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Arkansas Baptist State Convention

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**ARKANSAS**

*Baptist*

NEWSMAGAZINE

FEBRUARY 9, 1961

## Refresher Course

EVERY pastor needs a refresher course ever-so-often. The constant demands of the pastorate do not leave a sufficient time for the pastor to study as he ought. On the other hand, he is going to soon become stale in his preaching and stagnant in his ministry unless he does find time to study. The pastor who does a teaching ministry is not only likely to remain longer in his present pastorate, but he is likely to render a better service while he is there. Perhaps the desire to be in constant search for greener pastures grows out of a lack of study.




DR. WHITLOW

Ouachita College, under the direction of Dr. Vester Wolber, and the Executive Board of the State Convention have joined hands to try to meet a need in the life and ministry of our pastors at this point. A Bible Conference will be conducted at the college July 24-28, 1961. It will include a course in both the Old Testament and New Testament. The cost will be nominal. It is our desire to make the Conference a meaningful tool in strengthening the ministry of our pastors.

We would like to appeal to all of our churches to make it possible for their pastors to attend this Conference. This will necessitate the church making provision for the pastor's absence on one Wednesday night. For some it will be needful that the church help with the small cost involved, and in perhaps a number of cases the churches will need to provide also the cost of transportation. However, the church will profit

# WANTED - FIGHTERS



Wanted: More doers and fewer critics! America's greatest spectator sport is second-guessing the men who hold public office.

At the old county fair they used to offer, "Fifty bucks to the gent who will go two rounds with Pig Iron Pete from Pittsburgh, Pa." Not many men would strip to the waist and try.

Same thing with politics. No man is born with his name on a ballot. He has to fight for it.

If you don't like the tax situation in your state, if the fire protection in your town isn't what it should be, if you can do a better job in public office, take off your coat and challenge the incumbent or (at least for a while) shut up.

Newsweek published the fore-going recently "with the hope that it will nudge some Americans back to their basic responsibilities." We have reprinted it here with the same hope. -- Little Rock Rotary News  
And here -- ELM

much in the last analysis. We could wish the deacons, or some other responsible group or individual, would see to it that their pastor has the opportunity for this time of study. We hope the churches will take early action to approve this so that their pastors can make their plans now to attend. — S. A. Whitlow, Executive Secretary. ■

## A Strong Base

THE stewardship that has to do with national and international citizenship needs full consideration.

We need a strong home base from which to operate as Christians in taking the gospel to a benighted world. That strong base should be the church. No Baptist body is any stronger than the churches composing the whole. It is a trite saying but we repeat, "No church can be any stronger than the individual members."

If our Christian citizenship needs to be improved on a national and international level, it can best be done on a local level.

Let us dare to mention a few things that could help:

1. Church leaders can study more closely the background and implications in every situation and form opinions on intelligent investigation.
2. Apprise the membership of the situations that pertain to their Christian Stewardship; and (a) Do this

without bias or prejudice; (b) Be fair in every appraisal.

3. Do not be afraid of issues that involve Christian Stewardship but be careful not to create issues.

4. Remember, work on principles and not on "pet-peeves" or pet projects. (In other words, don't go to seed, so to speak, in one theory, one conviction or one idea.)

5. Then offer a solution to each problem:


(a) Why talk about sin unless an antidote for sin is offered?

(b) Why mention the failures and shortcomings of individuals unless the "know-how" of a better way is explained?

We no longer live in a secluded spot on the globe. Ours is a world that calls for the maximum in Christian living. We no longer live in a time of stability and security. Situations change overnight and sometimes Christians need to shift gear in order to meet the emergencies. We no longer need to rally to the cry of demagogues who can inflate our ego. We need not always be alarmists when someone mentions the status quo of things.

Then, we no longer need be afraid to mention Church Finance. The time has come when the Christian must be taught that he can help by giving and using his money in the right way.

Yes, Stewardship involves everything that we do. Therefore, Jesus majored on it when He came "to seek and to save that which was lost." Can we afford to attempt anything less? The emphatic answer is "NO!" — Ralph Douglas, Associate Executive Secretary ■



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

"ARKANSAS"  
LARGEST  
RELIGIOUS  
WEEKLY"

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

February 9, 1961 Volume 60, No. 6



DR. DOUGLAS

# Washington Paper Urges Church-State Separation

WASHINGTON — (BP) — The *Washington Post*, daily newspaper here, has defended its stand against violation of separation of church and state by the use of tax funds for the support of parochial schools.

The *Washington Post* has been both severely criticized and highly commended for its editorial statement against Cardinal Spellman's attack on President Kennedy's task force recommendation for tax aid to public schools. In an editorial the *Washington Post* said that the Cardinal "has done a disservice to the country by reinjecting a religious controversy into the issue of Federal aid to the public schools."

The newspaper pointed out that all Americans have a right to send their children to the public schools, or, if they prefer, to parochial schools, "but they cannot expect public funds to support those parochial or private schools, and least of all those that give instruction in religious matters."

The *Washington Post* further pointed out that the use of public funds for private schools would mean "some measure of public control" in order to protect the public interest, and that by keeping the parochial schools out of the public funds their freedom from public regulation is thereby being protected.

In a letter to the editor James P. McGranery, Attorney General of the United States in 1952, denounced the *Washington Post* for its attitude toward Federal aid to parochial schools and charged the newspaper with denying to Cardinal Spellman the right to differ, using police-state methods, and misrepresenting the Cardinal. He then appealed for public funds for private schools on the grounds that they relieve the public schools of a great burden, that their pupils are a part of the public and that they become patriotic, loyal and responsible citizens.

McGranery quoted the Supreme Court (*Zorach v. Clauson*, 1952) to prove that an "absolute wall of separation" between church and state was not intended by the First Amendment.

In an editorial reply the *Washington Post* defended its position as being in no way an attack on the Cardinal's right to speak. The newspaper said, "However exalted the Cardinal's authority in ecclesiastical matters, it is neither sacrilegious nor discourteous nor an infringement of his freedom to criticize him when he voices a view on a political problem."

The newspaper then quoted the Supreme Court (*Everson v. Board of Education*, 1947) to prove that "a wall of separation between church and state" was established by the First Amendment. Among other things that decision said:

"Neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion." ■

## President Kennedy Hits Parochial School Aid

WASHINGTON — (BP) — President Kennedy reaffirmed his position on Federal aid to "public" schools only, in his message to Congress on the state of the Union.

In pointing out the need for development of the Nation's educational program he said. "Federal grants for both higher and public school education can no longer be delayed."

Observers in Washington were quick to point out that this was a direct challenge to Cardinal Spellman and his criticism of the Kennedy task force recommendation that Federal aid be provided for public schools only. ■



—Home Mission Board Photo

*THERE could be no better time for our cover couple to plight their troth than Valentine's Day, traditionally reserved for those pierced by Cupid's dart. Many churches will observe the season with "Sweet-heart" banquets and parties for their young people.*

## Castro Attacks Church

HAVANA, Cuba (EP) — Not content with taking the word "God" from Cuba's judiciary oath and striking it out of the preamble to the Cuban constitution, Premier Fidel Castro and his Communist revolutionary soldiers are seeking now to destroy the [Roman Catholic] Church's influence over a predominantly Catholic people.

The latest attempt to undermine the religious beliefs of the Cuban people is a pamphlet widely circulated among the farmers.

The pamphlet contains a vicious attack on the clergy, reflecting Castro's fear of the Church and the part it might play in his downfall.

The propaganda reportedly had an adverse effect on the farmers in remote areas of the island republic. Peons who backed Fidel to the limit and were loyal to the

revolutionary government, were said to be angered by the attack on their faith and began to have misgivings about the current regime they had helped bring to power.

Some newsmen close to the Cuban scene say Castro will be ousted by counter-revolutionaries in six months. All reports show great discontent with the present regime and give credence to the statement that "if a bridge could be built from Havana to Miami, most of the Cuban people would leave the country." ■

. . . those who serve well as deacons gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus (1 Timothy 3:13 RVS),

**A Blessing - Or A 'Fifth Column'**

ALMOST as vital to the work of the church as the pastor, are the deacons. Those who are deacons but serve not well, as "Observer" pointed out in his letter to the editor [our issue of Jan. 19] can constitute a devil's own fifth column. Surely our churches should seek the leadership of the Holy Spirit as earnestly in the selection of men to be deacons as in setting apart men to the gospel ministry. Many a church has pierced its heart through with great sorrows because it was in too big a hurry to make deacons out of men who were not yet deacon material. Paul was not joking when he wrote to Timothy: "Do not be hasty in the laying on of hands . . ." (I. Tim. 5:22a). It is a lot simpler to have an ordination service and ordain deacons (or preachers) than it is to deal with the shenanigans of those who have been chosen by men but not called of the Lord.

Surely the least we can do as churches in electing deacons is to try prayerfully to seek out men who measure up fairly well to the qualifications set out so clearly in the Bible:

*Deacons . . . must be serious, not double-tongued, not addicted to much wine, not greedy for gain; they must hold the mystery of the faith with a clear conscience. And let them also be tested first; then if they prove themselves blameless let them serve as deacons . . . Let deacons be married only once, and let them manage their children and their households well . . . (1 Timothy 3:8-10, 12).*

Not only should a church be sure that a man is every way qualified for the diaconate before electing him to the office of deacon, but it should require of any who have been elected that they continue to prove themselves by the way they use the office. For this reason the rotation system of service whereby the deacons serve for a definite and limited period of time and then rotate out of office for at least a year before they are eligible to be re-elected, is, we believe, a good system. More and more of our churches are coming to the rotation plan. This is good insurance against becoming permanently stuck with the obstreperous or those who for any reason fail to measure up to the high calling of the office.

Let's quit referring to the deacons as a "board." The deacons are no more entitled to "board" status than the janitorial committee. They are not chosen to run the church as a closed or any other kind of corporation, but are in their offices to serve. And let us get away from the idea that nothing should ever be presented to the church in business session unless it has first been presented to the deacons and has their approval. For the church in session to vote to refer a given matter to the deacons for study and report back to the church is quite a different matter from the automatic routing of everything through the deacons. When the deacons become a governing board over the church, regardless of how this comes about, the church has fallen from the New Testament pattern.

Deacons "who serve well" will have many wonderful doors of opportunity open to them. F. A. Agar has listed 18 areas of duties for deacons: visiting the sick, visiting the troubled, helping to raise the church budget, greeting strangers who come to the church services, helping with the responsibility of pulpit supply, helping with the observance of the church ordinances, supporting the prayermeeting service, helping to provide necessities for the poor, serving when asked to on the pulpit committee seeking a pastor, encouraging members to establish and maintain family altars, serving as lay preachers, promoting evangelism, setting an example and leading others to be good stewards, being men of prayer and encouraging others to pray, being consistent in reading of the Bible daily and encouraging others in this duty, helping with the enlistment of church members for service, building attendance at worship services, being regular in attendance of deacons meetings.

We ought not to create a situation by our own default as church members that would force our deacons to "run" the church or to carry their burdens without us having our shoulders under the load with them. Pastors, deacons and people must walk together in Christian love and full committal to our common task if we are to accomplish the high purpose to which God has called and is calling us.—ELM ■

. . . greatest of these . . .

JOINING the church is the worst thing in the world a sinner can do. For there is no transformation of life, no change of character, no gift of eternal life that comes from having your name inscribed on a church roll. For a lost person to join the church is one of the greatest tragedies imaginable, both for the sinner himself and for the church. There is no greater misfit than an unregenerate person who is a church member.



ELM

Something I read the other day in *The Immanuel Record*, weekly newspaper of Immanuel Church, Little Rock, got me to thinking about the unChristian behavior of church members. Mrs. W. H. Patterson, adult director of the church, was writing about one of the favorite pastimes of many church members — fault-finding.

Here is a practice, she pointed out, that requires neither brains nor character. And she asked the question: "Why do Christians sometimes direct the most cruel kind of criticism toward each other?"

I was interested in and impressed by the answer Mrs. Patterson gave to her own question. Christians are sometimes cruelly critical of one another, she said, for five reasons:

- "1. They get to playing God and fall into judging each other.
- "2. They forget that they themselves not only were sinners, but are sinners, though saved by grace. They need to join the human race!
- "3. They are still babes in Christ. Anger and raw hatred are often expressed by children. We need to be Christian Christians, if you get what I mean.

"4. They forget, if they ever knew, that the way to help people is not to attack people but to love them.

"5. Some of the so-called Christians have never been born again. They are like Mark Twain's man who 'was a good man in the worst sense of the word.'"

The thing that makes the difference between being a sinner and a sinner saved by grace is the love of Christ. Paul was not just being oratorical when he declared: "And now abideth faith, hope, love, these three; but the greatest of these is love." He was expressing the deepest conviction of his Christian experience.

