacher, doctor, lawyer, minister—a quick stab of personal loss came.

Memories of a BSU convention at Jonesboro in 1957: "Christ in You, the Hope of Glory," when Dr. Keegan sang "It Is No Secret;" of Ridgecrest in 1958: "To Know Him . . . To Make Him Known," where Dr. Keegan spoke to our hearts on Sunday morning; of Glorieta in 1959: "Change Our World" and Dr. Keegan leading the group in "Amazing Grace;" of the words he wrote for the Baptist Student Magazine: these came to this former Arkansas BSU'er and present Missouri schoolteacher, and, I am sure, to many others.

Our lives were made better for having known Dr. Keegan—and I am sure they will be better yet for his home-going.—Jacquelyn Upchurch.

**Open Letter To Arkansas Baptists**

THERE will be ample motel-hotel space for the Arkansas Baptist Convention at Fayetteville provided you get reservations in early enough. Many have already taken care of the matter.

The Aug. 4 issue of the *Arkansas Baptist* has a listing of motels on page 16. The Town House, Sands, College Avenue and Twin Arch are already filled. There are a few places left at the Mountain Inn Hotel which also has a nice cafeteria.

I suggest one of the following as having fine accommodations and being handy to the church:

- |                            |                   |                   |
|----------------------------|-------------------|-------------------|
| Chief Motel and Restaurant | Iris Motel        | Ranch House Motel |
| Fountain Motel             | Motel Monterey    | Vet Vue Motel     |
|                            | Motor Lodge Motel |                   |

There are two very modern motels in Springdale nine miles north of Fayetteville—the Holiday Motel and Springdale Motel.

The Western Methodist Assembly is located in Fayetteville and we are offering their facilities to some of our rural pastors or men with smaller churches who otherwise might not be able to come. There are sixteen places at \$3.50 per night in brand-new brick cabins. They can care for 50 altogether and the prices are \$2 up to \$3.50 per person. If you want these Assembly facilities please send name, address and \$1 reservation fee to Mrs. J. A. Roberts, 1st Baptist Church, Fayetteville. First come, first served. We will need to have this information not later than November 1.

Those groups planning luncheon meetings or dinner meetings should contact any of the following by phone: Ferguson's Cafeteria, King Chicken, or U-Ark Bowl (E. H. Sonneman, Prop.) for larger gatherings.

Please make your own motel reservations as you can see how much of a burden it is becoming here with people asking daily for us to do it for them. There will be plenty of places for everyone, even those who fail to make reservations, but the best accommodations naturally will be by reservation. It will not be necessary to open our homes and this way our people can attend the Convention.—Andrew M. Hall, Host Pastor, 1st Baptist Church, Fayetteville

**Seefeldt Anniversary**

ON Sept. 28 Rev. Harold Seefeldt observed his 12th anniversary as superintendent of the Bottoms Baptist Orphanage, here in Monticello.



MR. SEEFELDT

During this time of his superintendency many new buildings have been constructed, including a teenage boys cottage; teenage girls cottage; the duplex cottage; new gymnasium; a new farm manager's home and a new superintendent's home. In addition, the two older cottages for

boys and girls have been completely remodeled.

During this time approximately 160 boys and girls have been cared for each year in this Home.

Rev. and Mrs. Seefeldt came to the Baptist Children's Home from 1st Church, Paris. Both are active members of the 1st Church, Monticello, and have been active in the civic affairs of the community. Mr. Seefeldt is now serving as 1st vice president of the Southern Baptist Child Care Executives.—Jim D. Jones, Asst. Superintendent, Bottoms Baptist Orphanage, Monticello ■

**Politics and Splits**

I AM not so much concerned about how the election goes in November as I am the welfare of our good Baptist churches.

Politics from the pulpit will split, if not kill any Baptist Church and will have about as much effect in the election as it did in the recent Arkansas' Governor's race.

Politics stink from the pulpit and changes no votes. But will split and ruin a good Church.

I pray the good Lord will so fill and thrill God's called servants they will go out and preach Christ and Him Crucified from every pulpit throughout all our land.—O. C. Grider, Piggott

**Black River Association Changes Meeting Site**

THE annual meeting of the Black River Association has been changed from the Ozark Church to 1st Church of Walnut Ridge. It will begin at 3 p.m. Oct. 17.

The meeting on the second day will be held at the Diaz Church, near Newport, as previously announced.



# The Religious Issue

By Glenn L. Archer

Executive Director, Protestants and Other Americans

United for Separation of Church and State

[Delivered at Religious Liberty meeting, Robinson Auditorium, Little Rock, Oct. 3, 1960]

**W**E live in an age of conformity. The theme song of our generation is, "I came; I saw; and I concurred!"

This situation reminds me of a deacon who said, "We want a new minister who is not too radical or too conservative, not too far to the right and not too far to the left. Just some good old mediocre, new preacher."

America was not built on mediocrity. This great state was pioneered by rugged individuals who had convictions and who dared to express them. What has happened to the maxim once so precious to Americans, "Truth will overcome error in any fair contest"?

Fear and timidity stalk the land. Ambition thwarts courage. We bow to the goddess of success and she makes us cowards. Profits impede freedom of the press. Fear silences tongues that should speak. Public leaders too often say, "Expediency," when they would serve themselves and the public by saying, "Principle."

I have come here to speak about a principle—a legal principle of religious liberty. This principle transcends political parties and political personalities. This basic American concept has been my concern for thirty years. It has been my life for thirteen years as spokesman of a group that I have the honor to represent here tonight.

Liberty was the consuming passion of a Socrates in ancient Greece. It called out the very best in some men during the Dark Ages; it was a word on the tip of Martin Luther's tongue in 1521; Patrick Henry offered his life for liberty in the early history of the Republic; liberty motivated Roger Williams to seek the wilderness instead of a pulpit in Boston; liberty is the theme of our Bill of Rights; liberty is the hope of all mankind today. And religious liberty is God's cherished gift to His children. When all the people of the world yearn after liberty, even as the hart panteth after the brook, why in the world have men become so squeamish about full and frank discussion of liberty's blessings and of liberty's enemies?

This squeamishness is manifest in countless ways. It is said that churchmen should not discuss religious liberty lest somehow their pulpits be corrupted. If this is so, how shall we explain the prophets of old whose voices were ever raised against social and political injustices of their day and generation? Some ministers are inclined to declare between elections that religion should pervade and control the entire life of the man. Then suddenly these same ministers just before an election declare that religion has no place in the estimate of a candidate's fitness. Inconsistency thou art a jewel! Do candidates

suddenly become something other than men? Is religion something that dominates a man until he is selected as a political candidate, and then suddenly abandons him the moment he has become Mr. Candidate? I can understand the desire of some preachers and editors to avoid a religious controversy. But real patriots do not dodge issues merely because they are explosive. To tag a man willing to discuss "hot" issues as a bigot is bigotry itself. The men who sponsored this meeting are patriots not bigots.

Religious liberty, like all of the great liberties, is harassed by two mighty forces: tyrants who would destroy our freedom, and by an indifferent public which unwittingly aids and abets these self-imposed tyrants.

Every conceivable force has been at work unceasingly to prevent public discussion of what is, I think, falsely called the "religious" issue. All media of communications have denounced the presence of this strange issue. Politicians and paid propagandists have worked overtime trying to close the door of debate on the subject, and have merely opened the door to debate. Newspapermen, many of them Roman Catholic, roam the Southland instructed to expose Protestant bigotry in American life.

Special groups have been formed to remove the issue from the American scene, while other groups have been organized to keep the issue alive. Practically every known news agency at long last has come to realize the religious issue is present today in our national life, but no one knows its weight. There is even rumor that some who denounce the presence of the subject are in reality intent on keeping the issue alive.

It is, therefore, very clear that we are dealing with a recalcitrant and stubborn matter which refuses to die. It would, therefore, seem to be the part of wisdom for all Americans of good will to analyze this phenomena in our life and to make some sober observations which may lead to more responsible citizenship. If the issue cannot be swept under the rug, as some had hoped, we ought to deal with it like good Americans in public assemblies, through the public press, and with all of the tools which are available to a free and democratic people.

It seems to me, then, appropriate that the one organization that has been longest in the field, and the one group of men who have most intimately dealt with the subject in the various states should participate in this debate. This I believe to be one of the purposes of this meeting.

I think I should say at this juncture that I have no desire to inflame your passions, to add heat to the controversy. Rather I would hope that my analysis would throw some light upon the subject. Nor do I propose to dip into partisan politics or engage in what is sometimes called religious bigotry. There is a place for frank discussion, and frank discussion of an issue of such wide public interest must not be associated with either bigotry or partisanship.

My situation here tonight is somewhat like that of a dying man who in life had not been all his minister had expected. The minister called upon the expiring gentleman, and asked, "Do you renounce the devil and all his works?" The dying man meditated a moment and replied, "Parson, in my weakened condition I can't afford to make enemies anywhere!" I have come to you as a friend. In my weakened condition I can't afford to have enemies anywhere. I want to leave you as your friend, and to leave you as my friend.

It may be a help to you and a guide to me to set forth a simple outline as we seek to analyze this subject.

## OUTLINE:

- I. What are the great legal principles which guarantee religious freedom in the United States?
- II. Who is concerned over the threats to these legal principles?
- III. Why are men of goodwill so deeply concerned?
- IV. To what extent has Roman clericalism already invaded American liberties?
- V. By whom was the religious issue injected into the current scene?
- VI. What can Americans of goodwill do to preserve religious liberty in our day and generation?



## I

### **WHAT are the great legal principles which guarantee religious freedom in the United States?**

It is extremely difficult for you and me to realize that freedom of conscience is a precious heritage, for we have known nothing else. Yet history clearly teaches that our religious freedom is a relatively new achievement in man's march to better things. Jesus wrestled with the problem of church-state relations in his day. He gave us a definition, but the world has never fully decided what belonged to Caesar. Sometimes Caesar has claimed all, and at other times the Church, or God, as you will, claimed all. But much of the time the great masses of humanity have been the victims of the rival claims of the church and state. It would be impossible to recount the crimes and cruelties inflicted upon God's children by these man-made institutions of state and church. Instruments devised by man to serve man have too often enslaved man. Neither man nor God has been benefited under these circumstances.

It took almost two thousand years for mankind to fully liberate itself from these institutional tyrannies. And I doubt if this happy event could have taken place, but in a new world where man had a fresh start.

One of the primary reasons Americans were able to loose the shackles of religious tyranny in the New World was that they had had firsthand and bitter experiences from church-state tie-ups. To be sure, they stumbled here for a while, but finally they stood like men and declared for the separation of church and state. That was truly one of the greatest moments in human history. By the separation of church and state these forefathers meant—

- (1) there shall be no established state church,
- (2) there shall be no compulsory tax for religious teaching or institutions,
- (3) there shall be no special state favors for any church or combination thereof,
- (4) neither a state nor a big church shall interfere with man's communication with his Creator,
- (5) the state shall be sovereign in civil affairs; the church sovereign over its members in spiritual matters.

