6-8-1961

June 8, 1961

Arkansas Baptist State Convention

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

Part of the Christianity Commons, and the Mass Communication Commons

Recommended Citation
https://scholarlycommons.obu.edu/arbaptnews/95

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.
There are more than 1,600 home missionaries and more than 1,500 foreign missionaries. Cooperative Program funds also help support seminaries; six of these are here in the United States and others are scattered across the world. Within the walls of these schools, young people are being taught truths and trained to go out and serve.

Yes, the Cooperative Program is an instrument in the hands of Baptists to furnish life-giving blood to a world that is anemic with sin and dying a spiritual death.

Need we say more in order to convince Baptists to do their best to give more?—Ralph Douglas, Associate Executive Secretary.

---

**Baptist Crosscurrents**

**John the Baptist**

_And Shades of McCarthyism_

We never thought we'd see the day when some Southern Baptists (only a few, thank goodness) were guilty of a McCarthyism approach when talking about their fellow Baptists. As Baptists, we have a right to differ with our brethren, but we have no right to make smear attacks which are unsupported by facts. In recent weeks there seems to have been a fresh-outbreak of this despicable type of thing which has no place among Christian bodies.

The Baptist Digest, official publication of Kansas Convention of Southern Baptists, recently carried an article written by one "John the Baptist." We don't blame the writer for not signing it. This is the safer way to operate—behind anonymity. We have written the Kansas editor asking for the name of the writer. Accusations and smears that the writer made should be signed when written for a responsible publication.

After taking to task those who would dare suggest that Southern Baptists sit down with their Baptist brethren for friendly talks, Dr. E. S. James, editor of the Baptist Standard of Texas, "The Baptist Standard proposes the exchange of pulpits with pastors (not just a few) who are congregationalists but not Baptists! They propose to bring into the pulpits of Southern Baptist churches men who flatly deny what we cherish! . . . These editors are doing a lot of talking because they are not hampered by the facts."

John the Baptist continues his tirade by saying that "these editors ought to move North for a while and be forced to attend a church . . . that preaches that 'a new birth' is a non-essential, that has cut the heart out of the Gospel, that laughs and ridicules the 'ignorant Southern Baptists.' This is not the exception, but the rule."

These are serious accusations against another body of Baptists. The writer should call names, churches and conventions instead of making such broad statements. We hope John the Baptist will throw off his cloak of anonymity and have the courage to sign his articles in the future.

—Editor Marse Grant in Biblical Recorder.
As the Editor Sees It

A Second Chance — For The People And For State Institutions

THANKS to a majority of the Arkansas Supreme Court, which this week invalidated the so-called Omnibus Appropriation Act of 1961, it will now be possible for the genuine needs of the state’s University and colleges, the State Hospital and other institutions to be met without the bonds that would guarantee the Oaklawn Jockey Club a 43-day race meet annually for 20 to 30 years.

Nevertheless, Governor Faubus has accommodated the bond promoters by calling a special election for June 27, when the voters will reject or accept a $60,000,000 debt burden. The Bond Act authorizes $20,000,000 of bonds this year, That is approximately the amount of the “surplus” revenues unappropriated in the Treasury.

With the Omnibus Act knocked out because it was clearly violative of the constitutional requirement that each appropriation shall deal with a single subject, the General Assembly cannot avoid giving deserved priority to the State Hospital and educational institutions—unless, of course, the bond issue should be approved in the special election.

Despite growing sentiment against the bonds, the proposal conceivably could receive a majority of the votes in a special election, when so many would forget, neglect or find it inconvenient to go to the polls. Thus it is doubly important that those of us with the state’s moral and economic welfare at heart move ahead with the campaign to inform the public of the penalties that would assuredly accrue if the politicians and their greedy allies should be allowed to commit this and future generations of Arkansans to payment of $90,000,000 principal, interest and fees.

The governor has announced his intention to call the Legislature into an extraordinary session to appropriate the $15,000,000-to-$20,000,000 “surplus” revenues after the fate of the bonds has been settled.

The best assurance that the State Hospital and the institutions of higher learning will be allocated an equitable share of this huge reservoir of tax money, for use in 1961 and 1962, will come from rejection of the bond deal.

But, let the bonds win approval in the special election, however light the vote, and the General Assembly will be left without the weapons it needs to repulse a second attempt to accomplish the Omnibus Act’s purpose—to turn over perhaps as much as $20,000,000 to be divided by executive order.

Many of those who have declared their opposition to the bond deal are in sympathy with the pleas of the State Hospital, University and college boards for the money with which to improve facilities. They should have it without having to pay off the political powers-that-be by relinquishing just claims to existing Treasury balances.

Inevitably, if the bonds should be sold, will come a tax increase to pay them. But the taxes imposed on the Oaklawn Jockey Club won’t be raised, for in the bond deal is a pledge not to disturb the race track and its 43-day gambling license while a single bond remains unpaid.

Arkansas citizens have an opportunity now to rectify wrongs that were implicit in the Bond and Omnibus Acts. For that opportunity they owe thanks to Pulaski County Rep. John H. Cottrell who challenged the Omnibus Act successfully and to the Supreme Court which fulfilled its obligation to safeguard the State’s Constitution.

First, we must vote “NO” on the bond deal.

Then we must instruct our legislators, in the forthcoming special session, to use the surplus revenues first for the benefit of the State Hospital and institutions of higher learning. If there is anything left over, the merits of other services’ claims can be assayed.

And, in the process of re-appropriating the millions of tax dollars, let’s omit favors to special interests such as race tracks.—ELM
MESSENGERS to the Southern Baptist Convention in St. Louis voted unanimously to express their appreciation to President Kennedy “for the constitutional stand you have taken and to assure you of its [the Southern Baptist Convention’s] continued support of your every effort to uphold the time-honored principle of separation of church and state and the constitutional guarantee of absolute religious freedom.” The Convention, in a telegram to the President signed by Convention president Ramsey Pollard and the Convention’s senior secretary, James W. Merritt, assured President Kennedy of “its deep interest in the many problems and crises which you face and assure you of its prayers.”

ONE of my Assembly of God friends seemed surprised to hear from me the other day that we Southern Baptists believe it is possible for a Christian to backslide. I told him that we Baptists not only believe in backsliding, we practice it. In some things we are not so consistent. I am thinking now of our highly-touted democracy, as it actually applies to the election of officers of the Southern Baptist Convention.

Under the provision of our by-laws, messengers vote by ballot for nominees to the convention offices, and tellers are named from among the messengers to count the ballots and report the outcome to the Convention through the Convention secretary. But, it appears, there is nothing to require the tellers to report what the count was.

For example, those of us from Arkansas were very much interested in knowing how well our Arkansas man—Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock—did in the presidential election. But there is little prospect we will ever know. An inquiry addressed by me to Secretary Joe W. Burton, asking for the vote in the presidential election, brought forth this interesting reply:

“I do not know—the tells simply certified to me the election of H. H. Hobbs—as they did in all balloting. I may be in error, but I do not recall any announcement of the vote (number of ballots received by any candidate) in any Convention election in the fifteen years I have served as secretary.”

Our Arkansas man who served as a teller—Dr. Harold Hicks, pastor of Pulaski Heights Church, Little Rock—helped to count the ballots but never received the final information as to what the totals were.

Now, I am sure there is no question as to the accuracy of the report of the election results, but is this the best way to conduct an election in a body that takes pride in its democratic processes? Why should not the actual count be turned in to the recording secretary and be entered in the official minutes, if not announced publicly to the Convention itself? And why should such information not be made available to any one who asks for it?

Some have questioned the method of taking the vote. Of course, no one but a duly seated messenger has a right to vote. But, actually, we leave the matter open to the conscience and character of each and every one in attendance, just as we do when we observe the Lord’s Supper and pass the elements to everybody. There is no official ballot. You just tear off a piece of paper and write the name of your candidate on it and pass it to the end of the row to be received by one of the tellers. There is nothing to keep you from filling out two or more ballots, if that is the state of your heart. And, even those who are not messengers can vote, if they have a mind to.

Whether or not this is as it should be I leave to others to decide. Official ballot paper for the various offices could be handed out with badges as the messengers are registered. Of course, this might work a hardship on messengers, such as preachers and denominational servants, who are not too good at keeping up with and holding on to “official” forms, not to mention Convention attenders who are not messengers and who might be more political minded than conscientious. —ELM
Leonard E. Reynolds,
I was in Tokyo again eighteen
international politics?
Its not worth what it costs you. Wonder
r
said, friends. Then one day I suddenly woke
get to where you can't work, you better
they come around raisin' money, 'they
the other fellow look after his.'"
my friends.
They have just graduated from the
Baptist girl. He
Arkansas and I sincerely
Church here before going to the semi­
etteville
·pastor.
Personally
Speaking
(Continued from page 4)
'See what the other fellows are giving, and I'll match it.' They would and I did.
I was awfully popular — had lots of
friends. Then one day I suddenly woke
up to the fact I was giving away all I
was making. So I quit. The next time
they come around raisin' money, they
said, 'So-and-so give us $25, so we put
you down for the same.' They acted
awfully stunned when I told them I had
decided to quit being so liberal. Over
night there was a great fallin' away of
my friends.
"So I have decided if you are going
to have anything to live on when you
got to where you can't work, you better
take care of your own affairs and let
the other fellow look after his."
This is it. If you are
doing your giving for earthly gain
or to win friends and influence people,
it's not worth what it costs you. Wonder
if the same is true in national and
international politics?

June 8, 1961

The Bond Issue
I AM a Deacon in the First Presby­
terian Church of Clarksville. I under­
stand that your publication is oppos­
ing the proposed $60 million dollar Fau­bus Bond Issue. I want to commend you
on your stand. It's certainly time for
the Christian people of the State of
Arkansas to take a stand on horse-
racing and other un-Christian practices
in the state of Arkansas. We are
certainly going to have to work on this
or horse racing will have a twenty-year
 guarantee here in Arkansas.
I have been out touring the city of
Clarksville urging people to vote this
bond issue down when it is called up
for a vote. I think every church mem­
ber in Arkansas should be informed
about this bond issue. At the present
time the Baptist Church here in
Clarksville has no minister. I certainly
hope your good publication keeps them
all informed. — Leonard E. Reynolds,
Clarksville.