You can't be cruelly critical of someone you love. And a lack of love in the heart of a professing Christian is a sure sign of a lack of Christ in the life.

*Erwin L. McDonald*

## THE PEOPLE SPEAK

## Mail Mix-up

WE failed to receive our January 19 Newsmagazine. It likely got itself placed into another box and the receiver did not wish to make the correction.

I could do without it but it would be difficult. We always look forward with great joy in receiving the weekly copy. We do not even try to get along without its weekly arrival.—W. E. Middleton, Box 43, Mena

## Everybody On

IN RESPONSE to your recent letter concerning the sending of the *Arkansas Baptist* to all church members, we are happy to say that all of our church members do receive the *Arkansas Baptist*. Our list is kept up to date as new members join.—Bob McGee, Minister of Education, Park Hill Church, North Little Rock

## Fordyce Anonymous

USUALLY we do not pay much attention to anonymous letters. But one from Fordyce about two interesting titles on a certain page of our issue of Feb. 2 was too good to pass without comment. Suffice it to say that the tearsheet you sent, with your timely observation, will have a permanent place in the Editor's scrapbook!—ELM

## 'Ancient Questions'

I APPRECIATE very much your advance release on the editorial for your Jan. 26 edition ["Ancient Questions Still Haunting Us"]. I enjoyed it very much, and used a part of the editorial in our Feb. 2 edition—Pete Shiras, *The Baxter Bulletin*, Mountain Home

REPLY: Thanks, Mr. Shiras. And we appreciated very much your recent note congratulating us on our cover and cover story in the Jan. 19 issue [featuring President Kennedy].—ELM

## My 90th Year

NOW well into my 90th year, I find it thus far the best year of my life. In April (last year) my once-brilliant wife and equal partner for over 50 years entered an institution never to return, leaving me desolate. By God's grace I rallied, highly resolved on living creatively the time remaining.

Foreseeing this tragic event, I had spent several months disposing of my small estate. Through 50 years we had economized to the limit, had helped our four children through college and built a modest home. We had always regarded our income and savings as God's, we his stewards. Accordingly all remaining above a very moderate security I gave to worthy causes, or bequeathed in my will. I testify that this has been one of the most satisfying acts of my life.

All has been given "in perpetuity," to go on forever doing good: to Foreign Missions, to aid needy students in college and seminary, to aid old ministers, to endow a room in a home for the aged.

Meanwhile I've seen some joyous returns: a friend's gift of \$1,000 to endow a room in my name in the Baptist Home for the Aged, and the same amount by another friend in my name to endow a book-shelf in Southeastern Seminary—a gift I heartily commend to others.

## I Plan My Funeral

Another major act of my 90th year is planning the funerals of my wife and me. For many years by voice and pen I've been a crusader against costly funerals. A funeral in a poor family many years ago mightily influenced me. A tenant farmer, owning only two mules, mortgaged his mules to bury his wife in a costly casket and vault costing about \$750, sorely needed by his three motherless little children! "Fashion in funerals" drove him to it. My wife and I resolved to make our funerals cheap as part of our crusade against costly funerals.—S. L. Morgan, Wake Forest, N. C.

(This letter will be continued in our next issue.)

## Fair Deal for AM&amp;N

ALL right thinking citizens of Arkansas should actively use their influence in the interest of a fair deal for AM&N College, Pine Bluff. This four-year, fully accredited State college for Negroes is facing the possibility of losing its accreditation by the North Central Association because insufficient funds are being allocated by the State Legislature for the budget of the school.

The present enrollment of this college is above 1600 students. From the class rooms of this institution will come the majority of the college trained Negro leadership of our State. The moral, ethical, and intellectual standards of both the student body and faculty will compare favorably with the best in the land.

In Dr. Lawrence Davis this college has a president who is a Christian gentleman in every respect. He is also recognized as one of the leading Negro educators in the nation. He has successfully guided the destiny of this school through 18 years of unusual progress.

The Board of Trustees are honorable men with the best interest of the school at heart.

There are good and valid reasons why the per student allocation of funds to this school should be more than that granted to our other state colleges. The members of our legislature are well aware of these reasons. It is up to you and me (as Mr. and Mrs. Average Citizen) to urge that something be done about it.

First, the Legislature should allot sufficient funds to maintain this school as a fully-accredited, four-year college.

Second, they should leave the board of trustees and administration of this college free of political influence in the operation of the school.—Clyde Hart, Director of Race Relations, Arkansas Baptist State Convention. ■

## The Bookshelf

*Speaker's Book of Illustrations*, by Herbert V. Prochnow, W. A. Wilde Cpx, 1960, \$2.95

THE following from a past issue of *Arkansas Baptist* appears on page 148 of this book, under the title "Friends":

"During the quail season, an old man was hunting with an ancient pointer. Twice the dog pointed. Each time the hunter walked over, kicked at the matted growth, wheeled sharply and fired into empty air.

"Asked why, the old man explained: 'I knew there wasn't no birds in the grass. Old Jim's nose ain't what it used to be. But him and me have seen some wonderful days together. He's still trying hard and it'd be mighty little of me to call him a liar.'"

The hundreds of items in this book will be helpful to speakers for just any occasion. A detailed index adds greatly to the value of the book.

*Discoverers of the New World*, Golden Press, 1960, \$3.50

This is the fourth title in the *American Heritage Junior Library*, a series of lively, richly illustrated history books created for young readers by the editors of *American Heritage*, "The Magazine of History." The text is by Josef Berger, who wrote in consultation with Lawrence C. Wroth, Librarian Emeritus of the John Carter Brown Library at Brown University. It covers the voyages of Columbus, Vespucci, Balboa, Magellan, and Ponce de Leon. Also included are the adventures and explorations of Cortes, deVaca, Coronado, Champlain, Joliet and Marquette and others. Dad and Mother and Big Brother and Big Sister will enjoy this one, along with Junior.

*An American Dialogue*, by Robert McAfee Brown and Gustave Weigel, S. J., Doubleday, 1960, \$2.95

This dialogue between a Protestant and a Catholic provides a most interesting approach for all who are desirous of a better understanding of the two major faiths in America. No attempt to center on the things Catholics and Protestants have in common, the book deals frankly with many of the points of difference between the two faiths. Neither author sees any immediate hope of an ecumenical reunion of all Christians, but both stress the value of such an exchange of beliefs as found here.

*A Believer's Life of Christ*, By John C. Rankin, W. A. Wilde Co., 1960, \$3.50

Unhappy that so many of the writers of "lives" of Christ have been "Liberals," the author deliberately uses the term "Believer" in the title of his book to "characterize the faith of the author in contrast to a large majority of modern writers of the life of Christ." He states as his aim "reproducing the Biblical account in its natural temporal order."

## A Lasting 'Failure'

ONE of the nation's greatest orators had already been invited as the principal speaker for the dedication of the National Cemetery at Gettysburg, Pa., on Nov. 19, 1863, before Abraham Lincoln, as President, was invited, out of deference to his position. In the brief time that remained between the time the President received his invitation and accepted it, and the time for the ceremony, there was not much time to prepare his speech.

A piece of paper—some say an envelope—which he carried in his tall silk hat provided the stationery he used for the writing of the speech. It was not until midnight of the day before the dedication that he had his speech in its final form, consisting of a total of ten sentences.

Before the President was presented to give his address, the thousands gathered for the occasion heard orator Edward Everett speak eloquently for two hours. Mindful that he was no orator himself, Lincoln felt that his brief statement, delivered in his high-pitched voice and taking just a minute or two, was a miserable failure, as he suggested to some friends just after delivering it. And many of the people present apparently were greatly disappointed for there was very little applause. A number of the country's newspapers minced no words in saying how ridiculous they felt the President had been and how miserably he had failed to measure up to the great occasion.

But the two hour speech of the brilliant orator has long since been forgotten and Lincoln's Gettysburg Address has its permanent place as one of the great masterpieces of all literature.

Following is the address, taken from the fifth and final revised copy made by President Lincoln just after the oration:

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth." ■

## Baptist Quotes

From *Church Administration*,

March 1961

... to get away from the book-keeping notion of church membership and revert to the Christian conviction that belonging to the church means to be a part of its active fellowship and obedient witness. —Duke K. McCall

For ministers who seriously want to keep their public relations positive, reflecting favor upon Christ, the church, and themselves, we suggest the personal memo as part of the answer. — Lorenz Boyd.

## True Son of the Soil

IN THE mountainous region of eastern Pennsylvania my husband noticed a prosperous, though simple, farm and inquired if it was for sale, explaining to the elderly owner that he wasn't interested in farming but wanted it for vacations and hunting.

"I'm planning to sell out," replied the farmer. "The wife and I have worked 40 years to make this a good farm where a family could make a decent living. This is my contribution to the future of our country; so we couldn't sell to you."

"Why not?" asked my husband.

"Don't expect you'll understand," said the farmer, "but sellin' this farm to you who don't aim to farm it—no matter what you'd pay me for it—would be like sellin' a herd of young purebred cattle to the butcher."—Katherine Benion, *Democracy in Action*

\* \* \*

AS good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image, but he who destroys a good book kills reason itself. —John Milton



"Watch out for your spectacles! He once broke a drinking glass from six feet!"

Let us (or some of us) hope the Lord judges our singing by its quantity rather than its quality. For a song on the lips is the sign of a joyous heart. And who has better cause to feel joyful than the man or woman who has surrendered to Christ?

# Wet Bill Fails First Time Presented; Pressure Still on for Its Passage

LIQUOR forces pulled what amounted to a sneak play in the House of Representatives here Wednesday, Feb. 1, when they sought to push through House Bill No. 296, which would authorize the calling of local option elections in any subdivision of a dry county — township, ward or local precinct — for the purpose of making legal the sale of alcoholic beverages in such area.

The bill was introduced by Representative Boss Mitchell of Danville, in dry Yell County. Preparation for the vote had been made on the previous day, Jan. 31, when the proposed bill had gone to the Revenue and Taxation Committee, headed by Representative Van Dalsem of Perry County. The committee promptly returned the bill to the House with a "Do Pass" recommendation.

The rules of the House require that a bill be on the representatives' desks at least 24 hours before consideration. But, during the afternoon session on Feb. 1, the proponents of Bill 296 succeeded in getting the House rules suspended for the purpose of taking action on the bill, obviously an effort to get the bill passed without allowing normal time for argument.

Lee I. Dance, legislative chairman for the Christian Civic

Foundation of Arkansas, Inc., reports:

"Some of the strong supporters of civic righteousness stood on the floor and exposed this sinister attempt. Some of these speakers were Representatives Dunn of Logan County, Miller of IZARD County, Hammons of St. Francis County and Kinslow of Pope County. The bill failed of passage by a vote of 47 to 44."

But there is no guarantee the same bill or a similar one will not be brought in again. A "clincher" motion which was made following the defeat of the bill, which if it had carried would have prevented the bill coming back to the floor for discussion and action, failed by a vote of 61 to 30.

States Mr. Dance, in a letter to key leaders of the Christian Civic Foundation:

"This means that we must continue to be vigilant and continue to correspond with our representatives and senators in opposition to this bill. Unless we do so the liquor forces can possibly gather enough strength to force its passage. Tremendous pressure has been and is continuing to be brought upon representatives to support the bill."

Nine of the House members were absent or did not vote. Those who voted for the liquor bill were: Allen, Autry, Baker, Boatright,

Brandon, Brazil, Burleson, Bynum, Canada, Carnes, Carter, Cockrill, Cole, Collier, Cottrell, Crank, Day, Earnhart, Fleeman, French, Goodwin, Graham, Hopson, Howell, Kizer, Kolb, Ledbetter, Linder, Lookadoo, McCastlain, McClerkin, McCuiston, Mitchell, Moody, Nance, Shaver, Smith of Garland County, Stewart, Thompson, Van Dalsem, Walther, Ward, Whittington, and Windsor.

Taking their stands against the bill were: Benton, Butler, Carpenter, Colay, Croxton, Davis, Deckelman, Dunn, Durrett, Etheridge of Ashley County, Feild, Fletcher, Foster, Galyean, Greenlee, Hackett, Hamilton, Hammons, Hinkle, Houston, Kinney, Kinslow, Maddox, Mays, Miller, Morris, Mosley, Mulkey, Oakes, Pomeroy, Powell, Pryor, Smith of Lincoln County, States, Stokes, Sulcer, Tucker, Turner, Underhill, Wahlquist, Walker, Walt, Wells, Willis, Wimpy, Works, and Young.

It is hoped that the people will let their wishes be made known to both of these groups. For the convenience of our readers in keeping in touch with their legislators, we are carrying on page 19 the names of members of both houses. Their mail should be addressed to them at either the State Senate or House of Representatives, State Capitol, Little Rock. — The Editor. ■

## Ridgecrest-Glorieta Music Programs Set

PROGRAM leaders for summer Southern Baptist Church Music Leadership conferences have been announced by W. Hines Sims, secretary of the Church Music Department, Sunday School Board.