This greatest of all human documents, this Magna Carta of our religious freedom is more precious than diamonds and gold. Yet there are men today who would trade it for a mess of pottage. Or so it seems, when you consider the apathy and indifference abroad in America.

## II

### **WHO is concerned over the threats to these legal principles which guarantee our freedom?**

So far as I know there is not a single great Protestant or Jewish agency in the United States that is indifferent to the current threats to these legal principles. In the course of my thirteen years on the national scene working in Washington, D.C., and throughout the nation, I have gathered sufficient evidence to prove that this concern is widespread and genuine.

As early as 1930, from the staid halls of Princeton Theological Seminary, the voice and pen of Dr. John A. Mackay, the scholarly president, were lifted in pointing out the dangers inherent in what he called "the rising tide of Roman clericalism in the United States." The *Christian Century*, under the gifted pen of Charles Clayton Morrison, was shaping liberal thought of the nation to the dangers inherent in Roman clericalism. The leading Methodist bishops have warned their people of this same threat to their liberties. The National Association of Evangelicals has not been silent. The great Southern Baptist Convention embracing nearly ten million members, the American Baptist Convention, boasting three million adherents, have issued statements warning Americans of the threat to their basic freedoms which inhere in the Roman Catholic drive for special favors and for public taxes for private church schools.

Dr. Ganse Little was the chairman of a study group which issued the Presbyterian pronouncement. Many of the smaller,

but no less effective denominations have issued statements of real concern and warning. A number of the Jewish groups have expressed their deep concern. The American Jewish Congress has been active in the defense of the public school, and in denouncing the use of public taxes by any church for church purposes. The Rabbinical Association of America has spoken forthrightly in defense of church-state separation.

The American Civil Liberties Union has participated in legal actions to preserve our religious liberties, and they have spoken out against Roman clerical censorship. Educational groups have joined in the mighty chorus of concerns. The former president of Harvard, Dr. James B. Conant, asked, "Do Roman Catholics want public taxes for their private schools? If they do want such money, is not this demand deviseive?"

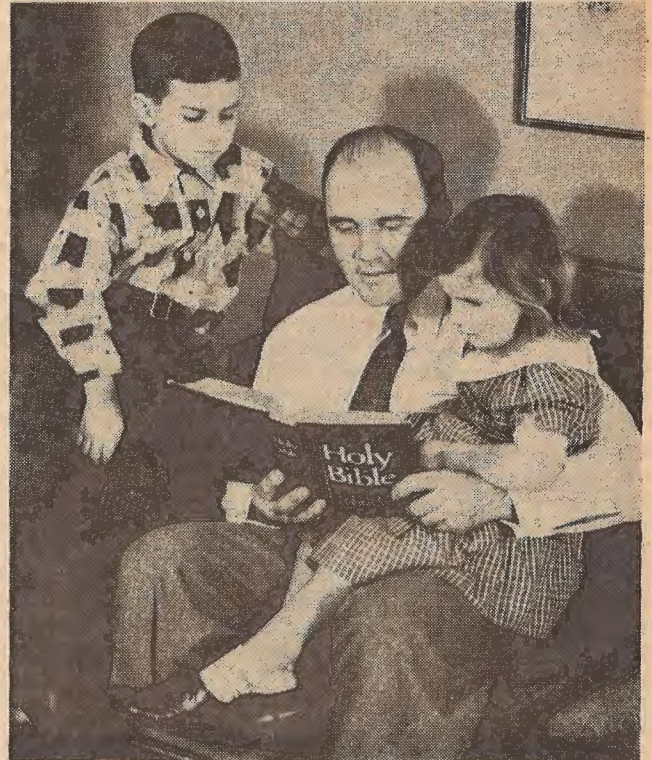
Fraternal bodies have published thousands of articles and pamphlets in the field of church-state separation. Even some Roman Catholic groups like the Citizens for Educational Freedom have been formed to influence Congressmen and other political leaders in behalf of public taxes for their Roman Catholic parochial schools.

Roman Catholic nuns by the hundreds have entered the public schools and have carried on a Roman Catholic public school at public expense violating the state and federal laws. Many of our leading denominations, have committees now at work defending the basic legal concepts of church-state separation, and common sense requires us to believe that these groups would not have arisen without some cause or reason.

The National Council of Churches now has a religious liberty department engaged in an educational program to protect these great concepts of church-state separation. The Lutherans have a committee under the direction of Dr. Oswald Hoffman doing significant work in the field of church-state separation. The Baptist Joint Committee on Public Affairs, representing major Baptist bodies of the United States and Canada, spends full time on church-state matters.

The World Council of Churches has focused its attention upon religious liberty problems in this country and throughout the world. The Baptist World Alliance meeting in Brazil this summer issued a proclamation in the field of church-state separation and in defense of religious liberty.

The Fund for the Republic has been holding seminars in church-state matters.



*HISTORY clearly teaches that our religious liberty is a relatively new achievement in man's march to better things.*



Baylor University has established a Dr. J. M. Dawson Chair in church-state relations.

Columbia University has a course in church-state matters.

The Scottish Rite Masons, Southern Jurisdiction, now conducts a great educational program of defending public schools and pointing out the dangers to our liberties inherent in the use of public taxes for church purposes. This program is directed by one of America's foremost educators, Dr. Willard E. Givens, former secretary of the National Education Association.

This is but a sampling of the denominational, educational, fraternal, and institutional concern. Must we conclude that all of this widespread and general concern is sheer bigotry, as our Roman Catholic leaders declare? Is it not more realistic and sensible to conclude that a real Roman Catholic problem exists in our national life today, and the problem is vital to freedom—yours and mine?

### III

## *WHY are men of goodwill so deeply concerned about the threats to our religious liberty?*

The reasons are varied and many. Basically, men of goodwill cherish the American concepts of religious freedom and do not want them destroyed either by atheistic communism or by Roman clericalism. Top-flight scholars admit that authoritarian religion is fundamentally opposed to American freedoms. In many respects Roman clericalism and American religious freedom are as incompatible as communism and capitalism. Just as there are vivid examples of Communist tyranny in the world today, so there are vivid examples of Roman clerical tyranny in today's world.

Every Protestant missionary board in the United States is a witness to the Roman clerical tyranny in Roman clerical states. Dr. Theodore Adams, former president of the Baptist World Alliance, informs us that Protestants have more freedom in Moscow than they have in Madrid, Spain. Twenty-two evangelical churches are now closed by the Roman clerical forces in Spain, an awful indictment on a Christian church which seeks world cooperation to free its own churches in communistic areas.

In my humble opinion, all freedom-loving Protestants should cooperate with Roman Catholics to obtain freedom behind the Iron Curtain, and, by the same token, all freedom-loving Catholics should cooperate with their Protestant brethren to open the Protestant churches closed behind the Purple Curtains in some of the Latin American countries, in Spain, and in Italy.

The public press, and for that matter the church press, should never rest until world opinion drives to cover tyranny of whatever kind that denies freedom of conscience and worship. American diplomacy and church leadership have been remiss in not bracketing these denials of freedom together. So far as I can see they are of one package. The four freedoms that we boast about are a sham unless all efforts, public and private, are united in opposition to both of these cruel crimes against man's most sacred right—the right to worship.

If the American Roman Catholic hierarchy would raise one little finger in defense of religious freedom of Protestants in Spain, the air would clear immeasurably in the United States. Yes, the examples of clerical tyranny throughout the world, no less evil than communist tyranny, a clerical tyranny that goes on with the tacit approval of the American bishops is at least one reason why men of goodwill have deep concerns. Frankly, Roman Catholic states simply are not setting a good example in the area of church-state relations or religious freedom. This has repercussions in the United States. By their fruits ye shall know them.

But, you may reason, as do some of our intellects in orbit, this isn't fair to mention Spain or Colombia. It isn't cricket to pin the obvious evils of Spanish clericalism upon American Catholicism. American Catholicism is different, they say. Let us explore this rationale.



*MAY Old Glory never fly half staff for the death of our blood-bought freedom to worship God according to the dictates of our individual consciences.*

In the first place, all Roman Catholic leaders contend that Romanism is a seamless pattern. It is the same the world over. It is unchanging and never changeable. These Catholic scholars contend that the vested power of the political church is in one man, the Pope. He alone may speak. He, too, is infallible.

If we accept as true Rome's reasoning at this point, we must conclude that the Pope has influence in Spain as well as in America. If this is so, a telephone call could open 22 churches in Spain tomorrow. What Spanish bishop or prelate would disobey such a papal request? The inevitable fact is that the Pope has never made such a telephone call. The Concordat between Spain and the Vatican presumes precisely the result that obtains in Spain today—freedom to Roman Catholics alone, and denials of freedom to all other groups.

Cardinal Ottaviani has referred to the Spanish rule as "unexceptionable." In a layman's language, the Cardinal means simply that the Roman clericalism at its best provides freedom for the "one true church" and for no one else. In this respect there is not much choice between clericalism and communism. To be sure the communists do go so far as to mouth such terms as "coexistence," a concession not available anywhere in clericalism.

The Ambassador from Spain to the United States makes this point more effectively than I can possibly make it. When asked at a Charles Carroll Forum in Washington, D. C., about the denial of freedom to Protestants in Spain, the Ambassador replied: "... we simply don't want to make Spain a mission field for proselyting non-Catholics." This is Roman clericalism at its worst or best, depending upon your point of view. The rule here is to allow no religious competition when you have the power to eliminate that competition.

Dean James A. Pike, writing in *Life* magazine, December, 1959, proves by papal pronouncements that the official Roman Catholic view is contrary to American concepts of religious liberty. He indicates that an exponent of the official Roman Catholic view would make an undesirable President of the United States, for such a President would have a real conflict between the rule of his church and the rule of his country.

Men of goodwill find little comfort in the pronouncements and practices of Roman clericalism, either at home or abroad. These concerns are heightened by the clerical manifestations now sweeping the United States. There is general agreement on the presence of clericalism, even though there is widespread difference with respect to the methods in dealing with the disease.



## To what extent has Roman clericalism invaded American liberties?

Dr. Harold E. Fey, editor of the *Christian Century*, speaking in St. Louis, February, 1958, declared: "The United States is no longer a Protestant nation. We are living in a post-Protestant era." This keen observer of American life supported this general thesis by showing among other things that two-thirds of the fifty of our largest cities are now controlled by the Roman Catholics. He might have added that ten of our states are now controlled by Roman Catholic Governors; the largest single denominational group in Congress is the Roman Catholic Church, with 103 members. A study of our diplomatic services would be revealing. A Washington columnist recently wrote that in the State of Washington a Roman Catholic, Mr. Rossilini, was running for reelection. He went on to point out what was somewhat embarrassing to politicians, namely, that five of the other Washington State officers were also Roman Catholics. If the complete tabulation of Roman Catholics in political offices was made and published, even an indifferent reader would have to conclude that the Roman Catholics do well in American political life. It would likely put to rest the constant charge that Protestants are intolerant and bigoted. I rather agree with Senator Johnson of Texas, who over the television from Los Angeles said: "Protestants in West Virginia demonstrated their will to vote for a Roman Catholic. Where are the Roman Catholic states that will vote for a Protestant?"