Recommends Pastors
I KNOW two fine young men who
have just graduated from the Seminary
in Fort Worth. They are both from
Arkansas and I sincerely hope some of
our pastorless churches will contact
them.
Jack Pennell is from Lincoln and is
to be married on June 7 to a lovely
Baptist girl. He is a splendid preacher
and has had pastoral experience.
Herbert Hodges is a native of Fay­
eteville and served as pastor of Second
Church here before going to the semi­
nary. He is a fine preacher and a hard
working pastor. Let's bring these men
back to Arkansas. — Andrew M. Hall,
Pastor, First Church, Fayetteville.

'Faithful Unto Death'
SHIBUYA Station is in a resident
section of Tokyo. In the little plaza
in front of the station is a statue of a
dog. Your story of "Bobby" in the May
28th Arkansas Baptist reminds me of
this Tokyo statue erected to a faithful
dog.
Some years ago the station master
at Shibuya notice this dog that came late
in the afternoon and waited outside the
turnstile until about nine o'clock and
then disappeared. He began giving the
dog attention and some food. Then one
evening this station agent decided to
follow the dog. After passing through
several narrow streets he came to the
yard which the dog entered. He learned
that the man of the family had died a
few months before, that the dog for
several years had met his master at
the station each evening, and that he
still kept watch at the accustomed
hour. The station master wrote for a
Tokyo paper a story about this dog,
thinking that it would be of interest
to people passing through the station
each day. The response was instanta­
neous. People from all over the nation
began sending in money for the care
of this dog, so much money that the
station master was troubled to know
what to do with it. He decided to have
erected in the little station plaza a
statue of this dog.
One evening in 1934 I was walking to
this station with Dr. T. T. Brumbough
of the Methodist mission board and he
told me this story of this dog, and sug­
gested that we look to see whether the
dog was there. Sure enough, there he
was lying with his head partly resting
on his front paws, and casting his eyes
toward every man coming through the
wicket.
I was in Tokyo again eighteen
years later. The statue had been
destroyed by war bombardment and
fire. A new statue to this dog had been erected and
a very common place for friends to
meet by appointment was at the dog
statue. — Joseph B. Hunter, Secretary,
Arkansas Council of Churches, Little
Rock.

The BOOKSHELF
A Table of Green Fields, by Richard
Campbell Pettigrew, The Fine Editions
Nature and the out-of-doors are fea­
tured directly or indirectly in most of
the poems in this little book by Dr.
Pettigrew, who was for many years
head of the English department at Ouachita
College and is now professor of English
at Carson-Newman College, Jefferson
City, Tenn.
Two of the poems will give an idea
of Poet Pettigrew's great depth of imag­
ery and his easy-moving style:

My Will, A Gaunt, Fly-Bitten Nag
My will, a gaunt, fly-bitten nag,
Stands and droops its head in the
rain,
And wonders must its master lag,
And must it wait for him in vain.
There is no answer in the weather,
Ableak, dull drizzle, non-committal.
He'd like the feel of saddle leather,
As far as stable, and of bridle.
My will, a sagging, rain-drenched
horse—
Should Body, sharp-spurred, come
and ride
Him home,—would feel but small
remorse,
Would little regret the green hill­
side.
A pretty good case for getting away
from the pressures of modern-day liv­
ing seems to be made in:

Woodman
These are my woods, and this is my
own hill.
I am more tree than man; can stand
tree-still
And hub, by night, the circling
whippoorwill.
I wear the slow, green silences of
time.
The weathers wash me clean. My
moods all rime
With rains, and suns, and patient
things that climb.
Deep in the earth my roots find God,
deep, deep.
And, in the branches of my mind,
cares creep
For refuge, or, with folded wings,
they sleep.
Yes, this is my own hill; these woods
are mine.
And I am one with beech, and birch,
and pine;
Peace rises in my woody veins, like
wine.
Nuggets of Gold

Things Better Than Gold

CHARACTER cannot be measured in terms of property and possessions. There is more than in all the mines of gold, discovered to this date. There are endless things greater, and more marvelous than mere gold. Friends for one. All along the way of life are posted the names of many great men and women who have proved that there are many things that are better than gold. And more beautiful. A baby's smile for example.

Nature bursts with things that are greater than gold and better. The very earth is crowded with undiscovered treasures. There you will discover the greatest laboratory in the world. We are made up from its elements. This nature displays itself in the break of dawn, in the feathery clouds, and in the call of birds. Something is always going on. What miracles we miss—all better than gold.

There is no study more fascinating than natural history. You will have revealed to you great truths that you never before knew. You see wonders all about you. You will be humble and amazed. Time displays its maps and samples. In the blue of the sky you will have the great Creator revealed to you. The stars in the sky, and each sunset will bury its beauty in your heart! How many things are far greater than gold!

Nature asks for nothing but gives it all. Man fumbles most of its revelation. He misses its spiritual quality that contributes so much to happiness.—George Matthews Adams, in The Canadian Baptist

THE WORD "tolerance" has of late lost much of its original meaning and value. Just to tolerate somebody or something is not enough. We can tolerate while being narrow, smug and even bigoted. In our pride we can look down upon that which we tolerate. All too much of our practice of brotherhood is founded upon this negative aspect of being tolerant. True tolerance . . . has a basis of equality, understanding, and love. It does not condemn, but lifts up. It behaves towards others with respect and helpfulness. It never tries to get the better of those a little more unfortunate. It is even willing to sacrifice that others may rise to higher levels.—Stanley I. Stuber, "Toward True Tolerance," Link, 1-61

FREEDOM has its life in the hearts, the actions, the spirit of men and so it must be daily earned and refreshed—else like a flower cut from its life-giving roots, it will wither and die.—Gen. Dwight D. Eisenhower in The Christian Leader's Golden Treasury

TWO American pilots, forced down on a Pacific Island during the last war were surprised to discover a neat, clean village where many of the people spoke English. The natives showed them their beautiful Gothic chapel, and behind it a crude jumble of stones and mud. They explained that the latter was their first church, and added, "As we became better Christians, we became better builders."—Walter L. Moore in Christian Herald

* * *

THE world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty; but in using the same word we do not mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself . . . while with others the same word may mean for some men to do as they please with other men . . .

"Here are two not only different but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny."—From an address delivered by Abraham Lincoln at Baltimore, April 18, 1864.

The Crossroads

By Barbara Green Shackelford

Texarkana

A fellow went a-walking
Down the road of life one day
When he came upon a crossroad
With a sign that said, "One way."

It was the most amazing thing
For the young man could see
One road was broad and beautiful
One narrow as could be.

The broad road, it was crowded
Thronged as far as he could see
People laughing and a-playing
Just as happy as could be

Just going here and yonder
Not a worry or a care
Then he looked into their faces
And he saw fear lurking there.

He looked upon the narrow road
Not many passed that way
But those who did seemed happy
In a different kind of way.

They seemed to have a goal in mind
As onward they did go
And their faces were so peaceful
With a kind of inner glow.

As he stood there hesitating
A Stranger passed that way
With a face so kind and gentle
And a smile as bright as day.

The Stranger beckoned to him
And He softly whispered, "Come
I'll take you to that City up above
That I am from."

He gazed into the distance
Saw a City wondrous fair
And softly he could hear
Angelic music in the air.

And so he took the Stranger's hand
And the joy that filled his soul
Was worth all the worldly pleasure
That the broad road could unfold.

One day, you, too, will have to choose
Between the two roads there
The one to joy and happiness
The other to despair.

If you would know that Stranger
And walk within His light
And know the touch of His dear hand
Then, my brother, just turn right!

ARKANSAS BAPTIST
Arkansas All Over

OUACHITA

Ouachita Graduates Warned: Beware Power of Destruction

"THIS graduating class belongs to a generation that has at least one distinction that could not be claimed by any previous generation — the power of the destruction of the human race."

Thus Dr. Doak Campbell, a 1911 graduate of Ouachita College and president emeritus of Florida State University, told a class of 138 graduates of Ouachita at the college's 75th anniversary commencement exercises May 28.

"While we are preoccupied with our fears of powerful communist aggression, we must constantly warn ourselves of the danger of disintegration within our own body politic," he continued. "Indifference, neglect, irresponsibility with respect to the basic tenets of our Republic could bring about our defeat without the firing of a single shot."

Dr. Campbell pointed out three paradoxes:

1. Church attendance is at an all-time high of 60 per cent, but the incidence of crime of all kinds has constantly increased;

2. With millions of hungry people in the world, we pay with our own tax money for farmers not to raise food;

3. While the whole world is hoping and praying for peace, we stand precariously upon the edge of the abyss of self-destruction.

"The growing preoccupation of people with a philosophy of materialism, or animalism, is cause for great concern among those who believe in an eternal God and His everlasting truth," he warned.

The speaker explained that many of the graduating class of 1961 accept as commonplace many of the conditions in the world that tend to confuse those who had lived through these changes.

"As you move into your own experiences in a world that will continue to change, we remind you of the prime importance of keeping in mind at all times an adequate balance between the changing and the changeless aspects of life," he emphasized.

He illustrated by showing that many of the world's great scientific advances were made under the theory that the atom cannot be changed in structure, atomic weight, or balance. He said that a whole system of nuclear science has been developed that is literally earth-shaking in effect because someone questioned the theory and tampered with the atom.

"On the other hand," he pointed out, "there are truths that do not lend themselves to the tools of analysis that characterize the pursuit of science. There are in the realm of the human mind and soul certain basic, immutable truths that constitute the real essence of life. They include such homely words as truth, honor, forbearance, forgiveness, faith, love, unselfishness, and their kindred words."