At Ridgecrest (N.C.) Assembly June 22-28, James L. Sullivan, executive secretary-treasurer of the Sunday School Board, will be the conference speaker.

At Glorieta (N. M.) Assembly

July 13-19, James G. Harris, pastor of University Church, Ft. Worth, Tex., will be the speaker.

In the place of an oratorio at these conferences two cantatas by Felix Mendelssohn will be presented this year. — *Hear My Prayer* and *Hymn of Praise*.

Warren M. Angell, dean of the School of Fine Arts, Oklahoma Baptist University, Shawnee, will conduct these presentations at Ridgecrest. R. Paul Green, recording specialist in the Board's Church Music Department, will direct at Glorieta. ■

## Staff Schools on Program

CHURCH Administration conferences at Southern Baptist summer assemblies will include three individual schools for church staff members and leaders this year. The weeks are scheduled for Aug. 10-16 at Glorieta (N. M.) Assembly, and Aug. 24-30 at Ridgecrest (N. C.) Assembly.

Reservations for these conferences should be made at once by writing the managers of the respective assemblies — E. A. Herrohn, at Glorieta, and Willard K. Weeks, at Ridgecrest. ■



# Arkansas All Over

## ACA 1961 Seminar In Little Rock

THE seminar held annually for the clergy by the Arkansas Commission on Alcoholism will take place in Little Rock this year, May 1-2 at the Albert Pike Hotel.

For the past three years the meeting has been held at Aldersgate Camp. It is hoped the more central location will bring out a larger attendance. ■

## 'Ouachita Day' Feb. 12

FEB. 12 will be "Ouachita Day" at Immanuel Church, Little Rock, Dr. W. O. Vaught Jr., pastor, with the Ouachita Choir, Dr. James Luck, director, and Dr. Ralph Phelps, president of Ouachita College, as special guests. Dr. Phelps will preach and the choir will sing at all services. Other special events will include open house for Little Rock high school seniors, a buffet supper for the choir and special music groups in Training Union assemblies. ■

## SBC Professor On Program

PROF. William J. McDaniel, head of the Music Department, Southern Baptist College, Walnut Ridge has been invited to deliver a lecture and appear on a panel to discuss "Contemporary Music" during the Humanities Festival to be held at George Peabody College for Teachers, Nashville, Tenn. Feb. 27-Mar. 3. Two of Mr. McDaniel's original compositions will be performed during a week of contemporary-music programs.

Other original music by Mr. McDaniel will be performed in Mississippi, Alabama, and New York City. Mr. McDaniel is in a doctoral program at George Peabody College for Teachers. ■



MR. MCDANIEL



*SOUTHSIDE Mission of First Church, Booneville, held a groundbreaking ceremony for its new church Jan. 8, the 7th anniversary of the mission's founding. Dr. T. K. Rucker was a special guest. Southside has an average Sunday School attendance of 75 and plans an auditorium to seat 200. Construction will begin as soon as weather permits.*

*Participating in the groundbreaking were, l. to r.: Rev. Norman E. Lerch, pastor of First Church; Dr. Rucker, Boyce Beale, Willis Wagoner, Pat Yandell, Lynn Watkins, Lester Kincannon, Wilson Taylor and Rev. E. G. Waddell, pastor of Southside Mission. ■*

A CITY-WIDE census is planned for Feb. 26 in Warren. First Church, under the leadership of Superintendent of Missions Don Williams will supply 60 workers and Immanuel Church 40. Rev. W. E. Speed is pastor of First Church and Rev. Dean E. Newberry Jr. pastor of Immanuel.

## Heber Springs Deacons

AN ordination service was conducted at First Church, Heber Springs, Jan. 15 for Bryce Verser and Ted Cook, newly-elected deacons, and Jess Baldridge, received into deaconship from Pearson Church. Minutes were read by Mrs. P. Mabrey, church clerk, a prayer was led by Walter Aldridge and scripture reading was by Kendall Logan. Grover Akins gave the charge to the deacons and Wayne Stark presented the Bibles. Rev. Ray S. Nelson, pastor of First Church, gave the charge to the church. Bill Stover led the ordaining prayer. ■

## Visitor from France

REV. Robert Munn, of Paris, France, was guest speaker at First Church of Gravel Ridge, Jacksonville, Jan. 22. Mr. Munn is co-director and a teacher at the European Bible Institute 20 miles north of Paris near Chantilly. A native of Belfast, Ireland, and educated in England, he was a pioneer missionary in West Africa from 1940 to 1946. Mr. and Mrs. Munn are now on furlough. Rev. Jack Livingston is pastor of First Church. ■

## Conway Deacon Ordained

LEE Shock was ordained as a deacon of First Church, Conway, Jan. 22, to succeed Coy Walthall. The ordination sermon was given by Dr. Erwin L. McDonald, editor of *Arkansas Baptist Newsmagazine*. Members of the ordaining council were Rev. O. M. Stallings, Rev. J. M. Evans, Rev. J. H. Street, pastor of First Church; Harold Eidson, Wylie Roberts and Frank Koon. ■

## Pastoral Care Meet At State Hospital

DR. Charles F. Kemp, professor of practical ministries, Brite School of Religion, Texas Christian University, Fort Worth, Tex. was principal speaker, Jan. 30 at the fourth annual Pastoral Care Conference of Arkansas State Hospital.



DR. KEMP

Theme of the conference was "Pastoral Care from the Pulpit." Dr. Kemp's topic was "Understanding the Congregation." At the noon luncheon, Dr. Kemp spoke again on "Relationship of Preaching and Pastoral Work."

Other speakers at the pastoral care conference included Dr. John H. McClannahan, pastor, First Church, Hope, who spoke on "The Integrating Nature of Sound Pulpit Preaching." ■

## Deaths

THOMAS A. Horne, 87, retired farmer and a member of Ouachita College's first football team in 1895, died Feb. 2 at Arkadelphia, where he was a lifelong resident. He was a deacon in Second Baptist Church, Arkadelphia.

He was the son of Rev. H. J. P. Horne, a Baptist minister, and Mrs. Martha Jarman Horne. Survivors include his wife, Mrs. Callie Wesson Horne, two sons, Wilford W. Horne, Natchez, Miss., and Paul Horne, Malvern; a daughter, Mrs. Martha Lou Davis, Arkadelphia; a sister, Miss Laura Horne, Arkadelphia; four grandsons and a great-granddaughter.

MRS. Mary Dowdy McPherson, 83, of Little Rock, widow of Rev. Alexander McPherson, died Feb. 2 at Little Rock. She was a member of Lois Sunday School Class of First Baptist Church and formerly lived at Conway.

Survivors include a son, George T. McPherson, Little Rock; a daughter, Mrs. Sidney Fairchild, Camden; a brother, Elmer Dowdy, Epps, La.; and two sisters, Mrs. Zora Thomas, Clinton, and Mrs. Essie Mabry, Conway. ■

FUTURE Homemakers girls representing 12 high schools are expected on the campus of Ouachita College Feb. 14, to take state degree achievement tests. Judging will be by teachers from Ouachita and the various high schools represented, as well as by homemaking students from Ouachita and Henderson State Teachers College. About 50 girls are expected.

## Brinkley Deacons Ordained

FIVE new deacons were ordained at First Church, Brinkley, Jan. 29. They are Mack E. Mason, Fred Compton, Leroy Southerland, Vernon Kuehn and Joe Skinner.

Dr. E. L. McDonald, editor of the *Arkansas Baptist Newsmagazine* gave the ordination sermon. Rev. H. S. Coleman also took part in the ordination. Rev. Jack Gullledge is pastor of First Church. ■

## Alan Tyson Ordained

CHARLES Alan Tyson was ordained Jan. 22 at First Church, Forrest City. Dr. T. K. Rucker delivered the ordination sermon. Mr. Tyson, a 1959 graduate of Forrest City High School and a student at Ouachita College, has been called to the pastorate of Colt Church. Rev. Samuel C. Gash is pastor of First Church. ■

## Highland Heights Church New Parsonage



Highland Heights, besides purchasing a parsonage, has installed new pulpit furniture and carpeted the church. Sunday School attendance has increased steadily each month. An increase in Cooperative Program giving has been voted for 1961. ■

## Don't Cut Special Gifts, Circle Urges

OPPOSITION to "any suggestion or effort" that the annual Lottie Moon Christmas Offering be curtailed or discontinued has been voiced by the W.M.S. Prudence Amos Riffey Circle, First Church, Booneville. A resolution expressing their stand was adopted by the members at a meeting Jan. 12. Copies were forwarded to Arkansas State Convention Executive Secretary S. A. Whitlow and Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*.

The *Newsmagazine* has editorially stated its concern that ever-higher goals for special offerings, such as Lottie Moon, are being achieved at the expense of Cooperative Program giving, which, the *Newsmagazine* believes, is the best approach to proper support of the total stewardship program. ■

A BUILDING Program committee has been elected at First Church, Gravel Ridge (Jacksonville), to study building needs, confer with the Sunday School Board Architecture Department and recommend a future building program, Rev. Jack Livingston, pastor, reports. Committee members are Oscar Debusk, chairman; Cecil Bailey, Denver Gentry, Bud Ison and Mrs. C. L. Phillips.

HIGHLAND Heights Church, Benton, has acquired a new six-room three-bedroom home for its pastor, Rev. Dewey H. Greene. Through the generosity of a charter member of the church, Lynn Whitlock, the purchase price was held to \$8,500. Mr. Whitlock built the house and, when the church voted in December to buy it as a parsonage sold it to the church at cost for construction and the lot.

Since its organization a year ago, Highland

## Eleven Years Perfect Attendance

RODNEY Carey and Tommy Wistrand, who attend Memorial Church, Waldo, have completed 11 years of perfect Sunday School attendance. David Wistrand, Tommy's elder brother, failed to receive his 11-year attendance award only because he missed Sunday School while on his senior class trip last spring.



TOMMY WISTRAND

Rodney and David are freshmen at Ouachita College. Tommy attends Stephens High School.

Six-year attendance awards were presented to Sherry and Carolyn Staggs and Patsy Smith. Three-year awards were made to Joe, Patricia and Janice Phillips, while one-year awards went to Harold Gene, Judy, Milton and Ronnie Hambrice and Gene and Robert Bledsoe.

Rev. Jack J. Bledsoe is pastor of Memorial Church. ■

## Revivals

PLEASANT Valley Church, Trinity Association, will hold a revival Feb. 20-26 with Rev. Elbert Ragsdale Jr., pastor of Providence Church, Mt. Zion Association as evangelist. Mrs. Helen Montgomery, Bay, will be pianist and E. E. Ragsdale Sr., choir director. Rev. S. J. Meadows is pastor.

FIRST Church, Augusta, will be in revival Mar. 19-26, with Rev. Jesse Reed, evangelist, and Rev. Carroll Evans, McCrory, directing the music. The pastor is Rev. Thomas E. Lindley.

REV. Jesse Reed led a revival at First Church, Almyra, Jan. 15-22. There were five additions by letter, six by baptism, including an 84-year-old man and his 77-year-old wife, and one by profession of faith. Mark Short, Arkadelphia, was song leader. Rev. Coy Sample is pastor.

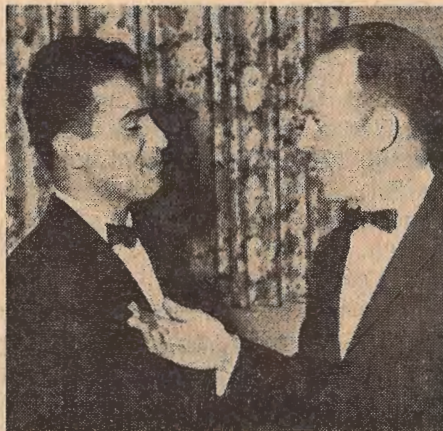
CALVARY Church, West Memphis, will hold a revival April 2-9 with Dr. Cal Guy, professor of Missions, Southwestern Seminary, as evangelist and J. E. Neal Jr., Calvary music director, leading the singing. Rev. William B. Sawyer is pastor.

Mr. Sawyer is currently leading Harris Chapel Church, Wynne, Rev. Dale Worsley, pastor, in a revival which began Feb. 6 and will continue to Feb. 12.

He will also be the evangelist at a revival at Hillcrest Church, Wichita Falls, Tex., April 13-21, his second revival with the pastor, Rev. Bennie Smith.

FIRST Church, Morrilton, has named special committees to prepare for its spring revival Feb. 19-26. Rev. Larry Taylor will be the evangelist. Dr. Amos M. Bennett is pastor.