There would be no concern over the religious faith of a Roman Catholic office-seeker if it were not for the peculiar structure of the Roman Catholic Church. Herein lies the source of deep concern among Americans, which in no way is related to bigotry. Let us face it as responsible citizens. How does this church differ from the other 256 American churches? The differences are very real, not nominal.

The Roman Catholic Church has tax exemptions and immunities of a religious association. It enjoys all of the prerogatives of a state without sharing any of the burdens of the state. It seeks an ambassador to the Vatican as a prerogative of the state, and yet denies the civil connotations with respect to observing the foreign agents registration act. It carries a political pouch, without assuming the normal burdens of its civil status. It maintains on a world-wide scale separate schools, special civil ambassadors, special political action groups, issues its own postage stamp, and seeks preferential treatment from the U. S. post office department. The church has a special body of canon laws which in many respects conflict with the Constitution of the United States, and which to the Roman Catholic theoretically transcends the Constitution. When the Pope himself is installed in his high office, he takes the oath that he is above princes, presidents, temporal rulers. But let Dr. Robert J. McCracken, minister of the Riverside Church in New York, speak:

"The Pope is today the last absolute monarch in the world . . . What makes the Roman Catholic Church's hatred of Communism such a tragic irony is that at point after point it is no less autocratic and totalitarian. It dislikes a free press, free churches, free schools. It operates the censorship principle. It has never officially repudiated belief in persecution . . . To this day the charge given to the Pope at his Coronation reads thus: 'Know that thou art the father of princes and kings, the lord of the earth, the representative in the World of our Saviour Jesus Christ.' Today as in the sixteenth century the papacy is both a religious and a political institution, modeled closely on the pattern of the imperialism of the Roman Empire, with all the apparatus of an earthly monarchy, including troops, police, secular officials, a diplomatic corps."

These special church laws touch Protestants most intimately at the marriage altar. The religion of the Protestant or the religion of his unborn children must yield to this medieval code, or the marriage is really never consummated. Every Protestant minister and Jewish rabbi has wrestled with this particular conflict of laws.

The Roman Catholic Church commands a vast network of newspapers and other tools of mass communication which a prelate speaking in Washington recently admitted informed

25 million Americans. The prelate facetiously remarked in the presence of several hundred high government officials that these 25 million Americans were subscribers, not voters.

But the point of the Roman Catholic political power was caught by the politicians. These church-controlled and church-related agencies of political action, and these church-controlled and church-related means of communication may contribute to the purely religious interests of the Roman Church, but they certainly do not neglect the political interests of the Vatican-inspired colossal political machine whose announced purpose is to control the world.

This vast array of power organized in the name of religion, may, as some scholars declare, be a corruption of Christianity, but this is no great concern of mine. Our Constitution guarantees the freedom of religion even to the point of corrupting Christianity. What does concern us, or what should concern all Protestants and Jewish Americans is what this concentration of power is doing to the liberties of our country. If this vast political machine is arrayed against communist tyranny, and is determined to uphold the new freedoms of this great American nation, we will rejoice. But if this world-wide clerical system actually foments communism throughout the world, and is pitted against our constitutional guarantees of religious freedom, the prospects for dissident religious groups is indeed dark.

If you were to pull down the map of the world in your study and shade with red pencil the communist states, you would be amazed at the number of these communist states whose population is predominantly Roman Catholic. Poland, Cuba and Hungary are good examples. Italy is still in the Western Alliance, but no one doubts that the 12 billion dollars of American money has had little influence on changing the votes of the 45 percent of Italians who still vote the communist ticket.

Latin America, a predominantly Roman Catholic territory, has many communist problems. As a matter of fact, the Vatican lists Protestantism and communism as the twin enemies of Latin America, and urges that both of these evils be eliminated.

In 1942 the American Roman Catholic bishops supported the Vatican plan by urging that the State Department prevent Protestant missionaries from going to Latin America. The Bishops said that Protestant missionaries disturb the State Department's good neighbor policy. The Roman Catholic bishops have never withdrawn this official demand, although the Protestant communions were able to thwart the Bishops' proposal. This is not to say that our Protestant missionaries do not face real problems in the field of religious liberty in Latin America today.

If the political machinery of this country should become Roman Catholic, I have little doubt but that the long range aim of the Roman Catholic bishops to deny Protestant missionary activities in Latin America would be carried out according to plan. The famous author, Paul Blanshard, in *American Freedom and Catholic Power*, presents overwhelming evidence that the Roman Catholic political power has already changed America's basic freedoms. His arguments shatter the cherished hope that Americans might change Roman Catholicism, for he shows clearly that America is rapidly being changed by Roman clericalism.

Dr. Walter Pope Binns, a distinguished college president in Missouri, recently remarked, "I fear we are going back to the European plan of freedom, where religious liberty is based upon expediency, not principle." If this is so, the reason is very simple: Roman clericalism has been wide awake; American Protestantism sound asleep. It is time for an awakening.

The Roman clerical tyranny operates mainly in the area of education, censorship, and politics. In education the announced goal is to down the godless public schools, boycott them, vote against their bond elections, control them, staff them with nuns, and, if possible, close them. The other side of this announced goal is to promote the Roman Catholic parochial schools—boost them, attend them, obtain public taxes for them, pervade them with Roman Catholic teaching, and produce from them tomorrow's leaders who will put the "true" church into a preeminent position where it "rightly" belongs.

In these parochial schools six million children are taught that other churches and creeds are counterfeit, that Roman



Catholic citizens may not even passively attend a Protestant funeral, that church-state separation is an unacceptable compromise, that Masons are anti-Catholic, that the YMCA and YWCA are banned to Roman Catholic citizens. These, and many other similar teachings are found in the Roman Catholic Junior High School textbook series, *Living Our Faith*, page 112 and page 247. It is my understanding that this book is undergoing some revision, but there is no doubt but that the teaching at these points will remain.

The climate in the Roman Catholic parochial school is favorable to the expansion of Roman clericalism, but I fear extremely antagonistic to our traditions and laws of true freedom. You cannot teach a child to respect the equality of creeds before the law while deeply imbedding in his mind the belief that one creed is above all—that all other creeds are heretical and must be stamped out, even with the help of the state which God gives Roman Catholics the right to control. The irony of this ideology is that you and I are asked to pay taxes for the support of this kind of education. There are many who believe that such taxes amount to the purchase of a ticket to religious serfdom.

**CENSORSHIP:** The power of the Roman clerical system over mass communications is unbelievable. Why are nearly all of our motion pictures and television programs larded with favorable images of the Roman Catholic Church, and frequently deride Protestant church activities? Why do newspapers hesitate to print even factual material offensive to the church? At a breakfast in Washington a leading columnist told me that once a man has been wrung through the wringer of 600 Roman Catholic newspapers and magazines, he is reluctant even to print the truth about Roman clericalism thereafter.

Why is it so difficult to show the film "Martin Luther" in our theatres? Why are so many good books banned, and on the "Index"? Why are new censorship laws being written on the books, like the new law, House Bill 372 in Pennsylvania, where the motion picture tastes of the state are now largely dictated by the Roman Catholic hierarchy? In many parts of the nation public buildings are denied for religious freedom meetings.

Why should the experience of a Protestant chaplain be photo-played on the Navy Log television program as an experience of a Roman Catholic chaplain, contrary to the real facts? Why should the government architect in Washington be threatened with losing his job for permitting the Masons to use George Washington's cement trowel for laying the cornerstone at the ceremony of the new addition to the Capitol building?

The American Civil Liberties Union has charged the Roman Catholic hierarchy with censorship. Censorship is an important factor in the American social and political policy of Roman clericalism. It is based upon Canon Law 1384. This canon is basically un-American, because Americans believe that truth will win over error; that the heads of all are in the long run better than the heads of a single man, or even a group of men.

Our chief concern is not with the censorship applied to Roman Catholics, but with the censorship which Roman Catholics apply to other communities. That liberal Catholics admit this problem and are unhappy over it, begs the question. The Pope speaks, and these liberal voices are silent. Religion should never come at so high a price.

Some of you have recently read of Dr. Norman Vincent Peale's participation in a meeting of 150 Protestant leaders in Washington, D. C. I make no defense for Dr. Peale. I have never met the man but once in my life. His case is a pretty good example of what I mean by clerical censorship and boycott. The Roman Catholics decided to make an example of Dr. Peale. Pressure was applied, and Dr. Peale's column in the *Philadelphia Inquirer* was dropped. Pressures were applied at the points of obtaining municipal auditoriums for his speaking engagements. Pressures were applied at his publishing headquarters. One Roman Catholic leader was alleged to have said: "We never intend to let Peale forget his criticism of the Roman Catholic Church."

Of course, Peale never criticized the Roman Catholic Church. He did criticize the tyranny of clericalism, which is something altogether different. In my humble judgment, Dr. Peale should have stood firm, for after all, his only "sin" was

that he presided along with Dan Poling over a meeting in Washington where many outstanding Americans sought to implement the motto "Let's be fair on the religious issue." In some respects, the Roman Catholic power to censor and to boycott are as dangerous to our freedoms as is Communism itself, and for the same reasons.

When any institution has the power to educate the youth, and to control information centers, there is no way to prevent it from controlling and dominating the culture of a people. This is the announced goal of Roman clericalism.

**POLITICS:** But the indisputable certain way to control a nation's culture is to sit in the seats of the mighty. The Governor, the Mayor, the Judge, the President—these are the men who decide the destiny of a city, state and a nation. If these leaders are saturated with the spirit of democracy, democracy will obtain. If these men appreciate the fine values of religious freedom to all creeds, then all creeds are safe. But if these men subscribe to authoritarianism of any kind—clerical or communistic—American democracy and religious freedom are in real jeopardy. If these men place parochial education with its narrow sectarianism above public education with its broad concepts of freedom, American democratic culture is in peril.

These clerically-minded leaders have made bad records in Italy where 20 Prime Ministers have been in power since World War II. There can be no question but that France is in real trouble today. Cuba is no example for Americans to follow. Latin America holds little hope to liberty-loving peoples. The large cities in the United States are not shining examples of governmental integrity or public morality. Juvenile delinquency abounds in these cities which are famous for their parochial education system. It must be noted that the Roman Catholic leaders today control Germany, France, Spain, Portugal, and many other Latin American nations.