Receiving the "Distinguished Alumnus Award" from Dr. Ralph A. Phelps, Jr., Ouachita president, were David W. McMillan, Arkadelphia; Miss Ann Wollerman, Pine Bluff, a Southern Baptist missionary to Brazil, and Col. James P. Jernigan, Lackland Air Force Base, San Antonio, Tex.

Dr. Phelps conferred honorary Doctor of Laws degrees upon Miss Emma Riley, Little Rock, and Marvin Green, Stephens. Receiving the honorary Doctor of Divinity degree was Loyce Nelson, Texarkana, a Southern Baptist missionary to Japan.

Ouachita granted her first master's degree under her new graduate program when Doyle Lee Lumpkin, Sparkman, received the Master of Arts degree in religion.

Those graduating summa cum laude included Patricia Brown, (Continued on page 8)
**Arkansas All Over**

**Karam Scheduled for Carolina Meetings**

JIMMY Karam, Little Rock Baptist layman, is scheduled for a "Testimony Tour" of 16 one-stop meetings in the Carolinas, July 30-August 13. An attractive leaflet listing the engagements features a picture of Mr. Karam with Billy Graham.

Karam spoke last Friday night at Pinnacle Springs, at a Faulkner County Association meeting; Sunday morning at Martindale Church, near Little Rock; Sunday night, at Pickles Gap Church, Conway; and Monday, at Gaines Street Church, Little Rock.

On June 11 he will speak at the morning worship services at Baptist Tabernacle, Atlanta, Ga., in a service to be televised. On the evening of the same day he will speak at Kirkwood Church, Atlanta.

Other engagements for June include: June 12, p.m., 2nd Ponce de Leon Church, Atlanta; June 13, p.m., city-wide meeting at First Church, Atlanta; and June 29, p.m., Cherokee Church, Memphis, Tenn.

---

**Ouachita**

(Continued from page 7)

Blytheville; Billie Bob Johnson, DeWitt; Jacque Sue Peeler, Nashville; Drollene Plattner, St. Albans, W. Va., and Charles Tittle, Hope. Billy Mack Baker, Malvern, was graduated magna cum laude.

Those who were graduated cum laude included Veta Anderson, Harrison; Bette Curtis, Marrianna; Mary Charlene Horton, Hope; Kenneth Jennison, Carthage, Mo.; Polly Nation, Pine Bluff; Robert F. Smith, Carlisle; Worthy Sykes, Cabot, and Mary Ellen Venable, Lincoln.

At the luncheon for former students were D. H. Gill, Dallas, Tex., and Mrs. Margaret Hardage Pearce, Arkadelphia, the only surviving member of the class of 1896, and Mrs. W. C. Maguire, Arkadelphia.

James Hobgood, Arkadelphia, was elected president of the Former Students Association. W. I. Bill Walton, Arkadelphia, made the presentation to the college of two oil paintings—one of Dr. B. F. Condray, a former Ouachita teacher, and the other of David W. McMillan, Arkadelphia lawyer who served on the Ouachita board of trustees 1922-46.

---

**Newman to Speak at Church Conference**

DR. LEWIS W. Newman will be a featured speaker and Conference leader at the Rural Church Conference, Lonsdale, June 19-22.

A native of Corpus Christi, Tex., he attended the university there. He has a bachelor's degree in speech and a master's degree in Bible from Baylor University, and a bachelor of divinity, and master and doctor of religious education degrees from Southwestern Seminary in Fort Worth.

Newman taught at the University of Corpus Christi for five years. He also pioneered in developing churches and in helping churches to be related to total world missions before his coming to the Home Mission Board in July, 1960, to serve as associate secretary in charge of the Church Development Ministry and in-service training of the Associational Missions Department.

---

**Parkview, El Dorado GA Has First Presentation**

THE Nan Owen Junior Girls Auxiliary of Parkview Church, El Dorado, organized in October, 1960, with 15 members has held its first presentation. Twelve girls passed their maiden steps.

The girls and their fathers were honored by the W.M.U. at a Father-Daughter Banquet at which Rev. J. D. Tolleson, pastor of Parkview Church, was the speaker. Mrs. Willis Sutton is G.A. director, Mrs. George Jeffers, counselor, and Mrs. Archie Goodwin, co-counselor.

COLD Springs Church, Route 8, Conway, is the first church in Faulkner County Association to achieve three associational banners—Sunday School, Hymn Sing and Training Union. Rev. Doyle R. Howell is pastor.
ST. LOUIS (BP) — The Southern Baptist genius for starting churches threaded itself through a program of international design at sessions of the Woman's Missionary Union here preceding the Southern Baptist Convention.

The tapestry also included an expression on segregation by a Liberian vice president, a call for "mass bombing" with the Gospel by Southern Baptists' "Baptist Hour" speaker, and a major address by a Canadian Baptist woman.

The more than 3,000 women who attended the sessions of this auxiliary to the Southern Baptist Convention heard speakers tell of new churches in such scattered areas as Japan, Africa, the Philippines, South America, Hawaii, and the United States.

The WMU, a prayer and fundraising arm for mission causes, helped raise more than $10 million last year for foreign and home missions, according to Miss Alma Hunt of Birmingham, Ala., executive secretary of the organization.

Re-elected at the sessions were Mrs. R. L. Mathis of Waco, Tex., president; Mrs. Robert Fling of Seminole, Okla., recording secretary; and Miss Hunt, executive secretary. The vice presidents are the presidents of the state WMU organizations.

Disgust with Segregation

The vice president of tiny Liberia on the West Coast of Africa expressed his hope that all men might enjoy respect, common decency, individual freedom, liberty, and justice.

Declining to comment on the Southern Baptist's segregation policy, W. R. Tolbert did express his feelings on South Africa's apartheid (segregation) policy. "With feelings of disgust and chagrin I think about the independent nation of South Africa, whose contemptuous, diabolical apartheid policy denies the teeming majority of its depressed and suppressed peoples human respect, common decency, individual freedom, liberty, and justice."

He called the practice a great threat to the peace and security not only of the African continent but to the entire world.

Tolbert paid tribute to the Christian missions, especially the education brought to his country. Liberia was founded in 1822 when freed United States slaves established a colony. It became a republic in 1847, with a government modeled after the United States. English is the language of the 21½ million people, and Christianity is the most dominant religion.

Tolbert, a Baptist, is a vice president in the Baptist World Alliance, the international organization of Baptists. The president of Liberia, William Tubman, is a Methodist lay minister.

'Mass Bombing' Call

A CALL to soften the world's population for the message of Christianity by "mass bombing" was issued by Southern Baptists' Baptist Hour speaker.

Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City, later named president of the Southern Baptist Convention, said, "By means of mass communication we can so preach
the Gospel to the multitudes as to make the missionary's work more effective."

Hobbs suggested Baptists add radio, television, and the printing press to their present program. "The military strategist knows that to have an objective you must first 'soften it up' by mass bombing," he added. "If men use such methods to sell gadgets and to achieve military victory, surely we should do so."

He said such methods would not mean less missionaries and did not call for a reversal of strategy. "An army does not take an objective from the air," he stated. "It weakens the enemy's will to resist, so that the ground troops can achieve the objective. By means of mass communication we can so preach the Gospel to the multitudes as to make the missionary's work more effective."

**Canadian Baptist Speaks**

**We Must Turn Our Opposition into Opportunities,** Mrs. Edgar Bates of Hamilton, Canada, suggested to the WMU delegates.

Mrs. Bates, a dean of women at McMaster University and chairman of the women's department of the Baptist World Alliance, cited instances of opposition which Baptists face throughout the world.

She spoke in place of John Soren of Rio de Janeiro, president of the Baptist World Alliance, who was unable to attend because of illness.

**Journey of Faith**

A GEORGIA evangelist recounted his journey of faith, a trip that carried him from Orthodox Jewry, to agnosticism, alcoholism, and finally Christianity.

Don Brandeis of Atlanta studied eight years to become a rabbi. Later he entered the Navy, where he was one of five in a crew of 175 who escaped the explosion of a ship carrying nitro-glycerin.

He became an alcoholic and was imprisoned for a minor offense, but there he was converted. He became a Baptist "because every Jew knows that when you speak of baptism you are speaking of immersion."

**Churches Everywhere**

**The Emphasis** on the local church reflects the basic philosophy of Southern Baptist mission work, Courts Redford of Atlanta, executive secretary of the Home Mission Board, reported. He announced that more than 12,000 churches and missions have been started in the past five years.

Other speakers accentuated his words. A missionary to Brazil, Miss Anna Mae Wollerman of Pine Bluff, Ark., told of penetrating the forest of the Sao Lourenco River Valley where the government's colonization program has moved many families to Jacara.

"Families cleared forests, built mud huts, prepared the land, and planted crops, and at the same time they helped form the nuclei of a church that now has 112 members, a primary school, and three missions," she said.

Mrs. Howard Olive of Bolivia, Mo., missionary to the Philippines, said the Aurora Hill Baptist Church in Baguio City started when a man pleaded, "Please sir, please ma'am, come and start Bible classes and services in our place."

The presence of many dialects made the work difficult. She told of services where interpreters translated into Tagalog, Pangasinan, and Ilocano simultaneously from English.

**New England Penetration**

**Southern** Baptist penetration into the northeastern region of the United States has placed a church in every state in the New England area, according to Paul S. James of New York City, pastor of the Manhattan Baptist Church.

The denomination had left this area entirely to other Baptist groups until four years ago, when the Manhattan church was organized. James called the starting of this church "historic, because the world's largest Baptist body had a beachhead within the shadow of the world's tallest building, at the vortex of the world's largest concentration of cities, and at the gateway to New England."

He cited the chain-like reaction which resulted from the starting of other churches, some of which now have four missions.

Redford announced that "to be as well churched from a Baptist standpoint as the state of North Carolina, the region needs 30,000 churches."

**75-Year-Old Sunbeams**

**A Dramatic** presentation utilizing elaborate staging and costumed actors commemorated the 75th anniversary of the Sunbeam Band, a missionary organization of the WMU for children through eight years of age.