## Persian Party-Giver



Ghotb and Jackson

A SECOND Persian dinner party (for story of the first, see *Arkansas Baptist Newsmagazine* issue of Nov. 10, 1960) was enjoyed by 150 guests of Bahaeddin Ghotb, student from Iran at Arkansas Polytechnic College, Russellville.

The occasion this time was celebration of the birth of an heir to the throne of Iran. Among guests at the party in the Tech Baptist Student Center was Neil Jackson, Baptist student director at Tech, who is shown admiring a medal presented to Mr. Ghotb by the people of Russellville. ■

## New OBC Staff Members



DR. EVERETT



MRS. SANDFORD

DR. Wayne Everett and Mrs. Herman Sandford have been named to Ouachita College Faculty for the spring semester, President Ralph A. Phelps has announced.

Dr. Everett will be professor of chemistry, and Mrs. Sandford will teach classes in the Sociology Department. Dr. Everett, son of Mr. and Mrs. T. B. Everett, Benton, is a 1954 Ouachita graduate and received his Ph. D. in chemistry from Purdue University in 1959. He has served with the U.S. Public Health Service the past two years. He and Mrs. Everett, the former Nell Kuhn, have two boys, Gregory Wayne, 3, and Keith Alan, 3 months.

Mrs. Sandford received her B.A. and M.A. from Baylor University in Bible and sociology and did graduate work in anthropology the past summer at University of Colorado. She taught sociology at Fort Smith Junior College in 1959 and was an instructor in sociology at Wayland Baptist College, Plainview, Texas, in 1948 and 1949.

Her husband, Herman Sandford, is associate professor of English at Ouachita. They have three girls, Susan, 11, Linda, 8, and Mary Kay, 5. ■

SECOND Church, West Helena, closed a revival that began Jan. 15. The evangelist was Jimmy O'Quin, Garland, Tex., and the songleader was "Red" Johnson of Mountain Home.

Rev. Jack Parchman, pastor, reports 80 additions, 63 on profession of faith, and 17 by letter. Six young people surrendered for special service.

FIRST Church, Springdale, will have a revival April 16-23 with Billy Walker as evangelist. Rev. Burton A. Miley is pastor.

# Preserving Your Arkansas Baptist Newsmagazine

**B**APTISTS of Arkansas are making history. And that history is being recorded from week to week in your *Arkansas Baptist Newsmagazine*.

Now that each issue of the *Newsmagazine* carries a detailed index of the wide and varied materials comprising it, it is more imperative than ever that you preserve your copies.

Pictured here are two different binders for the total issues of 1960. On the left is the permanent type binding such as public libraries use. This can be had at our special rate of \$4, provided you bring to us your copies in chronological order, at the time you are ready for them to be bound.

On the right is the cheaper binder we referred to recently. You can secure it for 77 cents at Parkin Printing and Stationery, Little Rock. If you would prefer to send us \$1, including the cost of mailing, we shall be happy to mail you one of these. This is a loose-leaf binder and it would be necessary for you to have some sort of paper punch to prepare your paper each week for filing.

Missionaries, pastors, and church librarians might like to use the looseleaf binder to keep papers in place until the end of the year and then have the permanent binding.

In most cases, if an occasional issue is missing, we can supply this if we have a request for the specific issue. ■



## Negro Institute Set

LAST of four institutes requested by Dr. Clyde Hart, director of Race Relations for the State Convention, will meet at First Church, Humphrey, Feb. 16-17, Central District Baptist Association Superintendent of Missions D. W. Reddick has announced. Dr. Hart and Rev. Amos Greer, missionary of Harmony Association, will assist the Negro association at the institute. Superintendent Reddick requests all Central District members to attend the meeting and all churches with choirs to give service at the light worship. ■

## New Arkansas Baptist Subscribers

### New Budget:

Church	Association	Pastor
Fountain Hill, First	Ashley	Hugh Nelson
McCrary, Morton	Woodruff	John Maynard
Paragould, Brown's Chapel	Greene	William White
Parkin, Togo	Tri-County	Curtis Downs

### One month free trial offer:

Emmet	Red River	Haskel Malone
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### Three month free offer (new church):

Fayetteville, Ridgeview	Washington-Madison	Jackie Pennell
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# Personnel of Scotland Evan

SOUTHERN Baptist preachers from Arkansas and several other states will work together in a simultaneous evangelistic crusade in Scotland, April 8-16. In addition, a number of church musicians, educational directors and others will take part.

Approximately 30 of the 153 Baptist churches of Scotland will be taking part in the crusade.

Copies of the new Southern Baptist Convention Evangelism Plan Book are being provided the pastors of the Scotland churches, through the courtesy of the Department of Missions and Evangelism of the Arkansas State Convention.

Directors of the crusade, as announced in previous

articles, are Rev. Lewis E. Clarke, pastor of Maple Avenue Church, Smackover, and Rev. A. M. Stewart, pastor of Lochee Church, Dundee, Scotland.

Following the revivals, most of the crusade party will make a directed tour of Europe, Cairo, Egypt, and the Holy Land, returning to the States in early May.

THE following ministers will participate as evangelists in the Scotland Evangelistic Crusade:

Rev. Calvin Bailey, pastor, Euclid Avenue Church, Bristol, Va.-Tenn.; Rev. Milton Baldwin, pastor, First Church, Springlake, Tex.; Rev. Doyle B. Bledsoe, pastor, First Church, Stuttgart; Rev. Don Bowman, pastor, First Church, Portland; Rev. Bill Butler, Birmingham, Ala.; Rev. Lewis E. Clarke, pastor, Maple Avenue Church, Smackover; Rev. E. W. Ely, pastor, Bradley



BAILEY



BALDWIN



MRS. BALDWIN



BEEBE



MRS. BEEBE



BLED SOE



BOWMAN



BURLESON



BUTLER



CLARKE



MRS. CLARKE



ELY



HALE



MRS. HALE



HATFIELD



HILL



HILTON



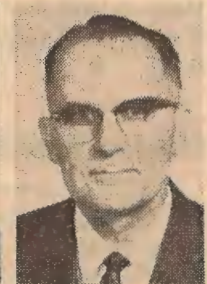
MRS. HILTON



HOLIFIELD



HOLLAND



MARTIN



McCLAIN



McCRARY



E. F. McDONALD



E. L. McDONALD



McGUIRE



MILLER



MOORE

# elistic Crusade Announced



Street Church, Bristol, Va.-Tenn.; Rev. Clay Hale, pastor, Philadelphia Church, El Dorado; Rev. Lawson Hatfield, secretary, Sunday School Department, Arkansas Baptist State Convention;

Dr. T. Dean Hill, pastor, Red Star Church, Cape Girardeau, Mo.; Rev. Roy B. Hilton, pastor, First Church, Harrison; Rev. Robert A. Holifield, pastor, Indian Springs Church, Laurel, Miss.; Dr. C. Z. Holland, pastor, First Church, Jonesboro; Rev. Curtis McClain, pastor, First Church, Harrisburg; Rev. Paul McCrary, pastor, Grand Avenue Church, Fort Smith;

Rev. Ed F. McDonald, pastor, First Church, Newport; Dr. Erwin L. McDonald, editor, *Arkansas Baptist Newsmagazine*, Little Rock; Rev. Kirby McGuire, pastor, Queen Street Church, Tyler, Tex.; Rev. Dillard S. Miller, pastor, First Church, Mena; Rev. DeWayne Moore, pastor, Trinity Church, El Dorado; Rev. George S. Munro, pastor, First Church, Fort Thomas, Ky.; Rev. Larry O'Kelley, pastor, First Church, Rogers;

Rev. Willard R. Pierce, pastor, Mount Vernon Church, Arlington, Va.; Rev. Emmett Pipkins, pastor, First Church, Manila; Rev. James H. Sanders, pastor, First Church, Monette; Dr. Robert Smith, pastor, First Church, Pine Bluff; Rev. W. Leslie Smith, pastor, First Church, Altheimer; Rev. J. H. Street, pastor, First Church, Conway; Rev. A. W. Upchurch, Jr., pas-

tor, Second Church, Jacksonville; Rev. Harmon Voegelge, pastor, Hillside Church, Camden; Rev. O. Wendell Welch, pastor, First Church, Sheridan; Rev. S. M. Williamson, pastor, First Church, Strong.

The following will also be participating, in various other capacities:

Mrs. Milton Baldwin, Springlake, Tex.; Mr. and Mrs. John Sherrill Beebe, Jr., El Dorado; Mr. and Mrs. James Burleson, Ouachita College, Arkadelphia; Mrs. Lewis E. Clarke, Smackover; Maurice Clypton, Dallas, Tex.; Dr. and Mrs. A. H. Doren, Smackover; Mrs. Clay Hale, El Dorado; Omar M. Herbst, La Grange, Ga.; Mrs. Roy B. Hilton, Harrison; Donald Hinshaw, Wilson, N. C.; Max Lyall, Shawnee, Okla.; O. R. Martin, El Dorado; Slater C. Mounts, Norfolk, Va.; Mrs. George S. Munro, Fort Thomas, Ky.; Mrs. Larry O'Kelley, Rogers; Ed F. Packwood, Phoenix, Ariz.; Carl Perry, Ashville, N. C.; Thad Roberts, Houston, Tex.; Mrs. Thad Roberts, Houston, Tex.; Nelson Rogers, Stuttgart, Ark.; Ted Rowan, Spring Lake, Tex.; Mrs. Robert Smith, Pine Bluff; C. E. Spencer, Bartlesville, Okla.; J. O. Stroud, Raleigh, N. C.; Mr. and Mrs. E. L. Ward, Little Rock; Mrs. O. Wendell Welch, Sheridan; and Mr. and Mrs. Homer Wilmoth, Rogers. ■



MUNRO



O'KELLEY



MRS. O'KELLEY



PACKWOOD



PIERCE



PIPKINS



ROGERS



SANDERS



R. SMITH



MRS. R. SMITH



W. L. SMITH



STROUD



UPCHURCH



VOEGELE



WARD



MRS. WARD



WELCH



MRS. WELCH



WILLIAMSON



WILMOTH



MRS. WILMOTH

BY THE BAPTIST PRESS

## Church-State Problems

SERIOUS church-state problems are beginning to emerge for church-related institutions of higher education that have accepted aid from the Government, according to a report of the Civil Rights Commission. The Commission has urged the Federal Government to use the disbursement of Federal funds to public institutions as a weapon to force compliance with segregation decrees. The Commission split 3-3 on recommending that such pressure also be exerted on private schools.

In its report the Commission said, "Insofar as the Federal government, whether by allotment, grant, or contract, disburses funds to publicly controlled colleges and universities practicing racial exclusion, whether of Negro students or white, it is supporting operations in violation of the Constitution."

Commenting on the report C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that "we must expect" that in due time "public policy" must prevail in institutions that use "Public funds." Integration happens to be the focal point at the present time, but in due course other policies will develop and will be enforced in institutions using public funds.

## Modlin Named to Office

GEORGE M. Modlin, president of the University of Richmond, has been elected vice president of the Association of American Colleges, the second time in four years a Southern Baptist college president has been honored with top office in the association. He will succeed automatically to the presidency under association practice. J. Ollie Edmunds, president of Stetson University, DeLand, Fla., served as president of the association two years ago. It includes over 1,200 colleges, both state and private.

## Looney on Annuity Board

FLOYD Looney, editor of the *California Southern Baptist*, has been named field representative for the Annuity Board of the Southern Baptist Convention in six western states.

He will direct the board's program of education and promotion of Baptist retirement plans in the state conventions of Arizona, California, Colorado, New Mexico, Washington and Oregon.

Looney will assume his new duties Feb. 15.

He has been vice president and field representative of Golden Gate Seminary, historical secretary for California Baptists, and served for six years on the Southern Baptist Convention's Historical Commission.

Born in 1906 in Board Camp, Ark., Looney was licensed to preach at the age of 16. He attended Mount Ida Baptist Academy in Mt. Ida, Ark., and Oklahoma Baptist University, Shawnee, Okla.

## S. C. Hospital Addition

PLANS for a \$5 million addition to South Carolina Baptist Hospital's Columbia plant are before the general board of the South Carolina Baptist Conven-

tion. The 226-bed addition would replace two old units and add 101 beds to the 310-bed hospital's overall capacity. State Baptists will be asked to finance roughly half the cost with the balance to be sought from foundations and private donors.