In fact, a condition to holding the highest political office in some of these countries is membership in the Roman Catholic Church. I sometimes wonder what all of these nations would have been today without the American foreign aid program. Some scholars indicate they might all have been Communist states by now. In those ten American states where Roman Catholics now serve as governors, new problems in church-state separation have appeared. Frankly, I do not charge that these Roman Catholic governors have been directly responsible themselves for these problems. I happen to regard some of these men as able leaders. The problem seems to stem from the apparatus we call Roman Catholic political action groups. With a Roman Catholic in the governor's chair, these Roman actionists are emboldened to press for what they had long sought and been denied—taxes for public schools, rulings to legally allow nuns in garb to teach in the public schools; judgeships; and lesser appointive positions. Some of these demands are lawful, and some are unlawful. The right to press for one's desire is a gift of democracy; the wisdom to do so is another question. This is particularly true when the demand conflicts with the general welfare and derogates the new legal principles of liberty upon which the nation was founded.

The courts of Colorado have held that it is unlawful to grant taxes for churches. With Governor Stephen Nichols, a Roman Catholic in office, real pressure was exerted to change this law. The attitude of these actionists seemed to be, now with a Roman Catholic Governor in the position of power, this is the time to strike for what we have long wanted. The bill was introduced. Great pressure was exerted. The bill failed. But no reasonable man can question the desire of the Roman Catholic action groups to change the laws of the State of Colorado, and to impose a tax upon all the citizens for the educational program of the Roman Catholic Church.

Most Protestants, all Jews, and some Catholics believe that if a parochial educational system has value to a particular church, those values should be paid for by the voluntary contributions of the church so benefited. Ohio has recently held that nuns in garb may teach in the public schools. This is an irritation to many Americans, and in the long run may do great harm to Roman Catholic interests: Governor Michael Di Salle, a Roman Catholic, had nothing to do with the ruling. But the ruling was more of an invitation for votes than a pronouncement of sound law.



The State of Maine has endured the harshest experience of clerical invasion of religious freedom. The Supreme Court of Maine held that taxes were unlawful for Catholic schools. Incidentally, four Protestant judges voted with the United States Supreme Court's interpretation of separation, while the two Roman Catholic judges voted against the Supreme Court's point of view. This, too, is interesting because the American Roman Catholic bishops in 1948 promised the American people that they would work peaceably and perseveringly to reverse the McCollum decision which expressed a traditional and historic view of church-state separation.

With Maine politics somewhat more compatible to the Roman Catholic claims, the Roman Catholics sought to pass a new law that would undercut the decision of the Supreme Court of Maine. The bill failed. But Senator Earle D. Hillman, president of the Maine Senate, broke the tie vote. Immediately Mr. Hillman's son's dairy business was boycotted, and the son who had nothing to do with the father's vote was driven out of business. The public press rendered a significant service in Maine by pointing out the error of this kind of harsh and cruel treatment of an innocent citizen. Public indignation was aroused.

Many Americans have asked: "Was this clericalism, Spanish style, at work in the United States? In what way was this boycott more charitable than a communistic boycott?" These are the kinds of questions which liberty-loving people need to ask. They are the kinds of questions that Roman clericalism must answer. The charge of bigotry is no answer.

When any fair-minded man takes a good look at the total picture of world clericalism, the freedom-denying papal pronouncements, and the actual discriminatory practices in clerical states abroad, and clerical cities here at home, the current aggressive political drive of American Catholicism to change our constitutional guarantees of freedom, the emergence of a vast parochial school system dividing communities and derogating the American public school system long regarded as the bulwark of American democracy, the vast machinery to mold public opinion, the fearful demands at the price of excommunication of the faithful, the tremendous wealth to buy what is needed to advance the cause of this political state church,—I repeat, when one views the total picture, it is enough to strike terror to the heart of a liberty-loving American. The impact of this monolithic structure of power called religion, its potential for either evil or good, is of such a nature as to make religion a lively issue in the whole range of our culture, including politics.

## V

### *By whom was the religious issue injected into the current political campaign?*

It is only fair to say that the issue was not injected into the current political arena by Senator John F. Kennedy, even though his office has observed that a Roman Catholic presidential candidate would have strength from the Roman Catholic voting bloc.

Certainly the issue was not a product of the Protestant and Jewish communities. Senator Kennedy's nomination for the presidency may have turned the spotlight of public opinion upon the issue, but the issue was there before his nomination, and it will be there after the current political campaign is over. Some leaders feel that Mr. Kennedy can withstand the overwhelming pressure of his church better than a Protestant. Other leaders feel that his election will do great harm to American liberties because of a kind of tacit endorsement of the vast clerical organization he represents. This is a question which only an informed electorate can resolve, but it is important that the electorate be informed.

The religious issue is the product of Rome's age old political claims to rule and repress; to dominate and control; to use the state as an engine of power to further clerical tyranny. The current violent public reaction to these clerical pretensions is not bigotry, but a self protective reaction to original bigotry. This is so despite the reports of paid propagandists who assert otherwise. It is not tolerance to submit to intolerance.

## VI

### *FINALLY, what can good Americans do to preserve our precious liberties?*

Nothing short of a general public awakening and an organized resistance can save America from ecclesiastical imperialism. There is some evidence of a general awakening taking place in America, and Protestants and Other Americans United has made a national impact in behalf of sacred freedoms. These anti-democratic policies of a medieval church must be challenged without attacking Catholic people and the Catholic faith. We can learn how to do this by following the examples of Roman Catholic citizens in Mexico, France, and even Italy, where anti-clerical revolts have been led successfully by Roman Catholic people. As a Protestant I would gladly follow a wise Roman Catholic leader in his efforts to cast off the shackles of clericalism.

A blanket boycott of Roman Catholic candidates might destroy the liberal elements within the church, and deflect possible Roman Catholic leadership to Americanize this clerical monarchy. The task is delicate, but it must be done. Progress is being made. Senator Kennedy has recently said some of the same things I have been saying for thirteen years across the nation. I have been denounced as a bigot for saying that public taxes for church schools are unlawful. The great issues are out in the open for public view. In the main the discussion has been frank and friendly. American democracy is going to work on the problem. I am hopeful that the Roman Catholic hierarchy will eventually see that their mission in the United States under freedom has flourished as it has not in Spain under shameful tyrannies.

Emmet J. Hughes, a devout Roman Catholic, in his "Report From Spain" summarizes the downfall of the Spanish Church in these words, "an over-riding dedication to institutional self interest; a tough, prideful imperviousness to criticism; a profound suspicion of any intellectual inquisitiveness; a contempt for any kind of education which is not synonymous with indoctrination; a sharp distrust and hostility toward any political or social movement that could be called radical or liberal; and a respect that approaches reverence for power in any form."

Roman Catholics and all Americans have a duty to see that clericalism avoids these characteristics in this new free world. To do otherwise is to preside over the downfall of American freedoms as well as the Roman Catholic Church. ■



*MUST we conclude that widespread and general concern over the threat of clericalism to religious liberty is sheer bigotry? ■*



# So You Expect to Vote This Fall?

By WILLIS H. LYON

THAT'S fine! Every citizen should value this franchise and wield his or her influence for those things that are for the good of society, and against every demoralizing and degrading practice. What will you vote for this fall? Have you given the matter much thought?

Some people will be voting for better and wider roads, reduced taxes, better working conditions and many other commendable interests, but how many will be voting for *safer* highways, reducing the number we have to support in our mental and penal institutions, and better living conditions, by opposing the evil forces that manufacture, distribute and sell alcoholic beverages?

In the days of King Solomon the strongest drink was not more than 14 per cent alcohol and yet it was called "strong drink." He said, "It biteth like a serpent, and stingeth like an adder."

In these modern days, by distillation, wines have been fortified, and alcohol has been added to other drinks which makes the fangs of the "serpent" and the "adder" even more deadly with their sting. We may not be able to drive these snakes out of America as the legend tells us that St. Patrick drove snakes out of Ireland, but your vote can help to bring them more and more into subjection and under control. By your vote you may be able to protect against their poisonous venom.

## Bartenders Counted

WASHINGTON, D. C. (EP) — It probably will come as no surprise, but . . . the United States has fewer clergymen than it has bartenders.

Bartenders? 193,467.

Clergymen? 167,471.

These not-so-startling-but-thought-provoking statistics are contained among many others on occupations and professions in the annual edition of the Statistical Abstract of the United States, published by the Census Bureau.

However you will not find the liquor issue placed on ballot, as such, in November, [Some localities will.—ELM], but you will find the names of candidates for public office. Some of these candidates when elected will exercise legislative, judicial and executive powers that will enable them to deal with matters that pertain to the liquor traffic.

Your vote will help to elect or defeat some of these candidates. Now is the time to find out where they stand on the liquor issue. Learn all you can about them. You may then cast your vote intelligently for those who will represent you and against those who might misrepresent you. It is our sincere hope that you value your suffrage privilege and use it wisely.—Submitted by Christian Civic Foundation of Arkansas, Dr. Wm. E. Brown, Executive Director, Little Rock ■

## New Church Time?

LOS ANGELES (EP) — "Is there any reason in the world for a city church to set its principal service at a time when farmers have finished milking their cows and can come to church — namely at 11 a.m. on Sunday morning?"

The question, from the Rev. Meryl Ruoss of New York, director of the urban department of the National Council of Churches, leads off a bylined article by Richard Frohnen, religion editor of the *Los Angeles Times*.

Said Mr. Ruoss: "Our approaches are largely geared to a rural horse and buggy culture when by 1975, two out of three persons in this nation will live in metropolitan areas and only one in 17 will live on a farm."

He charged that a church that makes its main effort when "50 per cent of the people are not even in town is pretty irrelevant. Why not operate when they can attend? Maybe Thursday night at 8:30 is a better time.

"We are not trying first to understand the community and the people and then to design our ministry to meet their needs."

## 'Elmer Gantry' Assailed

DURHAM, N. C. (EP) — The Durham Conservative Ministers Association has protested the showing of the controversial Hollywood film, "Elmer Gantry," in a city-owned building.

At a special meeting, the Association adopted a resolution calling on the Durham City Council to "divest itself of all interest in the Municipal Auditorium, now called the Carolina Theater, or else set up a permanent committee to see that religious persecution and discrimination is not practiced on the premises of said property."

The city-owned building has been leased to the commercial theater.

The ministers charged that "there has been a systematic effort to discredit both the emblem and message of the Christian church by a slanderous campaign in the Durham City Auditorium and spread abroad through large advertisements in the Durham newspapers.

"This violates the civil rights of the petitioners in that property owned by the taxpayers of Durham is being used to attack and discredit the religion of a portion of those same taxpayers."

"Elmer Gantry" is the story of a tent-meeting evangelist.

## Exchange Student Aid

WASHINGTON, D. C. (EP) — A bill which would grant income tax deductions to citizens supporting foreign exchange or American Indian students in their homes under religious or charitable-sponsored programs has been approved by the House.

Passed earlier by the Senate as a "rider" on federal excise tax legislation, the measure was sent to President Eisenhower. It allows a \$50 a month deduction, and applies "with respect to any individual, under a program of a charitable institution, who is not related to or dependent on the taxpayer, and who is attending school on a full-time basis in the 12th or any lower grade."

Sponsoring the bill was Sen. Wallace F. Bennett (Rep.-Utah).



