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July 16, 1959

Arkansas Baptist State Convention

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ARKANSAS
Baptist

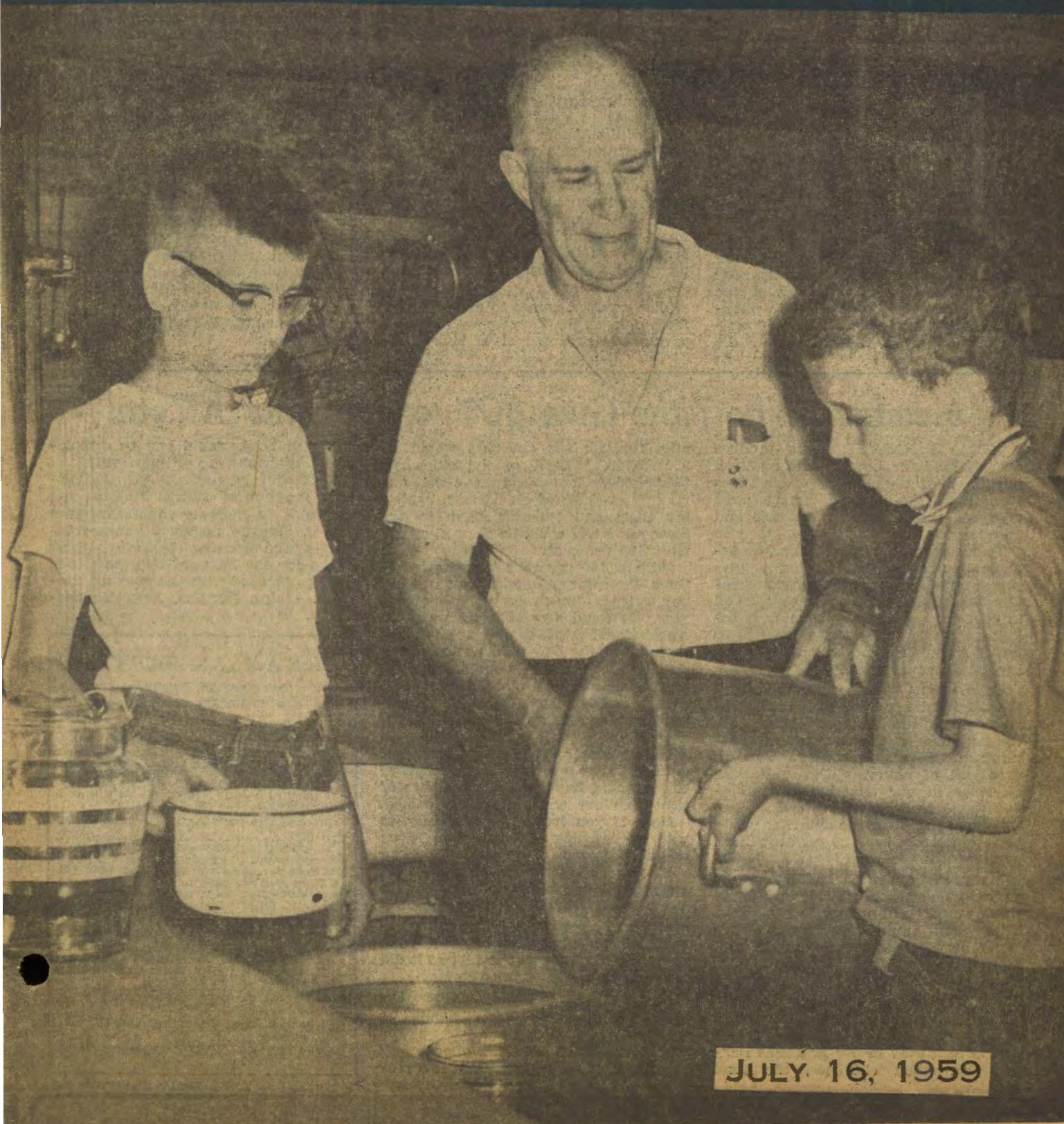
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JULY 16, 1959

... that the four-fourths may grow ...