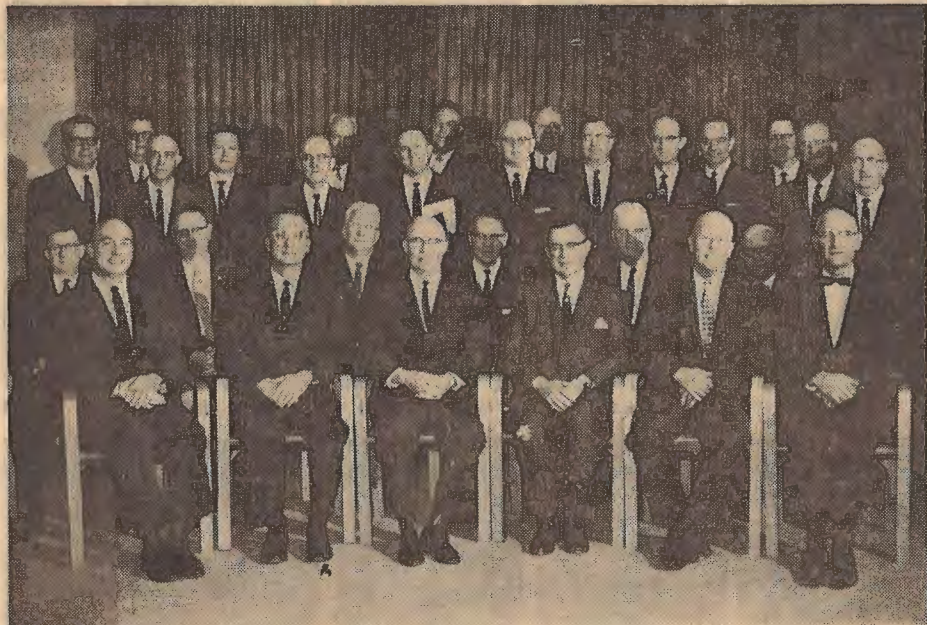
## More Golden Gate Housing

GOLDEN Gate Seminary, Mill Valley, Calif., recently leased a 42-unit apartment building, 12 minutes from campus, to increase its family housing facilities more than 50 per cent. President Harold K. Graves stated families with two or even three small children are now almost assured of seminary-controlled housing.

## Camping Needs Cited

THREE experts, including two Arkansans, were asked to help with planning future camping procedures at a meeting in Birmingham, Ala., of state Woman's Missionary Union youth leaders.

Mrs. Ladd Davies, Little Rock, and Rev. Woodrow Smith, Mablevale Methodist minister, helped 43 Girls' Auxiliary, Young Woman's Auxiliary and Sunbeam Band directors evaluate the major camping needs, cited as suitable campsites and trained personnel.



STATE superintendents of missions are pictured at a recent meeting in Atlanta, Ga., with the Home Mission Board, whose leaders are seated in the front row. Arkansas's state missions superintendent, Dr. C. W. Caldwell, is at the extreme right of the first standing row. ■

## Baylor Hikes Tuition

BAYLOR University trustees have raised Baylor's tuition rate from \$16.50 to \$20 per semester hour, effective September, 1961, tightened admission rules to accept only high school graduates ranking in the top half of their class who can pass an admission test and cut the number of available scholarships by setting a new "merit and need" standard. The action is aimed at improving the scholastic quality of the world's largest Baptist university, the trustees said.

## Calls for Alliance

EDITOR Joe T. Odle of the Jackson (Miss.) *Baptist Record* has added his voice to that of J. Marse Grant, editor of the North Carolina *Biblical Recorder*, in calling for a North American Baptist Alliance. Odle declared: "This could give a united front in Baptist work and witness, without affecting the autonomy of a single church or denominational group. Each individual Baptist group could continue to carry on its program with its own emphasis, yet each would be working alongside other Baptists in closer fellowship and stronger witness."

## Present Age Best

KENNETH Scott Latourette, emeritus professor of church history at Yale University and author of numerous books, including a seven-volume history of the expansion of Christianity, told Atlanta Baptist leaders the present revolutionary age is the greatest in which Christianity has existed.

He based his statement on four reasons: Christianity is more widely-spread than any other religion has ever been; churches are more deeply rooted among our people than at any previous time; Christians are feeling the way of coming together as never before, and the influence of Christ is spreading outside the Christian community.

## BSU Group to Orient

FOURTEEN college students, selected from among 46,000 Baptist students in Texas, will tour the Orient this summer on a two-month evangelistic music crusade and goodwill mission. The group will hold services at Baptist mission posts in Hawaii, Indonesia, Thailand, Hong Kong, Formosa, Okinawa and Japan. Southern Baptist missionaries in the Far East requested the choir, saying music is one of the most stirring means of telling the story of Christianity to Oriental people.

The trip, costing about \$26,000, will be financed completely by "over and above" missions gifts from Texas Baptist students.

## Russian Baptists-on TV

NBC television network and affiliate stations will show long-delayed television films of services at the Moscow, Russia, Baptist Church Sunday, April 30, on the "Frontiers of Faith" program.

The network has announced broadcasting dates for two other films to be made cooperatively with the Southern Baptist Radio and Television Commission. On July 30, a film of special spiritual therapy treatment used in mental hospitals will be televised. On Dec. 31, a report of Baptist mission work in Hong Kong will be shown. ■



## Gleanings from the Greek New Testament

by V. Wayne Barton

### The Proof of Patience

CAN YOU pass the patience test? We are always referring to the patience of Job. But Job probably couldn't pass our test either.

For we have put a new twist on the word. To us today patience means simply a lack of irritability. For example, it has come to mean the mother's capacity to "grin and bear it" when she really wants to scream at the children. So, she has patience with her children and screams at her husband.

Well, Job screamed too. He complained, He "pore-mouthed." He lamented. He argued with God, and felt sorry for himself.

Therefore, if the test of patience is a lack of irritability, Job didn't pass it. And most of us who pass it in one fashion will fail it in another. So, we can not hope to have a consistent record of patience if an outward show of equanimity is the proof of it.

But Job *was* patient. The Bible says so (James 5:11), and the story of his life demonstrates it.

He was patient in a far more important sense than we ordinarily think.

The term translated patience in the New Testament is *hupomone* (James 1:3-4 and many others), associated with the verb *hupomoneo* (James 5:11). Literally, the latter means "to abide under." It may be translated "to endure," or "to bear up." The noun has the sense of "endurance," "steadfastness," or "constancy."

Hence, patience is measured by the long look and not by the short. Job was considered patient because in spite of *moments* of irritability, stubbornness, and despair, he endured the crisis and remained constant in faith.

Perhaps we *shouldn't* scream at the children. (Although the psychologists, and common sense, say that an occasional show of irritation when we are irritated is preferable to repressing it). But the real proof of patience is a constant faith in God. ■



### Assemblies Council Upheld

WAXAHACHIE, Tex. (EP) — District Judge A. R. Smoot has denied a temporary injunction against the Assemblies of God North Texas Council which would have kept it from interfering in the local affairs of a denominational church in Cleburne.

The judge ruled that the council was within its rights in appointing an "interim" pastor for the First Assembly of God Church in Cleburne.

### Lutherans Celebrate

MINNEAPOLIS, Minn. (EP) — TALC (The American Lutheran Church) will start 75 new congregations in the United States and Canada in 1961. This will include 19 "jubilee" congregations, each of which will be named "Atonement Lutheran Church."

Each of the Church's 19 districts will have a jubilee congregation, which will be started to commemorate the founding of the new denomination of 2,250,000 members.

Officially beginning full operations on January 1, 1961, TALC was formed by merger of the American, Evangelical and United Evangelical Lutheran Churches.

The name for the Jubilee congregations was chosen from a list of more than 300 submitted by church members and pastors.

### Christianity's Role

LOS ANGELES (EP) — As the 37th annual Institute of World Affairs opened, the Rev. Gerald Kennedy, president of the Council of Bishops of the Methodist Church, cited four ways in which Christianity has contributed to civilization and world freedom:

1. Its insistence upon the value of the individual and the right of private judgment.
2. Belief in a God who has something on His mind, which in turn leads to a faith in progress.
3. Believe in the sanctity of the common life, in which a man's work contributes to the kingdom of God.
4. A conviction that its teachings bring results and therefore make a difference in the lives of individuals and society.

### Episcopalians Grow

NEW YORK (EP) — In 1960, membership in the Protestant Episcopal Church totaled a record high of 3,444,265 — a gain of nearly 170,000 or 2.54 per cent.

In addition to these figures, the denomination's yearbook showed that the Church's clergy—including bishops, priests and deacons—increased 3.35 per cent and now totals 9,079.

Enrollment in Sunday Schools has reached 874,550 pupils, for a 1.55 per cent increase.

But the yearbook, entitled *Episcopal Church Annual*, pointed out that in spite of the clergy increase, there is actually a shortage of ministers in the church of between 1,200 and 1,500. "This is a matter that merits thoughtful and immediate attention," said the annual. "Perhaps our whole system of recruiting and educating men for the priesthood needs overhauling."

### Seminary To Move

CHICAGO, Ill. (EP) — Officials of Northern Baptist Seminary have announced plans to move the institution to the suburbs.

Dr. James Mosteller, dean of the seminary, said that the trustees had reversed an earlier decision to stay in Chicago's middle west side because Northern Baptist students and faculty members have been victims of chaotic environmental conditions. He emphasized, however, that the state of the neighborhood surrounding the school was only one of the factors considered.

### Scotch Rumors in U. S. S. R.

MOSCOW (EP) — Rumors that the Russian Orthodox Church might consider uniting with Roman Catholic or Protestant Churches were scotched here by Metropolitan Pitirim of Krutitsky and Kolomna, one of the top leaders of the Orthodox Church.

He said any talk of union of the Orthodox Churches with the Catholic or Protestant Churches would contradict the position of Orthodox believers that theirs is the one true Church of Christ.

### Chaplains Re-elected

WASHINGTON, D.C. (EP) — The House of Representatives has unanimously re-elected the Rev. Bernard Braskamp as its chaplain. The 73-year-old retired Presbyterian clergyman had indicated that a fractured hip suffered in a fall last November 10 would not prevent him from serving as a spiritual counselor to the body's 437 members. Dr. Braskamp has been chaplain of the House since 1950.

The Senate, meanwhile, had re-elected its chaplain, Dr. Frederick Brown Harris, 75, retired pastor of Foundry Methodist Church. Dr. Harris has served as chaplain of the Senate since 1942, except for the period 1947-49.

### Citation to Dr. Sockman

NASHVILLE, Tenn. (EP) — Dr. Ralph W. Sockman, nationally known radio preacher and minister of Christ Church (Methodist) in New York, has been named to receive the Upper Room Citation for 1961.

The 12 previous citations given by the daily devotional guide have gone to Christian leaders of several denominations. Last year it was awarded to Dr. Theodore F. Adams, of Richmond, Va., then president of the Baptist World Alliance.

### Archbishop to Retire

LONDON (EP) — Dr. Geoffrey Fisher, Archbishop of Canterbury and spiritual head of the Church of England said he plans to retire May 31, 1961.

Dr. Fisher, now famous for his historic meeting December 2, 1960 with Pope John XXIII and his emphasis on unity talks between Protestants and Roman Catholics, told a convocation of churchmen here that he feels the time has come when he must give his responsibilities to a younger man. He will be 74 on May 5.

## Gandhi Symbol

WASHINGTON, D.C. (EP) — On January 26, the day two commemorative stamps picturing Mahatma Gandhi were placed on sale, a *Charkha*, or hand spinning wheel, was pictured on the special postmark used in Washington.

The wheel became a symbol of Gandhi's passive resistance to British rule in India, as he encouraged home industry to make the people less dependent on expensive, imported English goods.

Above the *Charkha* was the slogan, "From darkness lead to light," the motto of his Indian independence campaign.

The stamps, issued in four-cent and eight-cent denominations, paid tribute to Gandhi as a "Champion of Liberty."

## GLOBE-TROTTING With Ginny . . .

### Carlo Misunderstood By Family, Friends

By VIRGINIA HARRIS HENDRICKS

ANCONA, Italy — (BP) — In Italy it is almost impossible for a family to live on one salary. Every son realizes that as soon as possible, he is expected to take a job and help "pay back" the family who has supported him.

In spite of school law, boys often start work at 12 or 14. They do not marry until past 24 because of their desire to help the parents and younger children.

Carlo Papacella of Ancona had received a business degree. His widowed mother looked forward to her son's financial help with the large family. When Carlo became a convert to the Baptist faith his family was concerned and unable to understand.

When Carlo announced that he was forsaking his promising business career and going back to school, a Baptist seminary, to become a pastor, it was a real blow

## Presbyterian Budget

NEW YORK (EP) — The Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. adopted a budget of \$12,280,130 for 1961 at a meeting here. The appropriations represent an increase of more than \$671,000 over the 1960 budget.

Along with items such as workers salaries, on-going medical, evangelistic and educational programs abroad and evangelistic, educational, literature, broadcasting and film activities, the budget also includes \$154,700 for expanding activities in ecumenical relationships, including interchange of laymen and lay women, students and youths; ministry among international students in this country; and ecumenical seminars and caravans.

## Beacon Lights of Baptist History

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

## Education

SOME Baptist ministers have ridiculed education, but the majority of them have known better.