# United Nations Okays Baptists

## As Convention Observers

EDITOR OF STATE PAPER AND COMMISSION  
HEAD WILL ATTEND CURRENT SESSIONS



DR. VALENTINE



MR. BRYAN

NEW YORK — (BP)— United Nations will accredit two Southern Baptist leaders for sessions now going on here. They will be among what are called non-governmental organization-observers.

They are Foy Valentine, Nashville, executive secretary of the

Convention's Christian Life Commission, and Gainer E. Bryan, Jr., Baltimore, editor of the Maryland Baptist.

Valentine is observer and Bryan alternate observer for Southern Baptists. The Christian Life Commission elected them in accordance with Convention instructions that it designate observers to United Nations sessions.

Valentine and Bryan both plan to attend the session during the weeks ahead. They will report back to Southern Baptists their observations and impressions of what happens in the United Nations General Assembly, Security Council, and other bodies. ■

*Stone, Van Buren, Searcy Association*

## Leslie and Marshall Have Standard Schools

STONE, Van Buren and Searcy Association reports two Standard Vacation Bible Schools this year. Twenty-three schools were held including 18 church schools and five mission schools. Leslie and Marshall had Standard schools for the first time in the history of the association.

Ten of the schools were assisted by the association missionary and his wife, Rev. and Mrs. J. D. Seymour. Revivals were held in 10 of the churches along with the VBS. A total of 108 decisions

were reported in the revivals.

One inactive Landmark church joined the association. Following a Bible School and revival the membership has doubled.

One community was visited by the missionary resulting in a Vacation Bible School and revival being held in a vacant school building. Sixteen professions of faith were reported. 1st Church, Marshall, has organized a Sunday School. The attendance has increased from 14 to 51.—J. D. Seymour, Associational Missionary ■

## Rel Larkin Gray Receives Student Trophy

REL Larkin Gray, sophomore pre-med student at Louisiana Polytechnic Institute, was recognized as the outstanding freshman for 1959-60 by Omicron Delta Kappa recently.

He was selected from 1,000 freshman students and presented the trophy at the group's recent student convocation. The trophy is presented the student who has done superior work in scholarship, social and religious activities, ath-

letics, music, or speech and forensics.

Rel was recognized for his work in the Baptist Student Union. He is publicity director and sings in the BSU choir. He is also music director in the college young people's department.

He is the son of Mrs. Rel Gray. His father, the late Rev. Rel Gray, was pastor of the Temple Baptist Church, Ruston, La., until his death in July. ■

## Doris DeVault To Lead State YWA Conference



MISS DeVVAULT

MISS Doris DeVault, Young Woman's Auxiliary director of Woman's Missionary Union of the Southern Baptist Convention, will lead the conference on YWA work at the annual District WMU meeting in Arkansas.

Before assuming her present duties in 1955, Miss DeVault was WMU youth secretary in Arkansas.

Other conferences to be featured will be one on the work of Woman's Missionary Society led by Miss Nancy Cooper; Girls' Auxiliary by Mrs. R. E. Hagood; and Sunbeam Band by Miss Mary Hutson.

Activities, which will start at 10 a.m. and close at 2:30 p.m., will include missionary messages and presentation of organization plans. Miss Elma Cobb, state WMU president, will preside.

Meetings will be held as follows: West Central District, October 2, 1st Church, Mena; and October 25, 1st Church, Clarksville; Northwest District, Oct. 27, 1st Church, Marshall; Central District, Oct. 28, 1st Church, Searcy; Northeast District, Oct. 31, Central, Jonesboro; East Central District, Nov. 1, 1st Church, Forrest City; Southeast District, Nov. 2, 1st Church, Warren; Southwest District, Nov. 3, Beech Street, Texarkana; Central District, Nov. 4, 1st Church, Malvern. ■



# New Hospitalization Plan Offered Workers

ALL that is needed to put into effect a new hospitalization group insurance program for Baptist ministers and others in church-related vocations is the approval of messengers attending the 1961 Southern Baptist Convention.

The plan will be offered through the Convention's Annuity Board to all those who participate in one of its retirement programs for Baptist workers. It provides hospitalization, term life insurance, and major medical coverage.

R. Alton Reed, Dallas, executive secretary of the Annuity Board, presented the three-phase plan to the Convention's Executive Committee in Nashville, Tenn. The Executive Committee added its recommendation, thus putting the question directly before messengers in St. Louis next May.

Although the insurance program would be available to all Baptist ministers and denominational and church workers having retirement certificates, the program probably will benefit most of those pastors and church workers who now have no opportunity for group-plan insurance.

The Baptist Sunday School Board, largest employer among Southern Baptist Convention agencies, introduced its own major medical-hospitalization-term life insurance program Jan. 1, 1959 serving 800 to 900 workers. A board executive said the Annuity Board plan had not been discussed with the Sunday School Board.

Also covered by the Sunday School Board plan are employes of other Baptists groups in Nashville — the S B C Executive Committee, Historical Commission, Education Commission, Christian Life Commission, Southern Baptist Foundation, and Commission on American Baptist Theological Seminary.

Reed said if messengers approve the plan, the Annuity Board would be ready to start operation about July 1, 1961.

Reed said a minimum of 2,000

persons would have to enrol to put the Annuity Board plan into force, but he felt that perhaps there are more than 4,000 people who are ready to start.

The plan is divided into three major benefits — hospitalization, group term life insurance, and major medical insurance. To get hospitalization, group term insurance must be included. However, major medical protection is optional, but is definitely recommended as a valuable feature at a low cost.

Although not final, the benefits are tentatively defined as follows: Under the group term life insurance, the plan provides for \$2,000 coverage for a person under 65 years of age and \$1,000 for those over 65.

The optional major medical insurance provides for a maximum of \$10,000 per individual. The member would assume the first \$100 and the plan would take care of 80 per cent of the cost above this amount up to \$10,000.

This plan will cost nothing to the Southern Baptist Convention, state convention, or the local church, Reed said. Each participant would assume his own payments in this plan.

"If we can't give our people something equal to or better than what they now have, we shouldn't offer it," he told the committee. "To have this cost for this protection was a major factor."

Reed said the plan will be completely underwritten by a major national insurance company whose name will be announced later.

Administrative costs and promotion of the plan will be assumed by the Annuity Board, Reed said.

Several Baptist agencies that have similar hospitalization plans with other companies have indicated an interest in comparing costs and benefits.

Floyd B. Chaffin, associate secretary, and Fred W. Noe, treasurer of the Annuity Board, attended the executive committee meeting with Reed for this presentation.

## Immanuel, El Dorado, Gets New Pastor

REV. David E. Railey, formerly of Ft. Smith, recently accepted the



MR. RAILEY

pastorate of the Immanuel Church, El Dorado. He is completing his work toward the Bachelor of Divinity degree at Southwestern Seminary. He is a graduate of Ouachita College.

His previous pastorates include: Hebron Church, Friendfield, S. C.; Southside Mission, Stuttgart; Anderson Church, Hope; Fairview Church, Rhome, Tex.

Mrs. Railey is the former Joy Kersh, Dermott.

## North Little Rock To Vote On Liquor

VOTERS in several precincts of North Little Rock and Pulaski County will have an opportunity to vote liquor out, in the Nov. 8 election. The question of outlawing the sales of liquor has been certified for the ballot in the municipal area of North Little Rock west and north of the Missouri Pacific Lines tracks and north and west of the city to the Faulkner County line.

The question will be on the ballot in North Little Rock Wards 1B, 1C, 3 and 4 and rural Hill Township Precincts 3 and 6 and the city of Sherwood.

The campaign for signatures to get the liquor vote in North Little Rock was promoted by the North Little Rock Ministerial Alliance.

According to the office of Dr. William E. Brown, executive director of the Christian Civic Foundation of Arkansas, Little Rock, liquor interests have been successful in getting the question of changing dry territory to wet in the following areas of the state:

Washburn Township, Logan County;

Tubal Township, Union County; Bradley County;

Bearden, in Ouachita County;

Blue Mountain Township in Stone County, including Mountain View;

White County. ■





*TOP: Southside Church, Lead Hill, during Boone County Association meeting.*

*BOTTOM: left to right, TU Director Stratton, Brotherhood President Cooper, Brotherhood World Missions Leader J. C. Methvin, Clerk Hunt, Moderator Jackson, SS Superintendent Powers, Vice Moderator Hilton, Music Director Crosby, and Chairman of Evangelism Allred. —Photo by Missionary Dennis James*

## Boone County Association Gains in Baptisms

A 55% gain in baptisms over the previous year headlined reports at the annual meeting of Boone County Association at Southside Church, Lead Hill, Sept. 23. A total of 106 baptisms were reported for the past year as compared with 68 for the year before.

Dale Jackson, pastor of Eagle Heights Church, Harrison, was re-elected moderator. Other officers elected included: Roy Hilton, pastor of 1st Church, Harrison, vice moderator and chairman of stewardship; Clarence Hunt, clerk; G. Mag-

ness, treasurer; and Homer Allred, pastor of Burlington Church and Northvale Church, chairman of evangelism; S. D. Hacker, pastor of Alpena Church, youth director; Mrs. Eulan Moore, WMU president; Edward Powers, pastor at Bellefonte and Everton, Sunday School superintendent; John R. Stratton, pastor of Southside Church, Harrison, Training Union director; E. L. Crosby, Jr., minister of music at 1st Church, Harrison, music director; and Arnold Cooper, Brotherhood president. ■

## Grindstaff To Join Stewardship Agency

NASHVILLE —(BP)— W. E. Grindstaff, assistant executive secretary of Baptist General Convention of Oklahoma, has been elected to a stewardship position with the Southern Baptist Convention here.

Effective Oct. 15, Grindstaff will become director of Cooperative Program Promotion with the S B C Executive Committee, according to Merrill D. Moore, Nashville, secretary of stewardship promotion.

When the new S B C Stewardship Commission becomes an independent Convention agency next Jan. 1, Grindstaff will have the same responsibilities with this new body.

Stewardship promotion, which has been a part of the work of the Executive Committee, becomes the assignment of a separate agency following a reorganization of Convention programs and work.

Grindstaff had been elected a member of the Stewardship Commission but will resign that office to accept the directorship.

The Cooperative Program, described as the "life-line" of Southern Baptists, provides support to state and Southern Baptist Convention missionary, education, and benevolent work. By setting aside certain of their offering receipts to be used through the Cooperative Program, churches furnish financial aid to all work in which Southern Baptists engage.

Grindstaff, 48, a native of Missouri, served as pastor of several Oklahoma churches. He was a chaplain in the United States Army and once was director of evangelism for Colorado Baptists.

He is author of guidebooks for churches, both in stewardship and in evangelism. ■

ARKANSAS City Church reports 19 additions in a recent revival. Rev. Billy Walker, of Walnut Ridge, was the evangelist, and Rev. Charles Wright, of Dumas, song leader. Rev. Theo T. James is pastor.