Actually the Sunbeams got a head start on Woman's Missionary Union, which wasn't organized until 1888. By 1889 there were 284 bands with almost 10,000 members, and the organization had spread to mission fields in Africa, South America, and the Orient.

Continuing to grow, the Sunbeams now number more than 300,000 boys and girls in over 27,000 bands. The Woman's Missionary Union also sponsors organizations for older groups. These are the Girl's Auxiliary, the Young Women's Auxiliary and the Woman's Missionary Society.

**Dove Named to Head Training Union Assn.**

**ST LOUIS (BP) -** Robert N. Dove, secretary of the Training Union Department for the Baptist General Convention of Washington-Oregon, was elected president of the state Training Union Secretaries Association during the annual meeting of state Training Union secretaries just before the Southern Baptist Convention.

Other new officers are H. Walton Connelly Jr. of Virginia and James E. Frost of California, vice presidents.

During a special auxiliary session Tom Dempsey, associate secretary of the Texas Baptist Training Union Department, was elected president of union secretaries.
St. Louis (BP) — If you could have taken the blood pressure of most of the 6,000 Southern Baptist pastors attending their annual pre-convention conference here, you probably would have recorded some unusual variations.

At one moment they basked in praise for their personal sacrifices and strong defense of religious liberty. At another, they chaffed under stinging criticism for their reluctance to talk with other religious groups.

One speaker gave them tips on how to get higher wages (“Get you a layman who is the highest income man in your church.”). Another assailed their “dearth of doctrinal preaching.” Still another urged them to accept desegregation as inevitable.

Through it all, the pastors remained attentive, occasionally exuberant. But they seemed keenly aware of the current world scene which most speakers insisted provided them and all Christians with their greatest challenge “since Jesus Christ walked this earth.”

Carl E. Bates, pastor of First Church, Charlotte, N.C., was named president of the conference, succeeding Roy McClain, pastor of First Church, Atlanta.

Other officers for the 1961-62 term are W. Morris Ford, pastor of First Church, Longview, Tex., vice president, and Roy McCollum, pastor of First Church, North Hollywood, Calif., secretary-treasurer.

Church-State Separation

Most of the pastors’ exuberance came during a scathing attack on Roman Catholic efforts to get federal aid for parochial schools. It was made by Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU).

Often interrupting Archer’s talk with “amens” and loud applause, the pastors gave him a standing ovation when he finished with a pledge for POAU to “never surrender” in its fight for church-state separation.

Archer chided the Catholics for crying “injustice” and “discrimination” when President Kennedy insisted that loans or grants to parochial schools would violate the Constitution. He warned that the principal danger in proposals now before Congress seems to lie in the attempts to include benefits for sectarian schools in the extension of the Defense Education Act.

“The public will not be duped into believing that we have to subsidize church schools in order to advance the teaching of science, mathematics and foreign language,” he said. “Separation of church and state is now being challenged by a church whose policies are created in Europe, ruled by a European dictator and committed throughout the world to a demand for public revenue to sustain its institutions.”

Independence Chided

Blood pressure of the pastors probably shot to its highest point when Carlyle Marney, pastor of Myers Park Church, Charlotte, N.C., ridiculed their strong adherence to independence from ecumenical (universal) movements.

Saying that Baptists fear nothing like criticism, he proceeded to sharply criticize their “attempts to match the Roman Catholic claims to unbroken descent in place of the truly valid spiritual accreditation open to all who receive His spirit,” and their tendency to measure success by numbers.

“The proclamation of our Baptist witness by absence from the arena is singularly ineffective,” he said. “The refusal to converse is a refusal to admit our own errors of withholding even what we have learned.

“We have as yet little sense of a common task in areas whose tensions sociologically and ethnically we do not know,” he said.

A spot survey following his address indicated a wide divergence of opinion.

“I can’t agree with him,” said one pastor.

“It’s something we needed to hear,” said another.

“I’ll have to think it over awhile,” said another puzzled-looking minister, expressing the view of many that Marney’s philosophical address may have soared over the heads of a host of preachers.

But there was no mistaking the straight-forward insistence of seminary Professor Dale Moody, Louisville, Ky., that pastors should instill a Christian approach to race relations in their churches.

“One decade from now, you won’t know this social order in which we are living. The day must come when church members will accept all mankind as equal in the sight of God if the church is to minister to the people of this earth.”

Another professor, J. B. Weatherspoon of Southeastern Baptist Theological Seminary, Wake Forest, N.C., urged the pastors to saturate their preaching with love.

“ar preach without love easily results in ‘ding-dong preaching,’” he said. “Every truth preached without love may only burn and blister. In many of our churches there is a dearth of doctrinal preaching. Some pastors let it be crowded out; some do not have a heart for it; and some just don’t have it.”

(Continued on page 14)
NOW! Lifetime Hospitalization

PAYS $100 WEEKLY from FIRST DAY FOR LIFETIME!

NO WAITING PERIODS! • NO MEDICAL EXAM

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders.

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

GUARANTEE TRUST LIFE INSURANCE COMPANY

DE MOSS ASSOCIATES, INC.
Valley Forge Pennsylvania
AND AFFILIATES

"Special Protection for Special People"
Read What a Blessing This Protection Has Been to Others:

Rev. E. J. Peters, South Bend, Indiana—"I will be 67 soon. Late in August, I thought some Health and Accident Insurance should be ordered. Then I became hospitalized September 6th for about three weeks. It was a welcome indemnity check that came promptly from your Company!"

Elizabeth O'Glee, Taylor, Arkansas—"I can't say enough in praise of your Company. You are prompt and do exactly as you promise. I tell all my friends about you and I would like to have some applications to pass on to others."

Ola Nancy Lovelace, Rutherfordton, North Carolina—"Thank you so much for your kindness and quick settlement in time of need. I am greatly pleased with your policy and I can now heartily recommend it to my friends. I believe I was providentially led to cancel my excessive premium which I had paid for many years and take your policy which gives more for less money."

Mrs. Frances Holsumbuck, Rusk, Texas—"With pleasure I write to thank you for your prompt payment. Will be glad to tell people they can not go wrong being a member of an inexpensive and very reliable association, The Gold Star Family."

W. P. Funderbuck, Shreveport, Louisiana—"Thank you so much for the check which I received for my recent surgery and twelve days in the hospital. The Gold Star Policy and your service have been a life saver to me."

Mrs. E. L. Walker, Sourcy Arkansas—"It is a real pleasure to tell you how much I appreciate your quick and prompt service. Thank you so much for the check. It will give me great pleasure to recommend your policy to others."

Check These Remarkable Features:
☆ Guaranteed renewable. (Only YOU can cancel)
☆ Good in any lawfully operating hospital anywhere in the world
☆ Pays in addition to any other hospital insurance you may carry
☆ All benefits paid directly to you in cash - tax free
☆ Claim checks sent out on mail special delivery
☆ No health examination necessary
☆ No age limit
☆ Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
☆ No limit on number of times you can collect.
☆ Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
☆ No policy fees or enrollment fees!
☆ Ten-day unconditional money-back guarantee

Only conditions not covered:
Pregnancy, any act of war; or for many weeks, months, or even years!

I hereby certify that neither I nor any member above listed uses alcoholic beverages or narcotics. Everything else is covered!

Additional Benefits
PAYS $2,000 CASH for accidental death.
PAYS $2,000 CASH for loss of one hand, one foot, sight of one eye.
PAYS $6,000 CASH for loss of both eyes, or both hands, or both feet.
PAYS DOUBLE the above amounts (up to $12,000) for specified travel accidents!

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

Guarantee Trust Life Insurance Company

My name is ____________________________

Street or RD #: __________________________

City: __________________ State: ____________

Date of Birth: Month: __ Day: __ Year: ______

My occupation is _______________________

My beneficiary is _______________________

I also hereby apply for coverage for the members of my family listed below:

NAME _____ DATE OF BIRTH _____ AGE _____ RELATIONSHIP TO BENEFICIARY
1. ____________________________ ___________ ____________
2. ____________________________ ___________ ____________
3. ____________________________ ___________ ____________
4. ____________________________ ___________ ____________

Have you or any member above listed been disabled by either accident or illness or have you or any of them been advised to have a surgical operation in the last five years? Yes [ ] No [ ]

If so, give details stating cause, date, and name of attending physician and whether fully recovered

I hereby apply for a policy based on the understanding that the policy applies for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ____________ Signed: X

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

DE MOSS ASSOCIATES

VALLEY FORGE PENNA.
(Continued from page 11)

**The Financial Question**

LOUISIANA College President Earl Quinn told the pastors that the gap between their church budgets and receipts is not a financial problem.

"It's a spiritual problem," he said. "Our people have the money. When they say they can't give, they mean that they cannot give and still have the comforts they want."

Defending Baptist seminary professors who have been criticized in some circles recently, Quinn said there is "no justification for raising doubts about all our professors because one man has written or said something we do not understand or has said something with which we do not agree."

Layman J. A. Avary, Jr., of Atlanta, Ga., offered tips on improving wages when he told the pastors that they are too often taken for granted. "If we are merchants we think when we give the preacher a 10 per cent discount for his family we have made peace with God."

A lot of the preachers, he said, sell their wares below cost. What they should do is get high-income laymen interested in their plight.

"When we look to you men to save us from what's happening around us as well as for the salvation of our souls, we have a strange sense of values, and some of us have a guilty conscience about accepting your services at the price we've been paying."

---

**Religious Educator**

**Man of Many Parts**

BY GOMER LESCH

Southern Baptist Church Public Relations Consultant

ST. LOUIS (BP). — The well-adjusted religious education worker learned at his professional meeting here that he needs to be a person of many parts: leader and servant, writer and reader, volunteer and paid worker, adult worker and children's worker, foreign missionary and church minister, individual operator and Sunday School Board co-operator, interpreter and accomplisher.

These opposites on the occupational scale represent some of the apparent contradictions made by speakers at the sixth annual meeting of the Southern Baptist Religious Education Association just prior to the Southern Baptist Convention.