DR. SELPH

If they have not always pursued its end, it is not because of its unimportance but because of their belief that fitness for the ministry lies deeper.

In early American religious controversy, Baptists' opponents often held them in derision due to their lack of education.

A large portion of New England colonists were university graduates. Cambridge and Oxford men were frequently found among them, and Puritan leadership tried to discredit Baptists before them. But the latter held their own in Biblical debates, often times to the consternation of their schooled opponents.

It was claimed that Baptists were guilty of the sin of Jeroboam. This king made priests of the lowest people in Old Testament days.

Baptists admitted that they did call men who were not college trained nor learned in other languages. However, they hastened to add that they were not against learning. This they honored and esteemed in its place.

But they insisted that the Spirit of God was not locked in the narrow limits of college learning. Further, not all such trained are fit for that work and the church is not limited to this group alone. They added that they did not think those who had little formal training were to be accounted the lowest people.

They gave the New Testament for support in their belief that the Lord qualified and fitted those whom he called.

They proved their sincere attitude toward education by leading out in establishing secondary schools and academies which provided training for ministers. ■

to the family and a courageous decision for Carlo. To send a 20-year-old son to school was unheard of, unless he was studying a profession that would bring added dividends to the family in a larger income someday. Becoming a Baptist minister would bring persecution and only a small living for himself.

Carlo is an example of Baptist young people in Italy who come from non-Baptist homes. He must face misunderstanding and persecution from family, friends and society. Boys like Carlo who come to the Baptist seminary at Rivoli have counted the cost and have left all to follow Christ.

Carlo was president of the seminary student body last year. He has been helping with a new church at Genoa and goes out often to distribute tracts in cities.

He is spending a few months studying in England, for Baptist ministers in Italy need to know how Baptists in non-Catholic lands enjoy religious freedom and denominational esteem. ■



MRS. HENDRICKS

# Special Offerings?

By ROBERT J. HASTINGS  
Kentucky Secretary of  
Stewardship Promotion

THREE pastors were discussing the place of special offerings. One said, "I'm for doing away with all special appeals." Another said, "The more specials we take, the more our people grow in stewardship and liberality." A third said, "Special offerings have their place, but they can be over done." What is your answer?

## Reasons for Special Offerings

There are at least three good reasons for special offerings:

(1) *Educational value.* A special appeal gives an opportunity to explain needs. Members grow in knowledge of various phases of our missionary and benevolent work as they read the materials written in promotion of special offerings. An informed membership is good. Not only does information spark liberality — it encourages members to pray for the cause they are supporting.

(2) *Tap additional income.* In some instances, nominal givers will respond to a special appeal when they seemingly will not give liberally to the regular budget. Where this is true, special offerings bring in much-needed money that otherwise would not be given. Note, however, the expression "seemingly will not give," because more nominal givers might be led to systematic giving through the right kind of stewardship teaching and promotion.

(3) *Encourage sacrificial giving.* Frequently systematic givers will respond with a truly sacrificial gift which otherwise would not be given through the regular church budget. There is a place for sacrificial giving in Christian discipleship, and churches must never fear to challenge their members to sacrifice. However, there is a difference in a few well-planned sacrificial offerings and constant harassment of members to give to every appeal that comes along.

## Reasons Against Special Offerings

Now look at the other side of the picture for reasons against special appeals:

(1) *Drains budget money.* Frequently — but not always — members take from their regular budget contributions to give to specials. This is the modern-day version of robbing Peter to pay Paul. Recently I was in a service where a special offering was taken. A member sitting nearby had his regular budget envelope. It already had his name and amount written on the face, and the money enclosed. He simply took his budget envelope, money and all, and placed it in the special offering envelope! He was not making a special offering—he was simply transferring budget money to a special appeal.

(2) *May encourage withholding.* One church had difficulty paying its pastor during the Depression. Later they set up a "pastor's emergency salary fund," to which members could designate. When the church voted to buy new pews, one member did not like the color selected. So he designated his offerings to the emergency salary fund! This is an extreme example. However, there is no doubt that some members regularly withhold budget contributions for special offerings.

(3) *Contradict unified promotion.* When the new budget is pledged we often say, "Now let all of us make one pledge to give one offering a week to support all of our work." Special offerings, unless carefully explained, can later appear contradictory. Care must be exercised in how we word our appeals. This was true in one church where I spoke recently, as there were three different kinds of special envelopes on the pulpit!

## What Is The Answer?

There is no easy, final answer to special offerings. There will always be some special appeals in

the foreseeable future. Never must Baptists be told that they can't give their money to the cause of their choice.

There are, however, some general principles. First, couple prayer and study with special appeals. Make them truly an educational opportunity. Make them more than money-raising projects.

Second, let the church approve at the beginning of the budget year the specials to be taken. If emergency needs arise, let extra offerings be taken only by special vote of the church. Never allow individual classes, departments, etc., to make appeals without church approval.

Third, take fewer but better special offerings. Don't nickel and dime the folks to death. Place more and more minor appeals in the budget. Save the special offerings for major causes.

Fourth, make them truly "over and above." Point out that members should meet their budget pledges first. If they can and will, let them give more to special appeals, but never until their budget obligations have been met.

Fifth, think twice before "underwriting" special offerings in the church budget. This often defeats the very purpose of the special appeal. It particularly weakens the educational and prayer aspects of the offering, as members may feel that the offering is "guaranteed" whether or not they pray, study, and give sacrificially. Besides, adding specials to the budget just to make it look big may add more curl to the pig's tail, but no more weight to the baked ham!

## Missouri Passes Goal

MISSOURI Baptists passed the 1960 goal for the 30,000 Movement, establishing 109 new churches and missions in 11 months. The new preaching stations include 18 new churches. The report for December is yet to be received. The state of Iowa, included in the Missouri field, now has one church and 15 missions, 13 of the latter being sponsored by Missouri churches. Two of the Iowa missions are already sponsoring missions of their own.

# Members of 1961 Legislature

## SENATE

(Counties in each district listed below name of senator)

President—Lt. Gov. Nathan Gordon

NAME	DIST.	NAME	DIST.	NAME	DIST.	NAME	DIST.
Allen, Tom (Monroe, Lee, Phillips, Arkansas)	26	Eldridge, John D. (White, Lonoke, Woodruff, Prairie)	19	Johnston, Gaither (Ashley, Chicot)	22	Shackleford, Marshall Jr. (Union)	13
Anderson, Joe Lee (Monroe, Lee, Phillips, Arkansas)	26	Elrod, Russell (Benton, Carroll)	1	McNiel, Cecil M. (Clay, Greene)	23	Slack, James T. (Garland, Saline, Hot Spring, Clark)	11
Bates, Rudolph (Logan, Scott, Yell, Montgomery)	5	Fagan, Ellis M. (Pulaski)	15	Milum, Roy (Boone, Marion, Baxter, Newton, Searcy)	9	Smith, Charles F. (Cross, Crittenden, St. Francis)	25
Bearden, J. Lee (Craighead, Mississippi, Poinsett)	24	Gathright, Morrell (Jefferson, Lincoln)	20	Moore, John O. (Miller, Lafayette)	8	Sprick, Dan T. (Pulaski)	15
Bell, Clarence E. (Cross, Crittenden, St. Francis)	25	George, Charles L. (White, Lonoke, Woodruff, Prairie)	19	Nelson, Knox (Jefferson, Lincoln)	20	Stafford, Fred H. (Craighead, Mississippi, Poinsett)	24
Bradley, Douglas (Craighead, Mississippi, Poinsett)	24	Harvey, Robert (Izard, Independence, Jackson)	18	Nixon, Graham T. (Stone, Van Buren, Cleburne, Faulkner)	14	Wade, Clifton (Washington, Madison)	2
Chambers, Melvin T. (Ouachita, Columbia)	12	Hendrix, Olen (Pike, Hempstead, Nevada)	7	Penn, Thomas A. (Fulton, Randolph, Sharp, Lawrence)	17	White, Dan (Sebastian)	4
		Howell, Max (Pulaski)	15	Peterson, Merle F. (Draw, Desha)	21	Williams, Oliver R. (Grant, Dallas, Cleveland, Calhoun, Bradley)	16
		Hurst, Q. Byrum (Garland, Saline, Hot Spring, Clark)	11	Riales, Roy L. (Polk, Howard, Sevier, Little River)	6	Williams, Robert Hays (Pope, Conway, Perry)	10
						Yates, Jack (Crawford, Franklin, Johnson)	3

## HOUSE OF REPRESENTATIVES

Speaker—John P. Bethell

NAME	County	NAME	County	NAME	County
Allen, R. Ben	Pulaski	Galyean, Roy	Benton	Pomeroy, James A.	Union
Autry, L. H.	Mississippi	Goodwin, R. L.	Calhoun	Pawell, Sam	Baxter
Baker, W. D.	Newton	Graham, Paul M.	Lawrence	Pryor, David H.	Ouachita
Benton, Russell J.	Fulton	Greenlee, T. L.	Jefferson	Sanson, William H.	Faulkner
Bethell, John P.	Prairie	Hackett, Mrs. Mattie L.	Lafayette	Shaver, James L. Jr.	Cross
Boatright, Johnny H.	Sebastian	Hamilton, Joseph T.	Boone	Smith, G. D. Jr.	Lincoln
Brandon, Jim	Pulaski	Hammons, O. P.	St. Francis	Smith, Ray S. Jr.	Garland
Brazil, Clay	Conway	Hinkle, B. S.	Scott	States, John	Craighead
Burleson, David	Washington	Hopson, Edwin E.	Desha	Stephens, W. R.	Grant
Butler, Virgil J.	Independence	Houston, G. P.	Cleburne	Stewart, Chas. W. Jr.	Washington
Bynum, Ben	Chicot	Howell, Marcus J.	Phillips	Stokes, Alvis W.	Pike
Canada, Eugene (Bud)	Garland	Kinney, Clarke	St. Francis	Sulcer, Kenneth S.	Mississippi
Carnes, Grover C.	Arkansas	Kinslow, Clyde	Pope	Teague, F. A. "Pat"	Carroll
Carpenter, Boyd	Sharp	Kizer, Mrs. Bernice L.	Sebastian	Thompson, W. H.	Poinsett
Carter, Harry W.	Pulaski	Kolb, Virgil C.	Johnson	Tucker, W. J. "Bill"	Hot Spring
Cockrill, Sterling R. Jr.	Pulaski	Ledbetter, Joel Y.	Pulaski	Turner, Grover W. Jr.	Jefferson
Colay, Harry B.	Columbia	Linder, Jim	Phillips	Underhill, Ralph	White
Cole, Clifford	Clay	Lookadoo, J. Hugh	Clark	Van Dalsem, Paul	Perry
Collier, Claude F.	Greene	McCastlain, Mrs. Doris	Monroe	Wahlquist, Clyde O.	Nevada
Cottrell, J. H. Jr.	Pulaski	McClerkin, Hayes C.	Miller	Walker, E. A.	Stone
Crank, Marion H.	Little River	McCuston, Lloyd Jr.	Crittenden	Walt, J. P.	Jefferson
Croxtan, Hardy W.	Benton	Maddox, Ode	Montgomery	Walther, Glenn F.	Pulaski
Davis, George W.	Sevier	Massey, Dewey	Searcy	Ward, W. L.	Lee
Day, Walter M.	Mississippi	Mays, Raymond L.	Cleveland	Wells, Bill	Bradley
Deckelman, Arthur E.	Draw	Miller, John E.	Izard	Whittington, Lowell	Franklin
Dunn, Roy S.	Logan	Mitchell, Boss	Yell	Willis, Milton	Crawford
Durrett, C. L.	Union	Moody, J. H.	White	Wimpy, Norman	Craighead
Earnhart, Milt	Sebastian	Morris, Roland	Randolph	Windsor, Gayle	Pulaski
Etheridge, Hampton A. Jr.	Ashley	Morrow, L. Landers	Polk	Works, Edward L.	Dallas
Etheridge, Lonnie	Jackson	Mosley, E. L.	Ouachita	Young, George	Marion
Evans, Mack Henry	Van Buren	Mowery, A. C. Jr.	Madison		
Feild, Talbot Jr.	Hempstead	Mulkey, Mrs. Dove T.	Howard		
Fleeman, Eugene C.	Mississippi	Nance, Cecil B. Jr.	Crittenden		
Fletcher, Virgil T.	Saline	Oakes, Jack S.	Woodruff		
Foster, W. F.	Lonoke				
French, Guy W.	Poinsett				

# "Christ Opens Blind Eyes"

By REV. AL BUTLER  
 First Church, Bentonville  
 February 12, 1961  
 Bible Material: John 7-9

Verse to Remember—

"I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life" (John 7:9).