# State Missions Evoke World-Wide Interest

## *State Missions*

STATE MISSIONS is the fountain-head of all missions. A denominational stream cannot rise higher than its source. State Missions feed the larger churches with members; discovers and supplies the denominational schools with students; enrolls more people in church organizations, provides new sources of income for all causes, and makes home and foreign missions possible. Shut off the fountain-head and the streams will soon dry up.

What is included in the Department of Missions work in Arkansas? We can only give brief statements of the various types of work.

## *Associational Missionaries*

Twenty-six of the 44 Associations have received financial aid from state missions in supplementing their missionaries' salaries. The amount has totaled \$18,795 for the nine months of this year.

## *State Missionaries*

Two state missionaries are employed to work on a state-wide basis, majoring on revival meetings in destitute areas and in the rural churches. They are M. E. Wiles, Ft. Smith; and Jesse Reed, Little Rock.

## *Pastoral Aid*

Forty churches and mission stations have been given aid on pastors' salaries. Without this help some of the churches would have died and some of the missions could not have begun. A total of \$10,842.30 has been disbursed for this type of work from January to October. Several churches have written: "We are now able to pay our own way. Thank you for the help given in time of need."

## *Building Aid*

Already this year 10 churches and three missions have been given financial help on their buildings. One church lost its building by fire; another had been inactive for several years. Others were just weak and needed help. The mission buildings were in needy areas and are now reaching many people.

## *New Mission Sites*

The capital needs section of our state budget carries \$20,000 for new mission sites. Earlier this year we joined with Matthews Memorial Church of Pine Bluff in securing property in the Watson Chapel Community. The first unit of the building program was opened this summer and in a few weeks over 100 were in attendance. Last year \$2,000 was given to help secure property in Fort Smith where the new church, Kelly Heights, is now carrying on a program for the Lord. Their gifts to the Cooperative Program for this year have already amounted to \$2,762.42. The Board has approved \$10,000 to help purchase \$40,000 property in Ft. Smith where another new church, Oak Cliff, is being established.

## *Student Summer Missionaries*

A number of students, mission volunteers, are secured each year through the Home Mission Board to do mission work during the summer. The Home Board pays their salaries and we direct their work. They do a monumental work in conducting Vacation Bible Schools, mission revivals and making surveys of destitute areas. Many souls were saved this summer through their ministry.

## *30,000 Movement*

The Department of Missions with help of associational mission-

aries and pastors promotes the 30,000 in an effort to establish 10,000 new churches, and 20,000 new missions. We know of 10 new churches and a large number of missions established already this year. Many of the new churches have been mission stations. Property has been secured at Bull Shoals and a mission established; also Cave City. Surveys have been made in the Morning Star Community near Marshall and Alread-Rupert Communities in Van Buren County. Many other projects are under way where new missions will be established.

## *Chaplain Charles Finch*

In July, Charles Finch completed 12 years with the Department of Missions as chaplain in the State Sanatorium at Booneville. He has witnessed over 1800 professions of faith through his ministry as he goes from room to room witnessing, praying, distributing literature and also in regular worship services conducted. He plans to retire Oct. 1.

## *Chaplain E. A. Richmond*

The Boys' Industrial School, Pine Bluff, where there is an average of about 150 boys, had never had a chaplain until the Department of Missions elected E. A. Richmond on a full-time basis to give a spiritual ministry to the boys. The results of his services have been phenomenal. From 75 to 100 boys who are sent to the institution each year are won to Christ.

## *Ministry to the Deaf*

Traveling expenses are provided for workers to go to Lake City, Ft. Smith, Mena and other places over the state to conduct services in the sign language for deaf people.



## Migrant Missions

The Department of Missions has a definite program for the 20,000 Braceros who come to Arkansas each year. Spanish-speaking preachers are employed to conduct services in the labor camps, on the streets, and special services in the churches. From 1000 to 1500 are won to the Lord through this ministry.

## Schools of Missions

An important phase of missions is projected through associational Schools of Missions. Six have been conducted this year. Foreign, Home and State missionaries were heard in about 150 churches.

## Conferences

Three important and popular conferences have been conducted this year: The state-wide Evangelistic Conference, the state-wide Rural Church Conference, and the Missionaries' Retreat. The secretary has prepared the program, promoted the attendance and presided in the meetings.

## City Missions

City missions comprise new sites, building and pastoral aid, surveys, etc., which have been mentioned above. Lee Dance is superintendent of City Missions in Pulaski County. The superintendent of the Department holds Conferences with mission committees and pastors in other sections of Arkansas. — C. W. Caldwell, Superintendent of Missions and Evangelism ■

## Scores 'Bigotry'

DETROIT, Mich. (EP) — "To seek to persuade citizens that they should in no wise vote for a man simply because he is a Roman Catholic is outright bigotry."

So says Episcopal Bishop James A. Pike. In a sermon at a sunrise service at the Michigan State Fair, Bishop Pike termed the circulation of what he called "hate literature" attacking the Roman Catholic Church and Sen. Kennedy, Democratic Presidential candidate, "un-American activity."

"We criticize — and justly so — other nations for religious discrim-

## Brotherhood

### At Fayetteville, Too!

The annual Brotherhood Night Service will be held at the 1st Church of Fayetteville, on Nov. 14. The date is the night before the opening of the 1960 meeting of the Arkansas Baptist State Convention. Preceding the Brotherhood night meeting, the annual Royal Ambassador Fellowship Supper will be held in the dining room of the church.



MR. TULL

Geographically, Fayetteville is in a far corner of Arkansas; but it is probably good to get away from the center of the state occasionally for a meeting of the convention. The Brotherhood Department trusts that men from all over the state will make the trip.

The Brotherhood Night Service will be held in the church's auditorium. Dr. Andrew Hall, pastor of the church for eight years, has led his people to many achievements, in-

cluding the building of the new sanctuary, which is a credit to the church and to the city.

and earnestly seek to counteract this rising tide of 'hate' literature in our midst. . . .

"To seek to persuade citizens that they should in no wise vote for a man simply because he is a Roman Catholic is outright bigotry and is a violation of the spirit of the constitutional prohibition of a religious test for public office."

"But a situation is rapidly developing in the United States — and particularly mounting in the last few weeks — which should cause us to turn our attention to our own nation in this regard.

"There is appearing in increasing numbers and being sent through the mails in greater volume crude attacks on the Roman Catholic Church—attacks pointed especially, of course, to the fact that one of the principal candidates for the Presidency is a Roman Catholic.

"I think that all of us as Christians — of whatever denomination — should vigorously deplore

and earnestly seek to counteract this rising tide of 'hate' literature in our midst. . . .

Plan now to go to Fayetteville, and to join hands and hearts with other men (and boys), for a great service together on Brotherhood Night!

\* \* \*

"The Brotherhood Challenger" for the Fourth Quarter will reach many of the readers of this column within a few days. The current issue is the largest ever sent out from the Brotherhood office, and contains much valuable information; including more about Brotherhood Night and the Fellowship Supper, copies of the tentative programs of both meetings, report on recent One-Night Training-Planning meetings, important announcements, a look at the new plan of organization and work, facts worth knowing, and other features.

The new mailing lists for the "Challenger" for 1961 are now being made up. If you desire to receive this quarterly publication (free and postpaid), drop a card to the Brotherhood Department, 302 Baptist Building, Little Rock. —Nelson Tull ■

and earnestly seek to counteract this rising tide of 'hate' literature in our midst. . . .

"To seek to persuade citizens that they should in no wise vote for a man simply because he is a Roman Catholic is outright bigotry and is a violation of the spirit of the constitutional prohibition of a religious test for public office."

## Britons Call on Pope

LONDON (EP) — Queen Elizabeth and Prince Philip expect to call on Pope John XXIII next May during their state visit to Rome.

The visit, marking the first such event since King George V and Queen Mary called upon Pope Pius XI in 1923, has been announced in the British press, but no itinerary has been published.

When the reigning Queen was Princess Elizabeth, she and her husband called on Pope Pius XII during their visit to Rome in 1951.



## \$1 Million Relief Fund Proposal Being Studied

NASHVILLE —(BP)— A proposal to create a million-dollar a year relief fund for Southern Baptist "good deeds" in time of trouble around the world has been taken under advisement by the Convention's Executive Committee.

E. S. James, Dallas, editor of the 350,000-circulation Baptist Standard, brought the proposal before the Executive Committee at its fall session.

He first outlined the idea in an editorial in the Standard June 29, shortly after thousands were killed, injured, or made homeless by earthquakes in Chile.

He told the Executive Committee that Southern Baptists need such a fund to help disaster victims because Christ commanded that his followers engage in "good deeds."

In his editorial, James had declared that 9½ million Southern Baptists "ought to be ashamed of what they have done for relief to the earthquake victims of Chile." At that time, \$7,500 had been made available.

Since June, the Southern Baptist Foreign Mission Board has allocated almost \$120,000 more for Chilean relief. Chile is one of Southern Baptists' mission countries in South America.

The proposal for the giant Baptist charity fund was taken under advisement by the program committee of the Executive Committee, after leaders pointed out a program requiring this much money needed more study than could be given to it in one day.

James chided Baptists for letting Lutherans, Roman Catholics, Seventh-Day Adventists, and the National Council of Churches outdo them in relief work. ■

## Schools Seized

COLOMBO, Ceylon (EP) —No compensation will be paid to state-assisted Protestant and Roman Catholic schools when the predominantly Buddhist government takes them over, according to Education Minister Badiudin Mahmud. The seizure is to be made at the beginning of next year.

## Baptism Goals Revised; Two Million Sought

ATLANTA, Ga. —(BP) —New baptism goals totaling more than two million in the next four years were announced by C. E. Autrey of Dallas, director of the division of evangelism for the Southern Baptist Convention Home Mission Board.

Autrey, in Atlanta for a meeting of the mission board, said the new figures constitute a revision of goals announced last year. The revision came after reports indicated that baptisms this year would fall below last year's peak of 429,063.

The new goals were formed through meetings of the secretaries of evangelism of the state conventions after consideration of such factors as the number of teachers and officers, building growth, and ability of the churches.

"We feel that these goals are realistic and well within reach, if Southern Baptists respond to the challenge," Autrey said. The previous goals were more than a million higher than these.

The breakdown by years indicate the following: 1961—476,000; 1962—500,000; 1963—530,000; and 1964—600,000.

Autrey said he based his estimation that this year's results would be under last year's on reports from the states during the first six months, all of which were under last year.

The decrease was attributed to the fact that 1959 was a year of evangelistic emphasis by the Convention, where 1,000 of the 1,100 associations were involved in simultaneous crusades. This year only about 300 associations have conducted crusades.

"A study of our rate of baptisms in the past indicates that every year following a Convention-wide effort there has been a decrease in baptisms," Autrey stated, "and this year will be no exception."