S. C. Ray, minister of education of First Church, Greensboro, N.C., said, "This is one of the finest meetings we have had. The spirit of those attending was excellent and interest in the program was unusually high." Ray, who presided over this year's meeting, turned the gavel over to incoming president J. P. Edmunds, secretary of the Sunday School Board's Department of Research and Statistics.

Other new officers elected by the association include three vice presidents: for church workers, Russel Noel, minister of education at Tower Grove Church, St. Louis; for field workers, Harold C. Marsh, Sunday School secretary for the Alabama Baptist State Convention; and for teachers, J. B. Nichols, professor of religious education at Golden Gate Seminary. All are serving their first terms except for Nichols and Miss Gracie Knowlton, secretary-treasurer. Miss Knowlton is professor of secretarial training at Southwestern Seminary, Fort Worth.

---

**House Committee Okays Education Aid Bills**

THE HOUSE Committee on Education and Labor has approved a bill authorizing assistance to public and other nonprofit institutions of higher education.

The bill (H.R. 7215), introduced by Rep. Edith Green (D., Ore.), provides assistance for construction and scholarships for undergraduate study. This is the final version of the administration's higher education proposal. The committee ordered the bill favorably reported to the House.

The proposal contains a grant and loan program for construction in both public and private colleges. The formula designates 60 per cent of the available funds for grants and 40 per cent for loans.

A provision in the bill states that buildings used for sectarian instruction or places of religious worship, or buildings as a part of a school of divinity are not eligible for grants for construction. The scholarship program included in the bill makes scholarships available to students attending a college of their choice, public or private, and places the administration of these scholarships directly in the hands of the colleges.

The House committee, headed by Rep. Adam Clayton Powell (D., N.Y.), approved the administration's public school aid bill, with no provision for private schools. The bill was sent to the floor of the House for action, probably early in June.

An amendment, sponsored by Rep. Herbert Zelenko (D., N.Y.), to provide federal grants for the construction of science, mathematics and foreign language buildings in private schools was ruled out of order as not germane to a bill whose title limits aid to public schools.

The House bill, as approved by the committee, provides $2,484,000 in grants over a 3-year period to help public elementary and secondary schools build classrooms or pay teachers' salaries or both. (BP)
Music Ethics Code Tabled Until 1962

By JIM NEWTON
Texas Baptist Press Representative

ST. LOUIS (BP) — Music directors attending the annual Church Music Conference have closed out heated discussion on a proposed code of ethics for ministers of music by tabling the proposal until the 1962 meeting in San Francisco, Calif.

The code of ethics, prepared by a four-member committee upon the request of the 1959 Church Music Conference meeting in Louisville, Ky., outlined in detail how a minister of music ideally should go about changing churches and working with other church staff members.

For more than 90 minutes the music directors debated the proposal, changed the wording, killed phrases and amended motions.

Climaxing the debate, one unidentified minister of music questioned whether the code of ethics was needed at all, and made a motion that the rules of the previous 1959 meeting be suspended and the committee work junked completely.

"There are only 240 registered conference members attending this meeting," the music director said, "and we are implying in this proposed code of ethics that we are speaking for all the churches, colleges and seminaries in the entire convention."

The chairman of the committee that drafted the measure, Paul McCommon, Atlanta, secretary of the Church Music Department for the Georgia Baptist Convention, said the proposal had been in the mill for two years and that every music director in the 32,000 Baptist churches across the nation had been invited to join the conference and speak up on the issue.

Officers Named

In other action, the group elected T. D. (Jack) Dean, professor at Southwestern Seminary, Fort Worth, Tex., president of the organization.

Other new officers include McCommon, secretary-treasurer; and three vice presidents — W. Rudolph Howard, minister of music at First Church, Murray, Ky.; Maurice Hinson, professor at Southern Seminary, Louisville, Ky.; and Frank Charton, secretary of the Church Music Department for the Tennessee Baptist Convention, Nashville.

During the conference's opening session, outgoing President Dwight Phillips of Decatur, Ga., recounted the growth of the five-year-old organization and stressed the need for increased use of the ministry of music in Baptist foreign missions services abroad.

As a special feature on the conference program, an eight-year-old child prodigy from Hattiesburg, Miss., Susan Lynn Walters, was presented in a piano recital.

The group granted an honorary lifetime membership to Edwin McNeeley, retiring professor of Southwestern Seminary, for "his long and untiring efforts in the field of church music."
Association News

Clear Creek Association
Paul E. Wilhelm, Missionary

THERE were 347 present for two simultaneous Hymn Sings May 2. Trinity Church won the Attendance banner in the west zone which met with Oak Grove Church with R. C. Meadows of Van Buren in charge. Woodland Church won the east zone banner, as this zone met with Second Church, Clarksville, with Willis Jones, associational music director in charge.

OVER 300 gathered May 8 at First Church, Van Buren, to hear Rev. E. A. Richmond, chaplain of the Boys Industrial School. The evening program was sponsored by the Associational Brotherhood, Virgil Smith, president.

OFFICERS elected for an associational youth organization to be sponsored by the associational Training Union Department are: President, Sharon Carson, First Church, Alma; vice president, Jerry Blaylock, First Church, Clarksville; secretary-treasurer, Jeannie Gunn, Kibler.

REV Carl Nelson, pastor First Church, Huntsville, preached and Ralph Denny, Ft. Smith, led the singing in a revival at Second Church, Van Buren; three for baptism, one by letter; Rev. Robert Morrison, pastor.

REV. Alfred Duncan has completed his first year as pastor of Concord Church. There have been 21 additions, 11 by baptism.

OAK Grove Church conducted a revival with its pastor, Rev. J. W. Burrows, preaching, and Rev. Mark Short in charge of music.

LAMAR Church had Rev. Walter Ayers, Conway, and Rev. Don Hallum, Paris, as evangelistic Youth team for a week-end meeting recently; one profession of faith, one addition by letter; Rev. Milton Edmonson pastor.

AT Shady Grove Church, Rev. Audra Martin, pastor, First Church, Muldrow, Okla. was the evangelist; Rev. W. O. Flanagan, pastor.

REV. O. Lynn Langston, pastor, First Church, Alma, was the evangelist for a revival at Trinity Church. The pastor, Rev. Finus Card, led the singing.

Pennsylvania Baptists

WHEN Charles II sold Pennsylvania to William Penn in 1681, a new day dawned for lovers of religious freedom. One of the first acts of the new state Assembly specified that no one would be compelled to participate in any religious exercise contrary to his belief. Anyone who abused another for his religious views would be considered disturbing the peace.

Baptists began settling in the state, followed by Quakers from England, Wales, Scotland, and Ireland. Mennonites, Dunkards and Pietists came from Germany and the Netherlands.

It was an appropriate time in history. Desire for religious freedom was growing in the Old as well as the New world. No state church hindered Baptists in the Middle Colonies.

Besides religious freedom the soil and climate were attractive. By 1685, the population had reached 7,200, and was made up of French, Dutch, Germans, Swedes, Finns, Scotch-Irish, English, and Welchmen.

The first Baptist church organized in this Quaker county was at Cold Springs, 1684, by Thomas Dungan, an Irish Baptist minister. He came from Rhode Island, having moved from Ireland to this country a few years before to escape persecution. Little is known about him or his work, but he attracted a number of influential people around him. He was advanced in years, but zealous. Apparently, those who knew him revered him. He died in 1688, and his church survived until 1702.

A beginning had been made and this area became a Baptist stronghold in the New World.
Mrs. Short and I arrived in Fairbanks, Alaska, Nov. 6, 1959, to assume the responsibilities of pastor of the Hamilton Acres Baptist Church. That day marked the beginning of a wonderful experience for us.

The church was then five years old. It was organized in the home of Seth Moore, a layman, who came here from Comanche, Tex. The first unit of the church building was located in one of the nicer residential sections of Fairbanks near the back gate of Ladd Air Force Base. When we arrived an auditorium with a seating capacity of 400 had just been placed on top of the basement and the basement converted into educational space. All of the work was done with volunteer labor. The church was never sponsored as a mission of another church and has never received aid from mission funds.

In December of that year the average Sunday School attendance was 134. We moved on the church ground a barrack-type building that would provide Sunday School space for an additional 150. By April it was filled. The average attendance in the Sunday School that month was 301. Then Ladd Air Force Base was closed. In June and July 136 members of the church left Fairbanks. Since 75 percent of our membership was made up of military personnel and their families, this put us right back where we started. In December of 1960, one year later, after having had 212 additions—86 of these by baptism—we had six more in Sunday School than the year before.

‘Like Riding a Bicycle’

The work here is like riding a roadster bicycle, one without a coaster brake; the minute you quit peddling it stops. Keeping trained workers is difficult in any church. It is near impossible here. We teach study courses, get people committed to tithe, then rotation takes them away and we have to start all over again. We have the satisfaction of knowing we are building the kingdom even if we are unable to build the church as fast as we would like. Almost 100 percent of those who go out transfer their membership immediately.

We can see sure signs of better days ahead. The Sunday School attendance Feb. 12 was 249. During the first four months of this year we have baptized 49 and have had 34 by letter. A much larger percentage of our new growth has been among civilians. We are now getting people who either live in Alaska or plan to make Alaska their home. While 75 percent of the membership last year was military personnel, 70 percent is now civilian. What is true of Hamilton Acres is largely true of other Baptist churches of Fairbanks.

Started Fifteen Years Ago

The first Baptist work in Fairbanks was started fifteen years ago when the First Baptist Church was organized. We now have five full time churches, three of them self-supporting and three in outlying areas: North Pole, Big Delta and Fort Yukon. These eight make up the Tanana Valley Association. Native Mission is a full time native work supported by the Home Mission Board. College Avenue is just off the campus of the University of Alaska. It now has about 60 members and, with the help of the Home Mission Board, has a full-time program. According to a recent survey by the Ford Foundation, enrollment at the University will be 7,000 by 1970.

Presbyterians, Methodists and Episcopalians got here long before Baptists. The Presbyterians have two churches in Fairbanks, the Episcopalians two and the Methodists one. However, the three largest non-Catholic congregations in Fairbanks each Sunday are Baptist.