THE FIRST of first things for every Christian and for every church is the reaching of men for Christ. The hope of all that is Christian is based upon that vital experience with the Spirit which our Lord termed the new birth. Without this there is no prospect of even looking into the kingdom of God.



DR. WHITLOW

Conversion is the end of salvation — the beginning end. Southern Baptists have been signally blessed of the Lord in getting men to publicly profess Christ as their Saviour. Our record in Christian growth does not compare favorably with our record in evangelism. There is no positive evidence of conversion apart from growth in Christlikeness. About one-fourth of our church members bear the responsibility of the work of the church. One-fourth are fringe members, and about one-half have practically no part in the witness of the

church. This, we must admit, is less than a good average by most any gauge.

What is the solution to this problem? What can be done to lead more of our church members into a more meaningful experience with Christ? Sometimes I hear it said when we are discussing this problem, "The fifty per cent just have not been saved." Clearly this is not the answer for it simply solves nothing. And it always occurs to me when I hear an easy answer like this that one is presuming to be the Judge — this none of us is called upon to be.

It is always easier to raise questions than it is to answer them. I often think of Jesus' reply to the one who in his eagerness said to the Master, "I'll go with thee whithersoever thou goest." Jesus answered, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." It might prove beneficial to the professor if we simply pointed out the fact of the high cost of discipleship.

This question comes to me with new force right at the time we are now preparing our proposed state budget for

the year 1960. It seems to me that it might be helpful if we would examine our programs in the light of our ultimate purpose — winning men and helping them to grow in the grace and likeness of our Lord. This would be true both on the denominational and local church level.

It is easy to confuse activity with growth. There is a danger of sacrificing quality for quantity — length for depth. How we need the wisdom of God as we do our work and attempt to fulfill His purpose!

No doubt the one-fourth who are faithful need to be even more faithful in the all important matter of prayer — that the four-fourths might grow into the likeness of Christ in all things. —S. A. Whitlow, Executive Secretary. ■

The Strauss Vote

NEW YORK CITY (EP) — It was a mistake to inject anti-semitism into the congressional-presidential controversy over the appointment of Lewis I. Strauss as Secretary of Commerce, a New York rabbi has asserted. Dr. Lewis I. Newman said the congressional vote was purely on the basis of Mr. Strauss' past performance and personality. He noted that one Jewish senator had voted against Strauss while another voted for him.

Members Who Tithe Give 80% of the Church Total

TODAY'S FARMER must produce enough food for himself and eighteen others. It is estimated that ten years from now, the average farmer must produce enough food for himself and 24 others.

Today, according to statistics, the average Southern Baptist tither is giving as much money as four non-tithing Southern Baptists. If this trend is continued, ten years from now the average Southern Baptist tither will be giving as much money as six non-tithing Southern Baptists.

Those of us who have worked with the Forward Program of Church Finance know now that the tithers are the backbone of the church's financial program. If all the tithers were to drop out of churches this week, the offerings in our churches next Sunday would be down 80 per cent. With this loss in finance, the churches would be forced to cut back 80 per cent in all expenditures.

Many, many, church buildings would go on the auctioneer's block because there would be no money to pay debts. This would mean recalling the majority of our associational, home and foreign missionaries. It would also mean the curtailing of our camp and assembly programs.

Now let us look at the other side of this picture. If we can double our tithers next year in our Arkansas Baptist Convention churches, the total

gifts through the churches would be \$20,993,760, instead of approximately \$11,000,000. This would mean that our making disciples of all nations, baptizing them and teaching them to observe all things could be stepped up almost 100 per cent.

With a 100 per cent increase in tithers, the average Baptist church could pay twice as much on its debts next year. It could give twice as much to associational missions and at the same time double the gifts through the Cooperative Program. While all these increases were taking place, the salaries of the pastors, music and educational ministers, secretaries, etc., could be increased.

This is not a "wild-eyed" look, but actual figures prove that all the above things could happen if the number of tithers in our churches were doubled.

Now, if you had an opportunity to vote on doubling the tithers in your church, what would you do?

If you had an opportunity to increase the mission gifts of your church 100 percent, what would be your attitude in the matter?

If your church had an opportunity to pay twice as much on the debt as it did last year, how would you vote?