He urged a renewed emphasis upon personal soul-winning. "Revivalism cannot do the job," he warned. "It is not through revivals but through personal soul-winning that we are going to reach any appreciable number of lost people. If we can add the New Testament emphasis of personal

## THE BOOKSHELF

**The Dayuma Story, Life under Auca spears,** by Ethel Emily Wallis, Harper, 1960, \$3.95

Miss Wallis went to the edge of the Auca forest for this thrilling story of Christian missions among a people who had killed five young missionaries. She was accompanied by Rachel Saint, sister of one of the five missionaries martyred by the Aucas.

A central figure in this story of incredible cruelty and terror, as well as of heroic courage and conviction, is Dayuma, who fled from the Auca forest of terror to escape death at the hands of her father's killer.

**A Theology of Church and Ministry,** by Franklin M. Segler, Broadman Press, 1960, \$3.95

The author takes as his purpose the presenting of a new vision of the nature and purpose of the church. This, he believes, is "the basic clue for seeing purpose in pastoral work."

Dr. Segler examines the pastor as a man, a Christian, and a leader of other Christians. As a climax, he surveys five major areas of pastoral responsibility: spiritual care, preaching, leading worship, administration, and ministry beyond the local congregation.

**Broadman Comments, International Sunday School Lessons,** 1961, Broadman, \$2.95

Distinctives of this Sunday School lesson commentary include an exposition of the Bible materials, choice illustrations and applications of truth to daily needs, index of Bible passages for Sunday School lessons for the five previous years, and brief lesson outlines and visual aid suggestions. The authors are Dr. H. I. Hester, of William Jewell College, and Dr. J. Winston Pearce, pastor of 1st Baptist Church, DeLand, Fla.

**Front Runner, Dark Horse,** by Ralph G. Martin and Ed Plaut, Doubleday, 1960, \$4.95

A combination biography and political treatise, this book provides intimate studies of two of the nation's political figures, Senators John F. Kennedy and Stuart Symington. Although written in advance of the 1960 conventions, it will continue to be timely because of its wealth of background material related to the current political scene. ■

evangelism to our revival emphasis we can reach our goals."

Autrey commended a new plan of the Sunday School Board of the Convention to enlist every teacher and officer in personal soul-winning, and then through them to enlist all of the members of the church. He said that the plan will receive first emphasis next year but will not be in full play until 1962. ■



Special conference leaders from out of the state are: Dr. H. L. McClanahan of Missouri, Mr. Frank Armstrong and Mr. D. P. Brooks of Nashville, Tenn. Other conference leaders will include Delton Cooper, Mrs. A. C. Kolb, Mrs. Edgar Williamson, Mrs. P. C. Greer, Mrs. George Hink, Mrs. Robert Feazell and Mr. Charles Ragland.

The leader for the administration conference will be Dr. Jessie Daniel, State Sunday School Secretary for Tennessee. Y'all Come. — Lawson Hatfield, Secretary.

**COMMENTARY  
ON THE  
WHOLE BIBLE**

by Jamieson,  
Fausset and Brown

Today's biggest value in a one-volume Bible Commentary. "... the best commentary on the whole Bible..." — Dr. Robert G. Lee. **\$7.95**



ORDER FROM BAPTIST BOOKSTORE

**Music Suggestions**

Theme: Songs of the Musicians  
Dedication

Hymn of the Month: "Something for Thee"

Objective: To influence musicians to completely dedicate their time and talents to God and their church.

Suggestions:  
1. Emphasize the dedication of time and talents.

2. Use the hymn, "Something for Thee."

3. Check to see that there are song leaders and pianists for all departments of the church.

4. Make plans for a music school. Teach *Music in Worship* to the congregation; *Song Leading* to department song leaders; *Hymn Playing* to all department accompanists and *Beginning Vocalist* to choir members. A few avenues to music training are: a week of study in the church, in-service training, co-ordinating study with training activities of other organizations, home study, one full day of teaching a text, once-a-week class over a period of several weeks, weekend school.

5. Choir of men for Laymen's Day activities, October 9.

6. Make sure all choirs have conflict-free rehearsal schedules.

7. Proceed with rehearsals and other preparations for Thanksgiving and Christmas music activities. We hope that every church will have a carol sing on Wednesday, December 21. A suggested program will be mailed to all Southern Baptist churches in the near future.

8. Meeting of music council. In this meeting discuss the above suggestions and the New Standard of Excellence effective in 1961.

9. Make monthly report of music activities to church, associational music director and state music department on form CM50.

10. Use *Church Musician* magazine as a basic source of ideas and units of work for graded choirs. Any church can have a

**Annual Conferences**

THE 1960-61 annual Sunday School Conferences will be conducted in regional meetings Oct. 10-14.

They include:

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

The conference will begin at 10 a.m. each morning. The afternoon conference will start at 1:45 p.m. with an age-group conference at 2:20 p.m. with workers from the Sunday School Department, Nashville, Tenn., and state approved workers. The evening conference will begin at 7 p.m. with an hour long conference for the de-

graded choir program if it will use these units of work.—LeRoy McClard, Secretary.



DR. DANIEL



MR. McCLARD

**Favorites with people everywhere**

**THE PRICE TAGS OF LIFE**

by C. Roy Angell

By one of America's favorite spiritual leaders. Sparkling with the author's own wit and matchless insight, these messages emphasize thanksgiving, loyalty, responsibility, and other themes from everyday experience. (26b) **\$2.75**

also by Dr. Angell:

**IRON SHOES**—Dr. Angell's colorful first book of sermons, an all-time favorite. In each sermon he sets forth a simple, eternal truth and illustrates it with three or four apt—often humorous—examples. (26b) **\$2.00**

**BASKETS OF SILVER**—Through the theme of God's love for individuals, these sermons will inspire you to fuller Christian living. (26b) **\$2.00**

and **Classic** among religious novels:

**IN HIS STEPS**

by Charles M. Sheldon

The challenging story that has inspired millions for over fifty years—how a group of Americans pledge to follow "in His steps" for a year, asking themselves before each decision and action, "What would Jesus do?" (26b) **\$1.00**



Visit, phone, or order from your

**BAPTIST BOOK STORE**



**Evangelism**



DR. CALDWELL

WE BAPTISTS believe in evangelism which is the process of presenting the good news of Jesus Christ that men may believe in Him as Saviour and serve Him as Lord in the fellowship of the church. Beliefs should be

put into practice, however, in definite processes of soul winning. Soul winning should be a perennial and personal program.

In the church the first steps in initiating a perennial program of evangelism should be through the Church Council which is composed of: pastor, chairman of deacons and general church officers. Some things which should be included in the church's program of evangelism are: Soul Winning Commitment Day, Soul Winning Studies or Clinic, Religious Census, Enrollment of Prospects, two weeks revival, and Spiritual

growth program — to conserve the results.

In the association an associational chairman of evangelism should be elected. Dates should be set for Baptist Jubilee Revival. A Certificate of Citation will be given the associational chairmen who lead all churches to cooperate in the Jubilee Revival. A beautiful Participation Chart will be given to each participating church. Some things which should go into the associational program of evangelism are as follows:

Evangelism Clinic, Set Evangelism Goals, Plan the Jubilee Revival, Stress Revival Plan Book, Boost Attendance to Evangelistic Conference, and Plan Mission Revivals.—C. W. Caldwell, Secretary

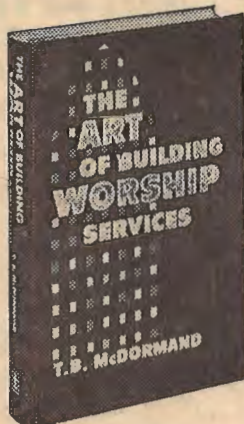
**NEED A NEW SLANT**

**?  
in  
assembly?  
programs**

Weeks of worship programs—fresh, inspiring—are yours in these collections. Complete services you can present immediately or ideas for original programs you can develop.

**THE ART OF BUILDING WORSHIP SERVICES**

by **T. B. McDormand**  
Principles and ideas for worship services are given in chapters on the call to worship; use of hymns and Scripture reading; the value of story, biography, and quotation. Also ten sample programs. (26b) **\$2.50**



**BEGIN WITH THESE: PROGRAMS FOR WORSHIP AND WORK**

by **Mary Anna Alexander and Beverly Norman**  
Twenty really different assembly programs for teen-agers and young adults. (26b) **\$2.75**

**YOUTH AT WORSHIP**  
by **Annie Ward Byrd**  
Thirty-six complete worship programs which invite participation by teen-agers themselves. (26b) **\$2.00**

**A YEAR OF JUNIOR PROGRAMS**  
by **Robbie Trent**  
Complete plans for fifty-three worship periods—covering a full year of Junior activity. (26b) **\$2.50**

**A HYMN IS BORN**  
by **Clint Bonner**  
Inspiring glimpses into the writing of ninety-three favorite hymns and hymn tunes. Each story is brief and independent—readily usable in devotional talks and programs. (26b) **\$3.00**



The **LITTLE GIANT HOTOMATIC Gas Water Heater No. 3**  
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.  
**LITTLE GIANT MFG. CO.**  
907 7th Street, Orange, Texas

**An American Commentary on the New Testament**

edited by **ALVAH HOVEY**

Another commentary as thorough and comprehensive as this would be hard to find. The work of outstandingly distinguished scholars, every verse of Scripture has been noted and interpreted in a clear manner. Volume I is considered to be one of the finest on the subject ever published. A major and invaluable reference work for pastor or student.

- 41J0002 I Matthew
- 41J0003 II Mark and Luke
- 41J0004 III John
- 41J0005 IV Acts and Romans
- 41J0006 V Corinthians to Thessalonians
- 41J0007 VI Timothy to Peter
- 41J0008 VII John to Revelation
- 41J0001 Complete Set ..... \$22.50
- Singly ..... \$3.50

**Order from your nearest Baptist Bookstore**



Visit, phone, or order from your **BAPTIST BOOK STORE**



# PINE PANELING



## GIVES HOMELIKE ATMOSPHERE TO SUNDAY SCHOOL; Creates Environment For Learning



Pliable little minds learn and absorb the Great Truths better in an environment reminiscent of home. Warm, friendly pine, used for paneling and interior trim, provides such an environment. The Sunday School classroom pictured above was added recently to the First Methodist Church at Crossett, Arkansas. Arkansas Soft Pine was used abundantly to create the finest environment for learning. Contact your architect and builder for details on how to build better with pine.



**ARKANSAS  
SOFT PINE BUREAU**

TOWER BUILDING • LITTLE ROCK, ARKANSAS



# All In A Kick

By John Deaton

RIDICULOUS as it sounds, a frog kicked man upward in his climb toward the stars. It was Luigi Galvani's frog, and he kicked mankind into a strange, new world.

It was one of those things that just couldn't happen, for it was impossible for Galvani's frog to kick. The frog was dead. But it did kick, and something about electricity was discovered.

Man already knew a little about electricity. He had watched the lightning's flash and had marveled at its power for numberless years. He had watched sparks fly when he stroked a cat's fur on a cold, dark night. Benjamin Franklin had flown his kite in a thunderstorm. Man had even created electricity by rubbing amber with wool.