We have been using the Presbyterian facilities at Harden Lake for our youth camps. Last year at the Junior Camp two bears, lured by the aroma of cooking food, made their appearance in broad daylight. One of them was killed.

The simultaneous Evangelistic Crusade sponsored each year by the Home Mission Board coupled with the fine leadership of L. A. Watson, executive secretary, are largely responsible for the growth of our work in Alaska.

Just a little progress here is purchased at the price of one’s best effort, but we cannot escape the feeling of kinship with foundation diggers. By faith we can see the day when the vast resources of the North will be developed and the white wilderness will be the home of many people and strong churches.

Land of Enchantment

Alaska is truly a land of enchantment. Sunsets are made here; they are reflected elsewhere. The clear, cold, windless nights, the play of Northern Lights, gorgeous sunsets, moon-smitten snow, the midnight sun, the majestic mountains, luxuriant foliage, and hundreds of silver lakes set in green velvet valleys of tundra make it into a fairyland. There are wide stretches of land in Alaska where the foot of man has never been. Only three percent of it has been surveyed. Nearly everything one sees here is something God made.

We should like for you to remember us in your prayers. If you have a tendency to feel pity for the people who live here in the cold, frozen region of the North in the midst of snow and ice and loneliness, it might be a relief to you to know that most of us who live here do not want to be elsewhere. Why that is true is something illusive. Nobody seems to know why they feel sorry for people who do not live in Alaska—they just do.
**Training Union**

**Siloam Speakers**

MR. ELLIFF

DR. SMITH

REV. J. T. Elliff, Bethany Baptist Church, Kansas City, will be the devotional hour speaker during the second Training Union assembly at Siloam Springs, July 10-15, Dr. Robert Smith, Pine Bluff, will be the devotional speaker and will use chalk talks during the first week, July 3-8.

Bus loads are coming from every section of Arkansas. We are still in need of a few women dormitory counselors the first week and several young people to work in the dining hall the second week. Those who work will receive all expenses while at the assembly, including registration and insurance.

Many people are inquiring about the type of clothing to wear. This statement, which is the policy of Arkansas Baptists, will appear in the program booklet:

"There will be no recreational activities during the morning sessions or evening worship services. Shorts of any kind are not worn at anytime by anyone. Women and girls having slacks or bluejeans are requested to wear them only in the afternoons for recreation."

Ful robes must be worn to and from the swimming pool.—Ralph W. Davis, Secretary.

**Brotherhood**

**Important Notice**

IT IS going to be necessary for the Brotherhood Department to combine the two Intermediate Royal Ambassador Camps, scheduled for this summer, into one camp. This is due to the fact that not enough boys have registered for the camp scheduled for June 12-18 to justify an Intermediate Camp during that period. The shift is not at all a serious matter, because we have never had more than one Intermediate Camp in any one summer. We do believe that when the camp program of the Convention is stabilized with the construction at the new campground (for which land has already been purchased), we can fill up the whole summer with camps.

So the Intermediate Camp will be held during the period of July 17-21. Please take note!

**WE ARE GRATEFUL**

We are grateful for the clear action of the Southern Baptist Convention (during the recent meeting in St. Louis), whereby the Convention refused to ask the Brotherhood Commission to serve as liaison between the Boy Scouts of America and pastors of Baptist churches of the Convention in the matter of giving assistance to such boys "as might be seeking assistance in earning the God and Country Award"; and "in such general matters as are of common concern.

We believe that the action of the Convention in this matter was wise. If the Convention had opened itself to recommendations, our people would have suffered a barrage of propaganda designed to cause them to believe that the Convention had put its approval upon an organization which is competitive with Royal Ambassadors in our churches; also, that Boy Scouts have something of a spiritual nature to satisfy Baptist boys that Royal Ambassadors do not.

We are not fighting Boy Scouts. We are perfectly willing for them to operate, and to do all for boys that they can; but we believe that the best organization for Southern Baptist boys is the Southern Baptist organization for Baptist boys: The Royal Ambassador organization. We believe this because the purpose of Royal Ambassador is to help bring boys up in the nurture and admonition of the Lord; to help them develop into well-rounded boys, balanced in personality; to point boys to the will of God, and lead them into and through a program of activities every objective of which is Christ centered, church centered, and denominationally centered.—Nelson Tull, Brotherhood Department

**Sunday School**

**Two Books, One Will**

RECENTLY I was discussing the place of the Sunday School in the church with a respected Southern Baptist leader. He has had wide and successful experience as a pastor.

He said something like the following: "If a pastor will take two books and the will to work, he cannot help but build a church. He needs the Bible. He needs Building a Standard Sunday School. With these two books and the will to work, a man can build a strong church any place."

Indeed, this is true. A preacher's book is the Bible. This is his textbook. A guide book of spiritual truths, principles and history. The preacher needs to make the Bible the first book in his life. Daily the preacher reads the Book. Daily he studies, prays over, and meditates on the inspired message of Jesus and salvation. The preacher breaks the bread of life to his congregation.

The Bible is the first book. Preaching is of primary importance.

The preacher needs another book. He needs a book of tried and proved principles of organization. The book, Building a Standard Sunday School, is such a book. This book states the principles of how a church, led by a pastor can organize to reach, teach, win and develop people. As the Sunday School grows and develops, so more opportunities are opened and enlarged in kingdom work.

This is another way of saying, "As goes the Sunday School, so goes the church."

Preacher, have you reviewed the two books recently? How is your Sunday School going?—Lawson Hatfield, Secretary

**Missionary Union**

**Leadership Conferences**

AUGUST 28-30 are the dates for a Leadership Conference for 1961-62 local WMU officers to be held at Ouachita College, Arkadelphia. Instruction will be provided for major officers under the direction of state and convention-wide leaders.

Miss Elaine Dickson, associate in the WMS Department of WMU, SBC, will be a featured speaker and conference leader. Mrs. Ernest Lee Hol­loway, Jr., Japan, will also speak. Details will be forwarded local organiza­tions at an early date, but attendance should be scheduled by those charged with leadership responsibilities in 1961-62.

Preceding the conference for local WMU leaders, there will be one for associational officers August 28-29 and extending through the conference for local folk. This, too, will be under the direction of state leadership assisted by visiting leaders.

**IT'S TIME TO STUDY!**

And there are new books available! Christian Sharing of Possessions is the

ARKANSAS BAPTIST
third of a series being published by Woman's Missionary Union, SBC, on the aims of the organizations. The author is Annie Wright Ussery, and she has given a very sound and challenging presentation of responsibility and response. This book is suggested for study by missionary societies during the July-September quarter. Texts and teaching helps are available at the Baptist Book Store.

Affording time for adequate preparation for mission study institutes and classes, the 1961 series of foreign mission books on Southern Baptist work in Europe are now available along with the helps. They are: WMS—Hands Across the Sea; YWA—Your Guide to Europe; Int.—Teen Traveler Abroad; Jr.—Sylvia Goes to Spain; Prl.—A Present for Dino.—Nancy Cooper, Executive Secretary and Treasurer.

Holloway to Davenport

LEONARD L. Holloway, Corpus Christi, Tex., public relations, advertising, and promotion specialist, has been named executive vice president of Arthur Davenport Associates, Inc., Oklahoma City, effective June 19.

Holloway has had more than 12 years experience in religious, commercial and military public relations. He has recently been public relations consultant for a Texas supermarket chain, vice president of the H. E. Butt Foundation, and executive secretary of Christian Men, Inc., a national laity research foundation. He programmed and co-ordinated the 1960 and 1961 international Christian Leadership conferences in Miami Beach, Fla., with Billy Graham as a participant and sponsor.

The 38-year-old public relations practitioner is an ordained Baptist minister. For six years he was public relations director for the Baptist General Convention of Texas and served as a member of the Southern Baptist Public Relations committee.

As an officer and partner in Arthur Davenport Associates, Inc., Holloway will create and design new church promotional materials, assist Mr. Davenport in improving and expanding existing services and materials, and serve as a consultant on special accounts.

Ridgecrest Speakers

RIDGECREST speakers for the three Southern Baptist Training Union Leadership assemblies (l. to r.) are: H. Guy Moore, pastor, Broadway Church, Ft. Worth, Tex., speaking June 29-July 5; James Potter, pastor, Pritchard Memorial Church, Charlotte, N. C., July 6-12; and Luther Joe Thompson, pastor, First Church, Chattanooga, Tenn., July 13-19. The three conferences are directed by the Training Union Department, Baptist Sunday School Board, Nashville.

GLOBE-TROTTING With Ginny . . .

Yugoslavian 'Miss Sunday School Board'

BY VIRGINIA HARRIS HENDRICKS

NOVI SAD, Yugoslavia (BP)—Ruth Lehotsky is unknown outside Yugoslavia, but she is loved and appreciated by her Baptist countrymen. Ruth is the "Baptist Sunday School Board" of Yugoslavia.

In this country there is no publishing house for Baptist literature. Yet there is a need for Sunday school teaching helps, children's literature and newsletters. These materials must be written, mimeographed, compiled and mailed out to Baptist workers. Ruth is the person who does most of this work by hand during her spare time.

While visiting in Ruth's home, I examined a book used by Baptist teachers of young children. I was amazed to know that the beautiful contents were the work of a mimeograph machine and that the hard cover binding was hand-applied. There were neat illustrations and pictures to color!

In American churches a common sight is the oversupply of literature which must be disposed of in various ways. Baptist papers and magazines lie neglected and unread in many homes. In nations where publication is a hand-accomplished work of love, each page is eagerly awaited.

Baptists in Italy, South America and the Orient also started out with the laborious system of handmade literature.