OF THE senses that God has endowed man with, the sense of sight or seeing is perhaps the one that many cherish most. It would be safe to say that perhaps the ability to see is the most coveted and sought after sense of the human race. Perhaps the least thing that any of us would like to give up would be the faculty to see things and enjoy life through sight. For it is through our eyes

that we have the ability to learn quickly and to enjoy life in the fullest extent. With these truths in mind, we find in our Bible material this week a record of one of the most heart-warming miracles that Jesus ever performed.

The reader must bear in mind that the miracles or "signs" recorded in John's gospel are there for specific purposes. John was setting forth the great principle of truth that in Christ there was divine nature, and between Jesus and God there was a fatherly relationship. Therefore, the purpose of the miracles was to direct the minds of the world to the divine nature of Jesus of Nazareth and to the salvation that He brought to this world. It is clear from the gospels that Jesus' chief object was the inner transformation of men and women into realized sonship to God.

With each miracle He tried to produce a vital relation with the Father, and faith, and love, and humility, and repentance, and obedience, resulting in a vital relation with one's fellows in love and forgiveness and service. Any act or sign that would make men marvel without leading them to repentance had no place in Jesus' conception of His own ministry. The Fourth Gospel is concerned to show that "believing resulted from the miracles of our Lord." The miracles are indeed signs to evoke belief in Jesus as the incarnate pre-existent Son of God.

The ability of Jesus to open eyes of the blind is closely connected with His claim of being the light of the world. His claim begins with the descension from heaven. He was sent by God the Father of Light and the source of light (James 1:17). Jesus had the light within Himself (John 1:14). This light was synonymous with spiritual truth and its knowledge. Jesus has come as

the true light and has the ability to give spiritual sight to all men (John 1:9). With this in mind, we come to consider the miracle — Christ Opens Blind Eyes.

## I. Physical Blindness, John 9:1-5

IN THE journey of Jesus he occasioned one day to pass by a blind man. Upon close examination, it was found that this man had been blind from his birth, never having seen the beauties of the glorious sun-set or a magnificent flower. This situation brought forth compassion of Jesus and His disciples for this man. When the disciples asked Jesus who was responsible for the blindness of the man, the parents or the man himself, Jesus replied that neither was true. Rather, Jesus explained that the man's blind condition was providential and furnished an opportunity for "the works of God" to be seen by the world. Jesus therefore rejected the idea that all human suffering is brought on by personal sin or inherited punishment.

## II. Physical Sight, John 9:6-12

JESUS busily set about to heal the blindness of this man. He prefaced his actions with the claim, "I am the light of the world." With this, He made mud from the clay and anointed the eyes of the blind stranger. He then instructed his patient to go to the pool of Siloam and wash the clay from his eyes. In so doing, Jesus literally took the "blinds" from the eyes and gave to this man a blessing of life that he had never enjoyed before.

The restoration of the physical sight was characteristic of the compassion that Jesus had for all physical suffering. The news of this great miracle spread like a fire in a forest. The neighbors, the friends, the curious, and the skeptical all gathered around to see for themselves the actual results of the physical sight being restored to one who was in darkness. Though John does not record it, there was doubtless great rejoicing in the circle of friends and family for the great miracle and gift of God.

## III. Spiritual Blindness, John 9:13-34

AMONG those who came to witness the miracle were representatives of the Pharisees. They in turn took the man that was blind and brought him to the presence of the religious fanatics. Since it had been the Sabbath, the Pharisees had grounds for objecting to the miracle

of Jesus. But they doubted, and amongst themselves there was great division for the Pharisees were spiritually blind.

I presume there would be few things that would be worse than physical blindness. Legally a person is blind when he has "20-200" vision. This means that he sees something at 20 feet only that he should be able to see at 200 feet. But we know from experience that it is quite possible for men to have "20-20" vision and still be blind, i.e. blind spiritually. This was the case of the Pharisees, and is the case of so many of our people today. It is the blindness that is spoken of by the prophet Isaiah who said, "The way of peace they know not; and there is no judgment in their going." It is the spiritual blindness referred to by the prophet Micah, "But they know not the thoughts of the Lord, neither understand they His counsel."

To the same spiritual blindness Paul referred in his letter to Rome, "For they, being ignorant of God's righteousness, and going about to establish their own righteousness had not submitted themselves into the righteousness of God."

## IV. Spiritual Sight, John 9:35-38

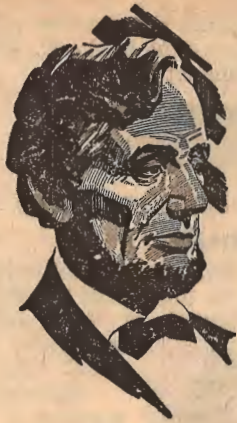
THE miracle of Jesus would have been incomplete had these verses not been written. For even with physical sight, the man whom Jesus had loved was still spiritually blind. After all, the main purpose of Christ dealing with men was that they might receive spiritual sight and have their spiritual eyes opened as to who He was and His purpose here on earth. After the man had been kicked out of the Temple, and "excommunicated" from his traditional religion, Jesus sought him out again.

This time Jesus was concerned about his spiritual sight and asked the question, "Doest thou believe on the Son of God?" The man expresses some ignorance as to who the Son of God was and what He was until Jesus explained to him the coming of the Christ and the significance of the miracle. At this point, the greatest miracle of the entire story occurred, for the man who had previously received his physical sight now received the spiritual sight. He who no longer was physically blind now was no longer spiritually blind, for he believed in Christ and worshipped and served Him as the Son of God.

Spiritual sight comes today with the recognition of Jesus as the Son of God and the expression of our idea through faith in Him. Perhaps it is true today that the restoration of physical sight has been handed over to the field of medicine and science, but the opening of the spiritual eyes and the restoration of spiritual sight must now and forever remain within the realm of the Christian religion. It is still the same Jesus, the same Son of God, and the same Christ who alone can open the eyes of the spiritually blind. ■



MR. BUTLER



## Mr. Lincoln's Office

By VINCENT EDWARDS

IF you had known Abraham Lincoln when he was a young lawyer in Illinois, you probably would have seen him go many times into his "office."

Oddly enough, this office wasn't the kind that had a desk and chairs and was entered by a door with a lock and key. Mr. Lincoln could go into it whenever he wanted to, even while walking along the street of his home town.

A young man from a nearby city never forgot the day when he saw the lawyer go into his office. The young man was strolling down the street of Springfield when he spied Mr. Lincoln. He remembered that the lawyer knew all about a certain case. He decided to ask Mr. Lincoln right on the spot for advice about the matter.

"Well, now, my boy," said Lincoln, "I'll have to go into my 'office' to find out about that."

The young fellow supposed he meant the room in which he met with all his clients.

"Oh, don't bother," he said. "It isn't as important as all that. I just asked you because I happened to meet you here."

Abraham Lincoln laughed. Then he did something that made the young chap's eyes open wide in surprise.

First, Mr. Lincoln sat down slowly on a nearby doorstep. His legs were so long that when they were doubled up, his knees nearly touched his chin.

Next, he took off his high silk hat. This he did very carefully, turning it upside down and placing it between his knees. He looked up at the young fellow with a smile.

"Now you have seen it," said Mr. Lincoln with a chuckle. "This is my office for odd jobs."

The man watched in wonder, for the old silk hat was crammed with folded papers. There seemed to be no end to them, and they looked as if they had been thrown in there without any kind of order.

Slowly, Mr. Lincoln began to go through them all. He was busy for two or three minutes.

At last, he found the paper he wanted. He studied it closely for another minute or two, refreshing his memory.

Then he turned to the young man. Speaking slowly, he explained in detail what the other wished to know about the law case. He told the information simply and thoroughly.

Of course, most of the information had come from that paper in Mr. Lincoln's "office," his high silk hat. When he had finished, the young man thanked him and went on his way.

The young fellow saw Abraham Lincoln many times after that. He came to Washington to call upon him when he was President. All around were the bustle and stir of the great War between the States. There he beheld a steady stream of visitors, including top generals and men high in the Government, all wanting to talk with the President.

But the picture that remained longest in the young chap's memory was of the day when he had met Mr. Lincoln on the street of his home town and had seen him go into his high-silk-hat office. ■

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*God's Wondrous World*

## The Important Key

By THELMA C. CARTER

IMAGINE having a key so heavy that you must carry it upon your shoulder! It is difficult to believe, isn't it? But ancient people carried keys sometimes one to two feet in length. They were made first of wood, but later of iron. These heavy, massive keys to houses, gates, and public buildings were used when Jesus was a boy.

Some Eastern keys were made in the form of a sickle. This was a curving, pronged key which could only be carried conveniently upon the shoulder because of its weight and shape. Isaiah probably referred to this type of lock and key when he said, "The key of the house of David will I lay upon his shoulder" (Isaiah 22:22).

Before keys were made, the earliest objects for safeguarding doorways were from nature. Men fitted stones upon stones in doorways as security measures. They stretched and secured wild animal skins in unusual ways for protection. They fitted tangled boughs of trees into notched, grooved tree branches and tree trunks in order to safeguard people and their possessions.

Ancient Egyptians were among the first people to make a key pattern with prongs, grooves, nails, and wires which fitted into a corresponding series of holes and grooves. Keys were important possessions. Many were carved with designs of animals, birds, and flowers.

A key two feet long is difficult to imagine when we think of the small, precision keys and locks which we have for our homes, automobiles, public buildings, safety deposit boxes, lockers, and bicycles. ■

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## THE LIGHT OF THE WORLD

By GRACE CASH

Ye are the light of the world.

Matthew 5:14.

There's a candle burning bright,  
Standing on the shelf,  
Burning, burning, burning, burning,  
Giving of itself.

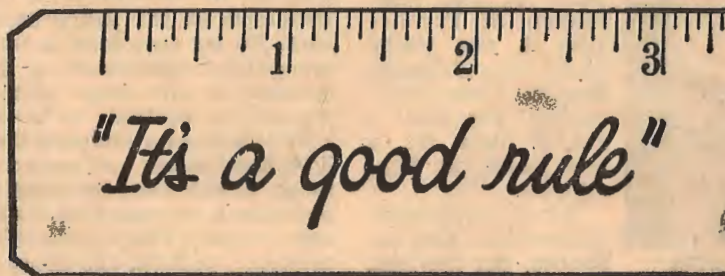
But the candle has to give,  
It has to burn away

If the darkness of the night  
Is turned to light of day.

I'm a candle, Jesus said,  
If I serve him every day;  
I, too, must give myself, my all,  
To light the sin-dark way.

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## A Golden Rule Valentine



By IDA M. PARDUE

SEND valentine greetings to your friends with these little golden rulers.

Each "ruler" is made by tracing around a real ruler. Use a yellow crayon on plain white paper. Make each ruler five inches long. Use a gray, brown, or black crayon to copy the markings of the

ruler.

With a yellow crayon write across the bottom of each paper ruler, "It's a good rule." Or you can use the words, "You rule my heart."

On the back write, "Be my valentine." Sign your name. ■

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## Sunday School

### One for One

WE have received some requests for the material on the Sunday School Enrollment Campaign, recommended to be used before the spring revivals.



MR. HATFIELD

Many churches have used the campaign to enroll more new people in Sunday School. Many of these are prospects for salvation. Others are prospects for transfer by letter.

The basic idea of the One For One Campaign is to lead

the Sunday School forces to work at the task of enrolling one new person for each one of the teachers and officers serving in the Sunday School. This would net an increase of 10 percent.

When the prospects have been found in a census, visitation slips are prepared and given to class teachers, officers and members. One-fourth of the slips are given out each week for four weeks. This is better than giving a long list of prospects to a class all at once.

With vigorous promotion, constant prayer, a good example in visitation, this campaign can help you reach a good increase in enrollment in a four week period. A church wins more to Christ when more lost are enrolled for Bible Study.

Want more information? Write us. — Lawson Hatfield, Secretary. ■

## Student Union

### Correction Please

THERE have been recently two rather serious mistakes made in the daily newspapers in reporting student news.



DR. LOGUE

First, in the reports of the convention in Fayetteville it was stated that the Arkansas Baptist State Convention approved a \$54,000 item for a new center at Fayetteville.

The convention approved an item for \$54,000, but this item was the total operating budget for the Student Department for 1961.

The Student Department budget is broken down into state expenses and local expenses. Most of the budget is spent for local causes. For instance, in each of seven locations where there are centers there are separate items for director's salary; director's house al-

lowance; Relief and Annuity payment; Social Security payment (for laymen); termite contract on center; utilities; travel allowance for Ridgecrest (or Glorieta), student convention, spring retreat, and state convention; expenses for special week of evangelism; and often there is an individual item such as the salary for a part-time instructor for a Bible Chair.

At four colleges where there are no centers there are various items, and of course there are many state items. All in all there are over 100 separate items in the 1961 student budget totaling \$54,000. Already we have a center in Fayetteville.