Yet electricity was a strange, useless thing. It was a mysterious thing, a marvelous thing; it was almost magic. Electricity could never serve man, he thought, until Galvani's frog changed his mind.

The strange thing was that Galvani wasn't even interested in electricity. Luigi Galvani was a doctor. He was studying anatomy when his frog upset the world. Luigi was always studying anatomy. He wanted to learn all he could about the human body, and he turned to frogs.

People thought he was crazy, but Luigi cared little what people thought. He went right on studying the muscles, bones, and nerves of frogs.

One day he fastened a copper hook to a dead frog's neck and hung it on a railing to wait until he had time to examine it. Then it happened! The frog's foot touched the iron railing, and the dead frog kicked.

Galvani blinked. This was impossible. He didn't believe it. He moved the frog, and again its foot touched the rail. Again it kicked.

Puzzled, Luigi tried other frogs. They kicked, and he decided their bodies must contain electricity. When their feet touched the iron rail, their electricity was released, he reasoned. He wrote a paper giving his theories, and the paper was circulated to scientists all over Europe.

Nobody took Luigi's discovery seriously. Scientists either ignored the whole affair or they joked about it. "The Frog's Dancing Master," they called Galvani.

In all Europe there was only one man curious enough to try to find out why the frog kicked. Alessandro Volta began studying the discovery and experimenting.

He found Galvani's theory was wrong. There was no electricity in the frogs' bodies. Instead, Volta discovered, electricity was created by the two different kinds of metal, copper and iron, touching each other.

Volta built a row of zinc and copper plates, separating each plate from the next with a cloth soaked in sulphuric acid. Then he fastened two wires to the end plates of his row and touched the wires together. A weak, red spark jumped from one to the other.

Alessandro Volta had built the world's first electric battery. He had created current electricity, and the age of electricity blazed around the world. Others followed quickly: Faraday, Oersted, Henry, Tesla, Edison.

In a few years electricity ran the world. Truly, Galvani's frog had kicked mankind into a new age, and men was a few steps closer to the stars. ■

(Sunday School Board Syndicate, all rights reserved)

## Speeding Fish

DO you know there are fish that can swim sixty miles per hour and faster? Have you heard of the barracuda and swordfish? Both of these big fish are usually found in warm seas. Their amazing speed is a miracle of nature. Imagine traveling through the strange sea world, with its plants, schools of fish, and queer creatures like squids and jellyfish, at the speed that many automobiles travel.

Naturalists who have studied the habits of these big fish must have thought of the Bible verse: "These see the works of the Lord, and his wonders in the deep" (Psalm 107:24).

These fish have two reasons for their speed: first, speed to flee from enemies, such as whales and sharks; second, speed in hunting for their sea food of smaller fish.

Both the barracuda and the swordfish have slender, long, pointed jaws. The swordfish has a long snout which looks like a sword. Swimming at great speed, the swordfish dashes into a school of fish, slashing its swordlike snout at the fish and thus securing food. Swordfish have been known to attack ships, apparently mistaking them for whales.

(Sunday School Board Syndicate, all rights reserved)

## Bible Weather Elements

By Virginia Whitman

By rearranging each set of letters you can form the names of weather elements mentioned in the Bible. One letter from each word will form a word descriptive of a weather period in Haggai's time (Haggai 1:11).

diwn  
nria  
nwos  
slcuod  
thiiglnn  
lahi  
sorft

ANSWERS

DROUGHT

WIND, Rain, snow, clouds,  
Lightning, Hail, Frost;

(Sunday School Board Syndicate, all rights reserved)



# The Adoration of God

By SAMUEL C. GASH, Pastor

First Baptist Church, Forrest City

Lesson Texts—Psalm 24; Ephesians 3:14-21

MANY have remarked that our lesson text (Psalm 24:1) represents the "oldest deed on record." God, who planned our world in the councils of eternity before the existence of any living thing, is the owner and preserver of the universe or universes.

Spurgeon once wrote: "Man lives upon the earth and parcels out its soil among its mimic kings and autocrats; but the earth is not man's. He is but a tenant at will, a leaseholder upon most precarious tenure, liable to instantaneous ejection. The great Landowner and true Proprietor holds His court above the clouds, and laughs at the title-deeds of worms of the dust. The fee-simple is not with the lord of the manor nor the freeholder, but with the Creator."

Another has stated that "nature is not God Himself but is rather the garment that God wears." This concept also holds that the earth with all of its properties belongs to God.

The Psalm in the lesson text points the way to worship by mentioning realities recognizable to those who express adoration to our Lord.

## A. Proprietor of all Property (Psalm 24:1, 2)

It is affirmed here that God is the owner of the "earth and its fullness." "The world and they that dwell therein" is added as belonging to God. With the inclusion of these two groups of which our planet consists, is there anything that God does not own? Christ is mentioned in Colossians 1:16-18 as sharing with the Father this proprietorship of the earth. "And he is before all things, and by him all things consist."

Thomas Carlyle, after 50 years of exhaustive study of history, told the students of Edinburgh University his belief, in the following words:

"I believe you will find in all histories that no nation that did not contemplate this wonderful universe with an awe-stricken and reverential belief that there was a great unknown, omnipotent, all-wise, and all-just Being superintending all men in it and all interest in it—no nation ever came to much, nor did any man either, who forgot that."

This great literary figure found for himself that a nation's success depends upon her citizens' looking unto the true Proprietor—the Lord of heaven and earth.

## B. Path to Purity or Power (Psalm 24:3)

The adoration of the Psalmist expresses in question form the quest of man for the presence of God's power in individual life. This also gives an indication of the entire human family's desire for the purity and truth of God's righteousness. The Christian life should always be a life of seeking. We should seek God in His daily manifestations to us and we should seek him in worship. This seeking may result in honest questions from our hearts. Suppressing such questions would be a mistake. Let us seek diligently for truth always. The Psalmist was saying, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Similarly, the author of Hebrews stated, "...for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

## C. Program of Promise (Psalm 24:4, 5, 6)

The worshipful attitude of this Psalm not only mentions the path to purity but the program and promise of such morality is outlined.

Right moral conditions in the heart are absolutely essential to all true worship. Vain desires and falsehoods must be put aside and in their place there must be God's righteous requirements. This purity can operate in every life if we but yield our lives to Him in daily worship.

The promise of such a program is (v. 5) twofold. We shall receive the blessing of God upon our every endeavor; His blessing will descend like the dew from heaven when we seek His face. "Seek ye first the kingdom of God and His righteousness." This should be a repeated experience. Some attest to this truth only on the day of their conversion. It would be better for a Christian to awake each day with these words upon his lips, "This day I seek first the Kingdom of God and His righteousness." If we did that, we could be sure that "all things" would be added unto us.

This promise includes "righteousness from the God of our salvation." We need only to turn over to the 92nd Psalm and see that the righteous man shall flourish like a palm tree and that he shall grow like a cedar in Lebanon (Psalm 92:12f). Through worship, man gets a glorious glimpse of what God's righteousness can mean to him. These thousands of years after the Psalmist wrote this Psalm, we know of God's imputed righteousness to our hearts through Christ.

## D. Pageant of Procession (Psalm 24:7-10)

Some have called this the Psalm of Ascension. These verses were probably written at the time of the removal of the ark from Kirjath-jearim to Mt. Zion. There is a detailed account of this in 2nd Samuel 6. The ark was to be placed on a hill inside the holy city of Jerusalem. It was thus referred to as the "Hill of the Lord." The ark represented the Holy Presence of God. The gates mentioned were probably the gates of Jerusalem. The orderly procession (not sad like a funeral procession) of the priests carrying the ark through the gates toward the Hill of the Lord evoked these beautiful poetic questions. Choral responses seemed to give the ringing affirmations to these questions. Handel could not overlook this beautiful passage when he wrote *The Mes-*



siah, and, thus, in our modern day we have still set to music the ancient word, "Lift up your heads, O ye gates . . ."

What a beautiful pageant of worship this occasion must have been. How much like some of our orders of worship it is today! We should ever sing songs and promote features and preach sermons that bring honor and glory to our Lord's matchless name. Such pageantry in our worship that would magnify the Lord and reveal His majesty is pleasing unto Him.

**E. Prayer of Praise**  
(Eph. 3:20-21)

Even as the Psalmist has mentioned many aspects of worship, the words of the Apostle Paul in the Golden Text add yet another human act to the adoration to God. That act is prayer. Our prayers should not be confined to things just for ourselves or even for others. These are good and right in themselves. But somewhere in our personal praying or public praying, we should pray prayers of adoration to God through Christ. Such a prayer should recognize His power and glory in the universe and His authority over human hearts. The Golden text indicates that Paul was moved to worship God through prayer even as was the Psalmist who lived years before Him. Paul included the victorious element in his prayer by saying, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end." Christ Jesus is the "King of glory" whom the Psalmist adored. Crown the Royal Diadem Lord of all in your life!

**A Smile Or Two**

**In Good Company**

"LOOK Mother!" yelled little Willie. "There's a big black bear out in the back yard."

"Now, Willie, you know perfectly well that's Tom Jones' dog. Now go straight to your room and ask God to forgive you for telling a fib."

Willie was back downstairs in a few moments.

"Did you ask God to forgive you?"

"Yep, I did," said Willie, "and He said it was all right. God said the first time He saw Tom Jones' dog, He thought it was a bear Himself."

**Time Totters On**

AN actor tells of a receptionist in New York who was helping an aspiring actress fill out an audition blank.

When the actress was asked her age, she hesitated. The receptionist waited patiently while the seconds ticked by. Then she said, "Better hurry up. Every minute makes it worse."

**Higher Authority**

BOSS: "Jones, I understand you've been going over my head."

JONES (meekly): "Not that I know of sir."

BOSS: "Isn't it true that you've been praying for a raise?"

**Mind Your Manners**

MOTHER LION: Junior, what are you doing?

BABY LION: I'm chasing a hunter around a tree.

MOTHER LION: How many times have I told you not to play with your food!

**Too Hot To Handle**

JACK: "Yesterday I lit my cigar with a twenty dollar bill."

OTIS: "How extravagant!"

JACK: "Not really. It was a bill from my dentist and I wasn't going to pay it anyway."

**Smile Awhile**

EVERY man is incomplete until he's married; then he's really finished.

**Church Chuckles**  
by CARTWRIGHT



"Well, if it isn't Ernestine Grimes! Let's sit together so we can visit."

There are people who go to church regularly without really 'attending' at all. They are present in body, but not in spirit. Worship services are not conducted for the purpose of amusing or entertaining. It takes effort and concentration if one is to gain any spiritual benefit. The most persuasive minister, the finest choir, amid the splendor of the most glorious cathedral cannot penetrate a mind lulled by smugness or insulated by spiritual indifference.

Return Postage Guaranteed

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

**CHURCH PEWS**



At  
A  
Price

Any Church Can Afford  
Write or Call

WAGONER BROTHERS  
MANUFACTURING CO.  
Phone 246  
BOONEVILLE, ARKANSAS