If your church could increase the salaries of all paid workers, would you be for it?

If your church had the opportunity to build the Kingdom program to a rec-

ord high level, would you be complacent and nonchalant or interested?

Well, when you vote to use the Forward Program of Church Finance, you are going to increase tithers, increase money, increase missions, increase interests and increase baptisms. Let's all be for the Forward Program; then we'll go forward with the Forward Program.—Ralph Rouglas, Associate Secretary. ■

ARKANSAS BAPTIST

107 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS

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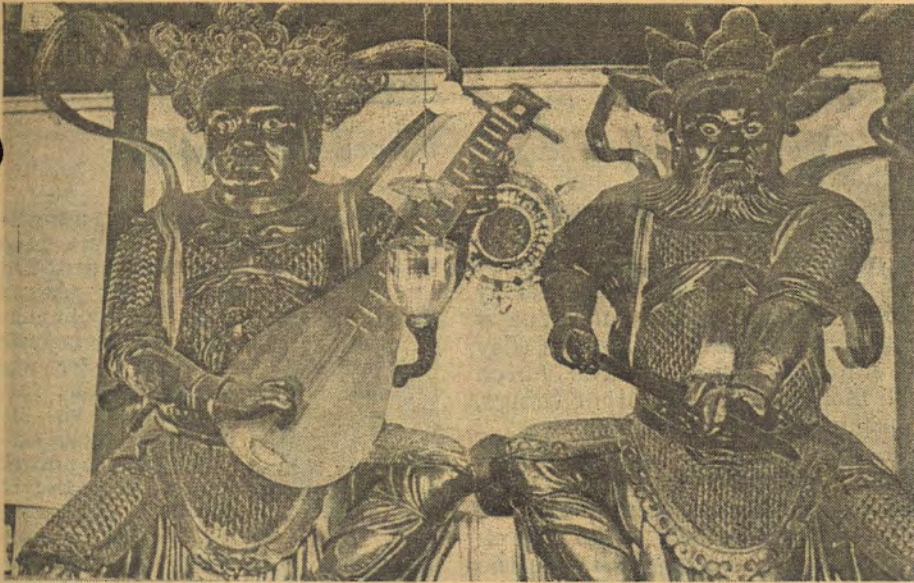
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Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Abbreviations used in crediting news items:

BP, Baptist Press; OB, church bulletin; DP, Daily press.

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PAGAN DEITIES—Scene in Ayer Itam Temple, Penang, Malay Peninsula, showing two of four warrior-like figures representing four deities that are believed by the temple worshipers to guard the four corners of the world. The photo was mailed to the editor of the **ARKANSAS BAPTIST** by Larry Ward, of Evangelical Press Association, who is on a world mission tour.

Religion in reverse

RELIGION TODAY is not transforming people; rather it is being transformed by the people. It is not raising the moral level of society, it is descending to society's own level and congratulating itself that it has scored a victory because society is smilingly accepting its surrender.—Dr. A. W. Tozer

THE MARXIST criticism of religion as the opium of the people, of the church as the gin-shop in which men stupefy themselves against the weight of the world's woes, had enough historic truth in it to force us to face the fact that religion historically functions too often just this way; and it forced us, too, to ask why a church committed to company with the poor comes so easily and so often under the patronage of the rich.—Alexander Miller

DAVID JONES, the late president of a Methodist college for Negro girls at Greensboro, N. C., told that when he had finished speaking to a group on one occasion, a white woman said to him: "Dr. Jones, I believe what you said today is true. The Negroes are a religious people and Christianity has certainly done a lot for them. They have made a great contribution to all of us through their spirituals; and I think the Negroes who believe in Christ are going to heaven, but, of course, they won't be where I am."

Dr. Jones looked at her kindly and said: "There is one Negro spiritual you may not know that says, 'Everybody talkin' 'bout heab'n ain't gwine t' heab'n.'"—The Power of a Purpose

Churches to Exclude Members Selling Liquor

OKLAHOMA CITY —(BP)— Looking ahead to Oklahoma's first legal liquor traffic, to begin by Sept. 1, seven Baptist churches in Oklahoma have adopted resolutions prescribing exclusion for any member who associates with the liquor business.