Many precious missionary hours were required for translating and for writing materials for programs and teachers. Today there are Baptist publication houses in more than 20 foreign countries. Southern Baptists have had a part in establishing those publication houses through their Foreign Mission Board.
Because you care...
keep in touch this summer with these beautiful new
BROADMAN POST CARDS

129 Invitation
133 Invitation
135 Absentee
136 Invitation
138 Invitation
140 Invitation
210 Training Union
305 Special Announcement
308 Choir
130 Invitation
131 Absentee
132 Invitation
134 Absentee
137 Invitation
139 Invitation
306 Revival
405 Get Well

Space on back for personal message and address. Dozen, 25 cents; hundred, $1.50
Get them now at your BAPTIST BOOK STORE
Children's Nook

Skate Fun

BY GRACE KROCH BOLLER

BILLY was happy with his new skates. They were bright and shining, fast and fun. They were not a bit like his old ones, which were rusty and dull.

"Watch me go whizzing down the street!" Billy told himself, as he fastened on the new skates as quickly as he could.

They were much faster than the old ones, but Billy was a good skater. He went whizzing down the street just as he had promised himself he would do.

He went whizzing around the corner. He went whizzing so fast that he could not stop quickly. That is how he whizzed right into Mary Lou Morrison and knocked her down, kerplunk!

Mary Lou was a new girl in school. She didn't know her very well. She was shy and quiet. He was sorry when he knocked Mary Lou down.

Mary Lou looked at him now where she sprawled on the pavement. He expected her to cry and blame him because he had run into her, but Mary Lou smiled at him.

"You look so funny," she giggled, "scared and mad and sort of sorry, all rolled into one."

Billy helped her up and brushed some dirt from her jacket. Then he grinned, too.

"I was afraid you were hurt," he explained, "I was mad because I had run into you. I was sorry, too, because I knocked you down."

"New skates?" Mary Lou eyed the shining brightness wistfully. "I wish I had skates. I tried some once and I did pretty well. But I don't have any. Thanks for picking me up, Billy."

"I'm glad you aren't hurt," Billy smiled as Mary Lou skipped away.

Then he turned and slowly skated back toward home. What he wanted to do, really, was keep on whizzing around the block. He would like to stop at Jimmy's house. Maybe he could skate clear down to the Boulevard where the pavement went on and on for miles. But he couldn't forget Mary Lou's face when she wished she had skates.

Billy stopped by his step, took off his new skates, and dangled them into the house. He stopped by the garage for a clean rag, some oil, and some rust remover. He also picked up his old skates that lay neglected in a corner.

First he dusted the old skates. That was a help. Then he applied rust remover. That was a help, too, a big help.

"They don't look so bad now," Billy grinned, eying the old skates happily. "Now for some oil."

Deftly, he put oil in the wheels and rubbed some over the spots which had rusted. In Pop's gadget drawer, he even found his old skate key.

"Now I wonder where she lives?" Billy put on his new skates and cruised slowly down the street in the direction he had met Mary Lou. Jimmy had his skates, too. Billy joined his friend, explaining about looking for Mary Lou.

"I know where she lives, right down there," Jimmy pointed to the next small street. "We can all skate together then, Billy, O.K.?"

"Sure," Billy smiled, turning into Mary Lou's street.

He could see her sitting on her front steps. He smiled to think how happy she would be when he gave her the skates.

God's Wondrous World

The Clever Butterfly

BY THELMA C. CARTER

HAVE you ever tried to capture a beautiful butterfly, only to have the brightly colored creature vanish out of sight in a moment's flight? Butterflies are much more clever than we might think. A bird chases a lovely butterfly, intent on making a meal of the insect. His eyes are full of the bright yellow, orange, blue, and green of the butterfly. Then when the insect folds its wings above its back and alights on a branch only a few feet away, the bird cannot find it.

Nature has many ways of protecting her beautiful creatures. One is reminded of the psalmist's words: "The Lord is good to all: and his tender mercies are over all his works." (Psalm 145:9.) God has a great concern for all of his wondrous natural world.

All the colors of the rainbow are found in fragile, silky-winged butterflies. They were much more clever than we might think. A bird chases a lovely butterfly, intent on making a meal of the insect. His eyes are full of the bright yellow, orange, blue, and green of the butterfly. Then when the insect folds its wings above its back and alights on a branch only a few feet away, the bird cannot find it.

Nature has many ways of protecting her beautiful creatures. One is reminded of the psalmist's words: "The Lord is good to all: and his tender mercies are over all his works." (Psalm 145:9.) God has a great concern for all of his wondrous natural world.

All the colors of the rainbow are found in fragile, silky-winged butterflies. The blues of the skies and the greens of the seas are found in butterflies around the world. Strangely, butterflies, flying with their flapping or sailing flight, are found from the lowest lands and hottest climates to the highest mountains and coldest polar regions.

A naturalist tells of butterflies darting madly at a rubber ball, a hat, or some other object thrown into the air. He believes that these frail, beautiful insects like to play in the air as do animals on the land.

How long do butterflies live? Naturalists tell us that some live many weeks, some a year, others some ten months. The great monarch butterflies travel in hordes to lands of warm sunshine when cold weather comes. Imagine crossing the oceans with such fragile wings and bodies!

How long is the average life of the rainbow-colored butterflies we see in our flower beds? Four to five weeks appears to be their life span. (Sunday School Board Syndicate, all rights reserved)
Sunday School Lesson

Two Views of Life

By DAVID E. RAILEY
Pastor, Immanuel Church, El Dorado
June 11, 1961

Memory Verse: "I have fought a good fight, I have finished my course, I have kept the faith." II Timothy 4:7

WHAT one sees in life depends upon where he stands. Those who stand nearer its end and looking back, behold its length, often hold either a dearer affection or a costly grudge. It is a delight to discuss with an elder Christian his philosophy of life. It is heartbreaking to speak to a senior citizen who has no known way of the Lord. Those who stand at the beginning of life sometimes diminish the importance of a spiritual viewpoint for the road ahead. Youth rebels against a charted course. But those have sailed, know the need for a compass in life. Speaking with this in view Solomon says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh." (Ecclesiastes 12:1)

In the days of opportunity before the years take their toll and perhaps even leave one in a state of physical and spiritual paralysis, one should hold up before him and review every aspect of the Supreme Being. It is imperative that one think long about God before the day of service is past. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows shall be darkened." (Eccles. 12:3) Before such a day of inability overtakes one, he should give himself in a personal dedication to God.

I. Remember the Person of God, 12:1

The word "remember" refers to an experience with the Creator. Just as the thief cried out to Christ on the cross, "Remember me when thou comest into thy kingdom," so advises Solomon to have this experience with God. It means to hold foremost in one's mind. It means to love and esteem. If one loves another, he "remembers" that one on every occasion. If we hold God in our remembrance in the days of our youth, we place him foremost in our lives.

What about God are we to remember? Four aspects of the person of God are revealed in Ecclesiastes. The true sense of our text would be to hold in thought the total person of Deity rather than confining our minds to any single area.

God should be remembered as the Giver. He is the Giver of life. "It is good...to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him." (5:18) He is the Giver of the necessities of life. "And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God." (1:13) He is the Giver of sore travails. "This sore travail hath God given to the sons of man to be exercised therewith." (2:23)

God also is the Giver of blessing and opportunity "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy..." (2:26) He is the Giver of prosperity. "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof...this is the gift of God." (5:21)

God should also be remembered as the Sovereign. "Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other..." (7:13-14)

He should be remembered as the Judge. "I said in mine heart, God shall judge the righteous and the wicked..." (3:17)

Finally, God must be remembered as the Creator. "Lo, this only have I found, that God hath made man upright." (7:29) "Remember now thy Creator" our text commands. The nature and person of God must be held in the hearts of men especially through the years of youth.

II. Recognize the Weakness of Man, 12:2-8

SOLOMON makes one master point in this book: man in all of his best efforts is weak and produces only vanity. Except for the years of youth, man spends his time in all of his best efforts fulfilling his own viewpoint of life. "For much in man is vanity..." (1:14)

It is heartbreaking to speak of physical and spiritual bankruptcy. The days of opportunity are years of youth. "Weakness of man is weak and produces only vanity." (1:12)

What are the ways of our youth to fight. It is the Christian life a charted course. Paul said, "I have finished my course." The will of God as outlined to us in the Word of God and as interpreted to us by the Spirit of God is our criteria for a victorious lifetime. I serve the Lord not as duty demands or fear compels, but as the Spirit leads. Do we not dream of the day when the Christian knows his weaknesses and has such a strong motivation for battle. The New Testament calls for the believer to be an active soldier of the cross throughout his life. Therefore, life has meaning for God's children, and in the fulfillment thereof, we rejoice with joy unspeakable.

The Christian life has a guide, a charted course. Paul said, "I have finished my course." The will of God as outlined to us in the Word of God and as interpreted to us by the Spirit of God is our criteria for a victorious lifetime. I serve the Lord not as duty demands or fear compels, but as the Spirit leads. Do we not dream of the day when the Christian knows his weaknesses and has such a strong motivation for battle. The New Testament calls for the believer to be an active soldier of the cross throughout his life. Therefore, life has meaning for God's children, and in the fulfillment thereof, we rejoice with joy unspeakable.

III. Renounce the Viewpoint of Defeat, 12:13-14

The conclusion or moral of Ecclesiastes is a product of the total picture of travail painted in the book. The highest calling that can be found in such a life is duty. It meets the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (12:13-14). The best advice that the world's wisest man can give, is for man to be duty-bound to God out of fear for Him and His judgment.

Today many preachers and other believers have just such a distorted view of why we serve the Lord. But New Testament is man's covenant with God out of which love is the constraining force. "The love of Christ constraineth us." The cross took the fear out of the judgment for the believer. It will never be judged for my sins, that was settled forever at the cross.

So the New Testament view of man's relation to God is on the highest level of fellowship. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7). As long as the blood takes care of the sin question, the believer should have no fear of the judgment. Jesus said, "If ye love me, keep my commandments." Thus, our motivation today is so high above Solomon's that we must renounce forever our viewpoint of defeat and bondage. The Spirit has made us free from the law.