The more recent mistake concerned our directors. On Feb. 1 James Smalley moved from director at Arkansas State Teachers' College to director at Southern State College to replace Jim Caldwell who resigned to continue his graduate studies. Parker David Rushing will serve as interim director at Arkansas State Teachers' College. The names were confused in the daily papers. — Tom J. Logue, Secretary ■

## Missions-Evangelism

### 'Best Conference Ever'

LETTERS have come from all sections of the state expressing appreciation for the recent Evangelistic Conference. We are grateful for all of them. It is good to know that a program worked at and prayed over has been blessed of the Lord in stirring the hearts of his servants.



DR. CALDWELL

The following statement from Dale Maddux of Corning is typical of many received:

"Too many times we take our denominational servants for granted and fail to express our appreciation for their work. However, for at least once in my life, I want to say I am most grateful for the program, spirit and challenges of the Evangelistic Conference. To my own heart it was the best evangelistic conference I have ever attended in any state. May God bless you as you continue to serve Him."

For those who attended the Evangelistic Conference and under the inspiration of the great spiritual tide made resolutions in regard to winning more souls, we give Paul's admonition: "Now, therefore, perform the doing of it." In other words, don't delay in carrying out those high resolutions. Don't let the impulse die. The time to act is while the spirit of compassion is in your soul.

When another takes over the work of Evangelism, my interest will be no less. In fact, I will be able to conduct more revivals than formerly, but the promotion of the work in publicity,

conferences and clinics will be assumed by another. I will then be in a position to strengthen our mission program by giving more time to it.—C. W. Caldwell, Superintendent ■

## Brotherhood

### State Brotherhood Convention

THE 1961 State Brotherhood Convention will meet with the Pike Avenue Baptist Church of North Little Rock, on Friday and Saturday, Mar. 3 and 4.



MR. TULL

There will be three sessions of the Convention: Friday afternoon, from 3 until 5; Friday evening, from 7 to 9:10; and Saturday morning from 9 until 11.

The Friday afternoon meeting is dedicated to our Brotherhood leadership on

every level throughout the state. At this meeting will be presented Brotherhood mechanics, Brotherhood methods, Brotherhood materials and supplies; also the elements of the new Brotherhood program. The first meeting also features some fine inspirational messages.

The night meeting is dedicated to the individual Christian man and his work in his church to set forward all the work of his church and denomination. It will be a night of inspiration. Also at the night meeting, officers will be elected for the new year.

The Saturday morning meeting will be a time of testimony and experiences, with a good inspirational message to close.

There will be some outstanding personalities on the State Brotherhood program including G. A. Ratterree, Brotherhood secretary of Florida, and Tommy Knotts, the Florida Royal Ambassador secretary. Other speakers will be named in this column at a later date.

Plan now to attend the State Brotherhood Convention and to build interest in this meeting in your church and in your area.

### District Brotherhood Conventions

At this writing the District Brotherhood organizational meetings are off to a wonderful start. There were 185 men at the Northeast District Convention. We will give you a report next week on the Southwest and the East Central District Conventions. By the time you read this column, all of the Conventions will have been held, except three. These are: West Central, First Church, Paris, Feb. 16; Northwest, First Church, Huntsville, Feb. 17; and North Central, First Church, Calico Rock, Feb. 27.—Nelson Tull ■

**Retirement Programs**

JANUARY is the time when most of our churches' new budgets go into effect. Many of our churches included the retirement program in their budgets this year. Some are five per cent of the pastor's salary and an ever-increasing number are assuming the full cost of 10 per cent of his salary on a maximum of \$4,000 a year.

If I can be of any service to the church or church staff in getting the program into effect, please call or write us. We will be happy to send you the necessary application blanks to be filled out. If there are questions that you have in your mind, write us. If you would like for us to speak at your church Brotherhood, prayer meeting, deacons' meeting, presenting the retirement program and answering questions, write us. We are at your service. My services are yours and there will be no cost to you for our coming.

We are as close as your telephone or your mail.—T. K. Rucker, Field Representative ■

**Top Newsmakers**

NEW YORK (EP) — The Associated Press, in a survey conducted among its 3,800 members including dailies and radio and TV stations, has named the top newsmakers for 1960: Pope John XXIII and Sen. John F. Kennedy, the first Roman Catholic President ever elected in this country.

President-elect Kennedy was named the overall "Newsmaker of 1960" and the Pontiff took top honors in the religion category.

In second place, behind Mr. Kennedy, was Soviet Premier Nikita Khrushchev. Trailing Pope John in the religion category was Dr. Billy Graham.

**Seminary For Older Men**

BOSTON (EP) — A huge Roman Catholic center, to be built next summer on 140 acres in Marlboro, about 28 miles from Boston, will include not only a church and rectory and hospital for men with chronic diseases, but also a national seminary for older men entering the priesthood.

First of its kind in this country, the seminary will be known as the St. Pius Belated Vocations Seminary.

**Or Did He?**

A FARMER was losing his temper trying to drive two mules into a field, when the parson came by.

"You are just the man I want to see," said the farmer. "Tell me, how did Noah get these into the ark?"

**Always a Winner**

"YOU know, my friend Otto already has three medals for marathon running, two cups for the swimming, several silver medals for boxing matches and numerous other marks of distinction for rowing, tennis, etc.

"Amazing! He must be an unusually versatile sportsman."

"Oh, no. He owns a pawnshop."

**Adding Incentive**

A GROUP of high school girls was practicing the anthem for the Sunday morning service. They lacked breath when they came to the long "A-a-a-men." The leader, a highly trained musician, said: "Now, girls, if you don't hold that 'A' so long you will have more time for the 'men'."

**The Prize Nose**

THE flower show had been a great success, and the next morning Smith, who had performed the opening ceremony, was reading the newspaper's report of it to his wife.

Presently he stopped and, snatching up his stick, rushed from the room. Amazed, his wife picked up the paper and read:

"As Mr. Smith mounted the stage all eyes were fixed on the large red nose he displayed. Only years of patient cultivation could have produced an object of such brilliance."

**'tater Time**

AN old Southerner, being questioned by the census taker, having trouble remembering the birthdates of all his grandchildren, asked his wife when one of the girls was born.

"Well, I know she was born in 'tater time," his wife said thoughtfully, "but I'm blessed if I can remember if it was diggin' or plantin' time."

**Oh, I See**

POLITICIAN—The people won't elect me on account of my youth.

SUPPORTER—But you are fifty and your youth is spent.

POLITICIAN—That's just the trouble—they found out how I spent it.—

**Honesty Didn't Pay**

MANAGER—"You haven't stolen a base this season."

BASEBALL PLAYER—Well, I—"

MANAGER—"I want you to understand there is such a thing as being too honest."

**Florida Nut**

SIGN IN PALM BEACH: "Paper-shell pecans for sale by John Simmons, the world's greatest nut."

Alcoholism Comm., seminar, 1961—2-9 p8  
Arkansas Baptist Newsmagazine, binders for—  
2-9 p11; new subscribers—2-9 p11  
Attendance Report—2-9 p24

Baylor University, tuition raised—2-9 p15  
Beacon Lights of Baptist History—2-9 p17  
Bible Conference, July 24-28 (Exec. Bd.)—2-9 p2  
Brinkley, First Ch., deacons ordained—2-9 p9

Canterbury, Archbishop of, to retire—2-9 p16  
Christ Opens Blind Eyes (SS)—2-9 p20  
Church members as sinners, 'greatest of these' (PS)—2-9 p4

Church-State Separation Urged—2-9 p3  
Congress, re-elects chaplains—2-9 p16  
Counselor's Corner—2-9 p24

Deacons, 'Blessing of Fifth Column' (E)—2-9 p4  
Departments—2-9 p22, 23

Episcopal Church, 1960 growth—2-9 p16  
Everett, Dr. Wayne, on OBC staff—2-9 p10

Fighters, Wanted—2-9 p2

Gettysburg Address (NG)—2-9 p6  
Gleanings from Greek New Testament—2-9 p15  
Globe-trotting with Ginny—2-9 p17

Highland Heights Church, Benton, new parsonage—2-9 p9  
Home, Thos. A., dies—2-9 p9

Kemp, Dr. Charles F., Pastoral Care Conf.—2-9 p9  
Key, The Important (Children's Nook)—2-9 p21

Legislature, Arkansas, 1961 membership—2-9 p19  
Lincoln, A., Gettysburg Address—2-9 p6; Mr. Lincoln's Office—2-9 p21

Looney, Floyd, Annuity Bd. field rep.—2-9 p14  
Lutherans, new congregations—2-9 p16

McDaniel, Prof. W. J., on Peabody College program—2-9 p8  
McPherson, Mrs. Mary D., dies—2-9 p9  
Modlin, George M., vice president Assn. Amer. Colleges—2-9 p14

Offerings, Special, pro and con—2-9 p18; resolution, W.M.S., First Church, Booneville—2-9 p9  
Ouachita College, new staff members—2-9 p10

Parochial School Aid, Pres. Kennedy hits—2-9 p3

Revels, listed—2-9 p10  
Ridgecrest-Glorieta, Music programs, Church admin. conf.—2-9 p7

Sandford, Mrs. Herman, on OBS staff—2-9 p10  
Scotland Evangelistic Crusade, participants named—2-9 p12, 13

Smile or Two—2-9 p23  
Southside Mission, Booneville, ground-breaking—2-9 p8  
Stewardship (Exec. Bd.)—2-9 p2  
Sockman, Dr. Ralph W., Upper Room Citation—2-9 p16

Tyson, Alan, ordained—2-9 p9

Valentine, Golden Rule (Children's Nook)—2-9 p21

'Wet Bill' Falls—2-9 p7

Key to listings: (E) means "editorial"; (BL), "Beacon Lights of Baptist History"; (PS), "Personally Speaking"; (SS) Sunday School; (NG), Nuggets of Gold. The first numeral is the number of the month, as 10 for October, and the second number indicates the day of the month the issue was published.

REV. Harold Ray, pastor at Clear Lake (Mississippi County) for the past seven years and third oldest pastor in service in the county, has accepted a call from Calvary Church, Blytheville.

**WANTED—Settled white woman to live in home in small town, with employed woman and invalid mother and assist in care of mother. Private room, board and salary. Write P. O. Box 105, Keo, Ark.**



# Attendance Report

January 29

Church	Sunday School	Training Union	Additions
Alpena, First	73	52	
Berryville			
First	175	76	
Freeman Heights	156	101	
Camden			
Cullendale	402	238	
First	491	217	1
Cherry Valley, First	98	82	
Crossett, Mt. Olive	158	100	
El Dorado			
East Main	209	122	1
Parkview	234	98	4
Ft. Smith			
Grand Avenue	662	287	8
Kelley Height	190	95	2
Trinity	313	132	2
Fountain Hill, First	46	25	
Harrison, Eagle Heights	269	106	1
Hot Springs, Park Pl.	438	145	1
Huntsville, First	147	80	
Jacksonville			
First	604	290	16
Gravel Ridge	125	96	
Levy	582	259	2
Little Rock			
Forest Highlands	178	90	4
Second	717	231	5
Tyler Street	294	150	
Magnolia, Central	742	306	5
McGehee, First	502	227	4
North Little Rock,			
Highway	213	96	
Pleasant Valley	43	20	
Smackover, First	292	157	
Springdale, First	543	207	2
Waldron, First	250	103	
West Memphis, Calvary	240	121	

## CORRECTION

January 15

Berryville, First	154	75
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(Churches are urged to mail their reports—on postcards—on Mondays. The deadline for receiving Attendance Reports is Wednesday.)

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON  
(Author of the new book, "Sir, I Have A Problem," at your Baptist Book Store.)

### "Heaven and Church Going"

QUESTION: I am a young wife and mother of 28 years. I have four wonderful children.



DR. HUDSON

My husband and I used to belong to the Baptist Church in \_\_\_\_\_ . Now he won't go and won't let me and the children go. I can't drive, so it is impossible for me to go.

I love my Lord Jesus and try to live for him but I have heard that I cannot enter heaven unless I attend church. Is this true?

ANSWER: If you will read your Bible you will see that attending church is not a pre-requisite to going to heaven. In Hebrews 10:25 it does state plainly that we are not to forsake the assembling of ourselves together. But people are saved by trusting in and loving the Lord Jesus, as you say you do.

I can see why you would want to go to church. The Christian fellowship is the nearest thing to heaven on this earth.

Some things are wrong between you and your husband. Number one, why haven't you learned to

drive a car? Are you that dependent? Two, why does he not try to please you by taking you to church? Do you not try to please him? You have borne him four children. I would try to get at the cause of your trouble with him. It sounds dangerous to me. Dropping out of church is not a light matter.

(Address all questions to Dr. Hudson, 116 West 47th St., Kansas City 12, Missouri. ■

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