Though most Southern Baptist churches adopt a "church covenant" in which members agree "to abstain from the sale of, and use of, intoxicating drinks as a beverage," since repeal of prohibition in Oklahoma, some churches have spelled out discipline for violation of this part of the covenant.

First Baptist Churches in Lawton, Edmond, Ardmore, Idabel, Okmulgee, and Antlers and Victory Park Baptist Church in McAlester have adopted such resolutions.

According to the resolution at Idabel, "any church member proved to be involved directly or indirectly in the manufacture, distribution or sale, either wholesale or retail, of intoxicating beverages, legal or illegal (including 3.2 beer)" would be automatically suspended as a member. Suspension would not end until the member corrected his behavior and made "apologies to the church."

The executive committee of Enon Association, of which First Church, Ardmore, is a member, commended that church for its stand.

Lowell Milburn, pastor of 1st Baptist Church, Shawnee, expressed the opinion that it would not be right "to turn members out for selling alcoholic beverages and not to turn them out for using them." He said he felt that in re-emphasizing the church covenant, "each case should be decided on its own merit."

CONCORD NOTES

By Jay W. C. Moore

ELVIE ADAMS, who has served 1st Church, Plainville, Kan., for 16 months, has accepted 1st Church, Jenny Lind. Adams, 49; is a graduate of Baptist Bible Institute of Graceland, Fla. He was ordained in 1946 by the Mt. View Church near Wister, Okla. Before going to Kansas, Adams was the pastor of Temple Church, Fort Smith, and served two terms as moderator of Concord Association. The Adamises have one child, Mrs. Lawrence Chaplin, Liberal, Kan. Adams succeeds Dan P. Lea, who resigned Jenny Lind to enter Southwestern Seminary.

1ST CHURCH, PARIS, observed the first anniversary of their pastor, Tommie Hinson, recently. There were 88 additions during the first year, 54 by baptism and 34 by letter. The Forward Program of Church Finance was observed by the church and a full-time minister of music-education was employed.

CONCORD Association was reported last associational year to be the second largest association in Arkansas. It reported 20,267 members in its 40 churches. Pulaski Association reported 38,130 members in 73 churches. Fourteen of the 40 churches gave more than 10 per cent of total receipts through the Cooperative Program. Kelley Heights, Murl Walker, pastor, led the 40 in per capita gifts by giving \$11.46. In the per cent of total receipts given, Trinity, Mason Bountant, pastor, led by giving 26 per cent.

FIVE STANDARD Sunday Schools are reported in Concord Association. The five are South Side, North Side, Grand Avenue, Kelley Heights, and Calvary Church.



The Cover

"Tea for 132 . . ."

DAVE HENDERSON, left, from 1st Church, England, helps Nelson Tull, camp director, and Gary Mahan, 1st Church, Searcy, prepare tea for the 132 RA campers at the Arkansas Baptist Camp the week of June 29.

Revival of Church Discipline?

NOW THAT Oklahoma has joined the wets, effective Sept. 1, some of her Baptist churches are deciding what they will do if any of their members see fit to engage in the liquor business. According to a Baptist Press release out of Oklahoma City, seven churches have already adopted resolutions calling for the exclusion of any member who associates himself with the liquor business. (See news story in this issue.) Apparently these churches have not previously adopted the church covenant usually subscribed to by Baptists or they feel that in the new surroundings they are to have in the Sooner State a special emphasis is needed. The church covenant just referred to pledges church members, among other things, "to abstain from the sale of and use of, intoxicating drinks as a beverage."

At least one Oklahoma pastor, Lowell Milburn, of 1st Church, Shawnee, raises the question of whether or not the action against members engaging in the liquor business goes far enough. He is reported to have declared that it would not be right to turn members out of the church for selling liquor if members who use it are not to be dealt with in the same manner. We agree with this viewpoint. In fact, we would go even further and ask: Why have church discipline of members on liquor charges and not deal with unchristian conduct in other matters?