IV. Rejoice in the Course of Victory, II Timothy 4:7

There is a purpose in life strong enough to cause us to fight. It is the cause of Christ. Paul reflects this viewpoint when at the epic time of his life he declares, "I have fought a good fight." How grand it is for the Christian to have such a strong motivation for battle. The New Testament calls for the believer to be an active soldier of the cross throughout his life. Therefore, life has meaning for God's children, and in the fulfillment thereof, we rejoice with joy unspeakable.

The Christian life has a guide, a charted course. Paul said, "I have finished my course." The will of God as outlined to us in the Word of God and as interpreted to us by the Spirit of God is our criteria for a victorious lifetime. I serve the Lord not as duty demands or fear compels, but as the Spirit leads. Do we not dream of the day when the Christian knows his weaknesses and has such a strong motivation for battle. The New Testament calls for the believer to be an active soldier of the cross throughout his life. Therefore, life has meaning for God's children, and in the fulfillment thereof, we rejoice with joy unspeakable.
A Smile or Two

**Why He Got Rich?**

HENRY Ford was always dropping into the offices of the executives of his automobile plant. One day he was asked why he didn’t have time to come to them.

“Well, I’ll tell you,” Ford answered. “I’ve found that I can leave the other fellow’s office a lot quicker than I can get him to leave mine.”

**Manner of Speaking**

HE: “Why does a woman say she’s been shopping when she hasn’t bought a thing?”

She: “Why does a man say he’s been fishing when he hasn’t caught a thing?”

**Dog-Gone**

THERE are times when puppy love finally leads to leading a dog’s life.

**Easy Talking**

IT takes a person two years to learn to talk and approximately sixty to seventy-five to learn to shut up—Al Myrick, Wicahpa, Kansas.—This Day

**Food for Thought**

SOME of the television programs remind us of certain areas of church life. Here is a guide to some of the more popular programs:

*“The Thin Man”—the fellow who claims he was at church but nobody saw him.

*“Dead or Alive”—what we wonder about non-resident members.

*“Groucho”—what it looks like outside the church building during Sunday School and Worship service.

*“The Three Lives”—confession of a hypocrite who had one life at church, another at home, another at work.

*“I’ve Got A Secret”—some church gossip can’t keep.

*“Late Show”—what keeps folks in bed Sunday morning.

*“Medicine”—what some people need on Sunday but have no use for the rest of the week.

*“Lone Ranger”—church member who doesn’t cooperate with majority decision.

*“On The Go”—church members at the beach, river or lake during church services.

*“Playhouse 90”—a program of 90 minutes that seems so much shorter than the 30 minute sermon.

*“Rawhide”—people with thin skin who get mad at the church leaders. —Borrowed from a church bulletin

Some Progress Made

MUTT: “I hear that you’ve been to a school for stuttering. Did it cure you?”

Nutt: “Peter Piper picked a peck of pickled peppers.”

Mutt: “Why, that’s wonderful.”

Nutt: “Yes, but b-b-b-but it’s awful h-h-hard to w-w-w-work the th-th-that into an ordinary e-c-c-c-conversation.”

**INDEX**

| A | Alaska, sixteen months a pastor in—6-8 p17 Attendance report—6-8 p23 |
| B | ‘Bobby’ (letter)—6-8 p5 Bond issue, the (letter)—6-8 p5 Booksheef, the (letter)—6-8 p3 Brotherhood department—6-8 p18  |
| C | Children’s Nook—6-8 p21 Clear Creek association news—6-8 p16 Convention, Southern Baptist, appreciation to JFR (E)—6-8 p4; election of officers (E) p4 Cooperative Program (Exe. Bd.)—6-8 p5 Counselor’s Corner—6-8 p9 |
| D | Devil, the, in catechism—6-8 p24 Dove, Robert N., heads Training Union association—6-8 p16 |
| E | Education Aid bills okayed—6-8 p14 El Dorado, Parkview, GA presentation—6-8 p8 |
| F | Globe-trotting with Ginny—6-8 p19 Graham, Billy, III—6-8 p24 |
| G | Holloway, Leonard L., promotion—6-8 p19 |
| H | Japan, Bibles in; on the race question—6-8 p24 |
| I | Karam, Jimmy, schedule—6-8 p8 Kelly, Ronald D., to First, Morrilton—6-8 p8 |
| J | McCarthy, John the Baptist and Shades of GR—6-8 p16 'More Blessed to Keep' (PS)—6-8 p4 Music Hymns Code tabled—6-8 p15 |
| K | Newman, Lewis W., to speak—6-8 p8 |
| L | Omnibus Act Unconstitutional—6-8 p3 Ouachita commencement address—6-8 p7 |
| M | Pastors’ Conference at St. Louis—6-8 p11 Pastors recommended (letter)—6-8 p8 Pennsylvania Baptists (E)—6-8 p16 |
| N | Religious Education Association meeting at St. Louis—6-8 p14 Revivals listed—6-8 p8 Ridgecrest speakers—6-8 p19 |
| O | S | Smile or Two—6-8 p23 Sunday Lawa Uphold—6-8 p3 Sunday school department—6-8 p13 |
| P | W.M.U. meeting at St. Louis—6-8 p13 Things better than gold’ (NG) —6-8 p6 Training Union department—6-8 p18 Two Views of Life (SS)—6-8 p3 |
| Q | W.M.U. department—6-8 p18 W.M.U. meeting at St. Louis—6-8 p9 |
| R | Key: Bulletin (E) means “editorial”; (PS), “Personally Speaking”; (SS), Sunday School; (NG), Nuggets of Gold; (CR), Baptist Crosscurrents; (RL), Beacon Lights of Baptist History. The first numeral is the number of the month, as of October, and the second number indicates the day of the month the issue was published. |
| S | EUROPEAN HOLY LAND TOURS TRAVEL NOW, PAY LATER Special low all-inclusive rates. Bible Land Tours depart weekly. Small congenial groups. Write for folder and complete information. SOUTH AMERICAN TOURS ALSO AVAILABLE Baptist World Travel 218 E. Franklin - Ph. UN 4-3434 - Gastonia, N. C. |
COUNSELOR'S CORNER

By Dr. R. Lofton Hudson
(Author of the book, "Sir I Have A Problem," at your Baptist Book Store.)

**Pastor's Wife Works**

**QUESTION:** Our pastor's wife works in a beauty shop. This is disturbing to many of our church members as we pay our pastor a good salary, pay his annuity, utility bills, etc. They have children in grammar school and he (the pastor) does all of the house work. Don't you think the place for a pastor's wife is in the home or helping him in the church?

**ANSWER:** Ideally, yes. But we are not living in an ideal world. The role of the woman in America is changing. Whether for the better or not is another question.

Here is what I really think. One, the church did not employ the pastor's wife, else two salaries should be paid. Two, if the pastor is not doing his job, but is spending his time doing the house work, that should be dealt with quite apart from his wife. Three, how do you know that the salary is adequate? Maybe he has to pay an old school debt or support an aged parent. Four, some ministers' wives are not satisfied with being "assistant pastors" and need a life of their own.

If you believe in the Christian home I would not meddle in the pastor's family affairs. To be Christian, a home must be free.

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

**Graham Is Ill**

LONDON (EP) — Evangelist Billy Graham, confined to bed with a throat infection, had to cancel two preliminary meetings of his three-week "North of England Crusade" — scheduled to begin May 27 in Manchester — and one which Dr. Graham envisioned as exceeding in importance and scope both his 1954 Greater London Crusade and his 1955 crusade at Glasgow, Scotland.

Back in Graham's home country, Comedian Red Skelton testified in Los Angeles, Calif., that hoodlum Mickey Cohen once told him Graham paid Cohen $15,000 to sit in the audience at a revival meeting. Skelton reportedly said that exmobster Cohen told him the evangelist would pay him $25,000 if he would become converted to Christianity.

Evangelist Grady Wilson, Graham's long-time associate, said the story is "completely and wholly untrue," and that "Mr. Graham has never paid a penny to anyone to attend a revival meeting ... He has never paid Cohen anything. He has never even made him a loan."

**The Devil and Catechism**

LONDON (EP) — Bishops of the Convocation of Canterbury failed to reach agreement on a recent discussion whether the Devil should be mentioned by name in a proposed new Anglican catechism.

A convocation committee which has been studying the question, announced itself as against the old catechism phrase which said: "I should renounce the Devil and all his works, the pomp and vanity of this wicked world and all the sinful lusts of the flesh."

Alternate phrases suggested included: "I would renounce all that is wrong and fight against evil;" and "I would renounce the Devil and fight against evil."

The proposals were debated, but a final vote was deferred.

Said the Bishop of Coventry, Dr. Cuthbert Bardstey, "We feel we cannot leave out the Devil. After all he is basic to biblical teaching."

But the Bishop of Birmingham, Dr. J. L. Wilson, demurred. He said that the Devil, in his opinion, is not a sharply defined personality since he is mentioned in the Bible only three times.

**Bibles in Japan**

TOKYO (EP) — An official of the Indonesian Ministry of Religious Affairs has revealed a plan to print some 500,000 copies of Christian Bibles here for Indonesian Christians.

H. M. Usman, technical assistant to Indonesian Minister of Religious Affairs, has said that he will soon start preliminary discussions with leading Japanese firms for printing Christian Bibles.

"This will help provide our six million Christian population with Bibles," Usman declared.

**Japan on Race Problem**

TOKYO, Japan (EP) — Translated from the Column Tensei Jingo in the Asahi Shim bun, an article entitled "Racial Strife" gave Japanese views on recent U. S. racial discrimination acts:

"Discrimination against Negroes is a black mark on American democracy. Clashes between whites and Negroes are virtually an annual event in the South. This year is the 100th anniversary of the Civil War, which began as the result of the movement to free slaves. Even after one century, this black mark has not been erased."

The article further reported on the "freedom riders" ... Attorney General Robert Kennedy's intervention in the Alabama riots ... President Kennedy's concern about racial discrimination and subsequent appointments of several Negroes to Federal posts ... opposition to desegregation in schools ...

It continued: "This kind of situation tends to develop in any multi-racial country. The United States should learn from the countries of South America which have no racial prejudice. American democracy will not be true democracy until this problem is solved."