Discipline of church members for any aberration is almost unheard of today. There was a time, however, as the yellowing minutes of many a church will reveal, when Christians had to answer to their churches for misconduct such as "going to dances," drinking intoxicants, cursing, adultery, etc. Non-attendance of church services, except when providentially hindered, was another practice that would sometimes result in church action. But we have come into a day of "hands off" in such matters. A pastor who was concerned about some members who were living openly in adultery was fearful of leading his church in disciplinary action because members of the families of some of his deacons had been guilty of similar offenses.

In many churches, any positive move to clean up the church roll, even in the matter of members who have quit the church or have moved away and never asked for their church letters, is fraught with the very real danger of church fusses. If a church votes to remove from the roll Uncle Jimmy somebody who has quit and does not even answer letters about his membership, it is likely to hurt the feelings of some of his nieces and nephews who still come once in a while. In some peculiar situations, as in Kentucky, the only reason for the existence of a whole town may be the liquor manufacturing business and everybody but the preacher may be employed in the distilleries. Needless to say, in such situations, there certainly will be no church discipline of members on liquor violations.

Considering the way we conduct the affairs of our churches, is it any wonder that church membership has come to be all too meaningless? It is far easier for one to get into a Baptist church these days than to gain admission to local lodges or civic or community clubs. And it is even easier, once you have your name on the church roll, to keep it there as representing a member "in good standing"! (Our customary church letters issued to members transferring to other churches would be far more accurate, in many instances, if they were made to read: "... in good sitting.") One may have lived in the shadow of the church building for years without having once cast his own shadow through the church door, but, when he finally moves away and eventually asks for his church letter, he automatically "lettered out" as a member "... in good standing."

Somehow we must make church membership more meaningful. It may well be that the Oklahoma churches which are getting riled up over the liquor situation will point the way back to wholesome and Bible-centered church discipline, which could be a step in the right direction. No church member who habitually brings reproach upon the church and upon Christianity should escape having to answer to his church publicly for his misconduct. To be sure, church discipline should be in a spirit of Christian concern and love for the offending one, but, when the offender has been found guilty of unchristian conduct and refuses to repent, the church should treat him as an unbeliever, withdrawing fellowship from him. How can two—or 2,000—walk together except they be agreed?

Personally Speaking:

Burned-Out Bearings

ON A HOT summer day in a southern city a giant transport truck came to a screeching stop at the curb and the driver sprang from his cab in anxiety. A rear wheel on his trailer was almost spitting fire.



As soon as the wheel had cooled sufficiently, the driver began the ordeal of taking it off. Before he realized it, quite a crowd had gathered to see what was taking place.

A well known pastor of the city was among the onlookers. According to Dr. G. A. Lechliter, executive secretary of the Florida Baptist Foundation, here is what happened:

The preacher began by asking the usual foolish question that is always raised by somebody under such circumstances:

"Has your truck broken down?"

The answer was obvious, but the truck driver was courteous and so he simply replied, "Yes."

Foolish question number two: "What happened to it?"

Courteous reply number two: "A wheel-bearing has burned out."

Then the questioner had still another query of the same class and category:

"What do you suppose would cause that?"

The simple, eloquent answer: "No grease."

The preacher stood in silence for a while, watching the toiling driver who had anything but a cool place to work, up against that simmering wheel. Then the preacher chanced to look at the lettering across the side of the transport. It read: "Standard Oil Company of Kentucky — Lubricants Department."

As he turned away, the preacher soliloquized: "He burned out a bearing hauling grease!"

There are a lot of people today besides truck drivers who are "burning out bearings hauling grease."

Parents who make every sacrifice to provide for their children the things that money can buy but take no thought of their sacred obligation to bring their children up in the fear and admonition of the Lord, certainly come in this category.

"He burned out a bearing hauling grease!"

Erwin L. McDonald

THE PEOPLE SPEAK

Feeding the Hungry

ONE OF America's greatest sins today is the wasting of surplus food while the world at our doorstep is starving.

An imaginative new approach to the solving of this problem is being tried as an experiment by the Mutual Security Program of our government. In Tunisia, where two out of three laborers work on the land, their government is working on water development, reclamation of arid regions, and construction of farm-to-market roads. But the country is still so poor that the people are just beyond the starvation level. So the Tunisian workers are carrying their pay checks home on donkeys. Two-thirds of their wages are paid in American wheat; the other one-third is paid in cash by the Tunisian government. Fifty thousand tons of American wheat have already been used in this way.

A series of specific proposals to increase the use of American surplus grain in this type of program will be included in a "Food for Peace" bill to be introduced soon into the Senate.

Granted the international economic problems are thorny; conceded the world trade balance must be considered; recognized the average church member knows little about the intricacies of international economic balance. Nevertheless, Christian people must become concerned enough to see that an answer is found and a way opened to share our surplus food with the world's hungry humanity.—Robert L. McCan, Christian Life Commission.

On Controversy

I AM NOT a minister, but I am highly in favor of the church papers discussing or publishing controverted subjects thoroughly, with proper regard to the matter . . . If the papers refuse to publish the matter, the public never gets them, as the ministers will not discuss them from the pulpit . . . I think such matters as paganzized programs, unnecessary objects in the church, proper conduct in church, proper clothing at all times in public and private, the matter of Christian living and many other questions . . . are overlooked by both ministers and teachers.—J. Q. Pond, Louisville, Ky.

Homes for Aged

THOUSANDS OF fine Homes for the Aged should be built as speedily as possible throughout our country and possessions. Such homes should be built as far as practical where the climate is the friendliest and nature most beautiful and far enough from the busy section of any city to insure safety for the elderly people . . .

In such homes they would have doctors and nurses and good care. They would have books and papers to read.

They would have telephones, radios, television and musical instruments. They would have religious services as well as a certain amount of amusement.

Relatives and friends could come visit them, and they themselves could take short trips and visit friends and go to conventions and other gatherings.

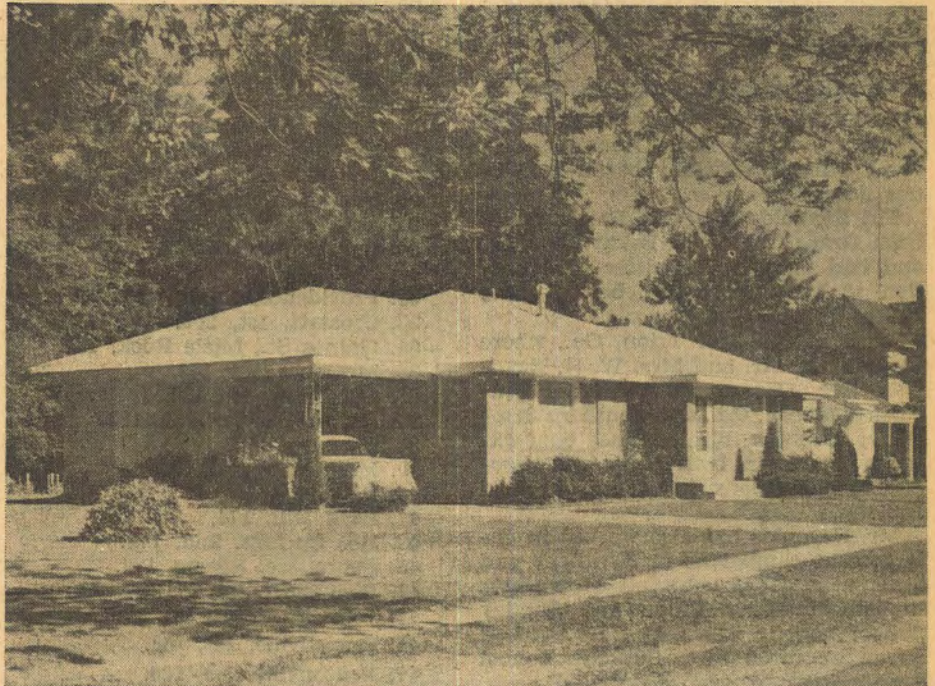
Some of them would fall in love with each other and get married and help each other. They could really enjoy life. Although their sun is in the west their afternoon of life on earth could be the best.

Experience has taught us that it is not advisable or satisfactory for old people to stay alone or to live with their children if they have any. They feel lonely and are not happy. Many of them are in poor health and crippled. Many of them live far from town and stores. It is difficult for many of them to get out and get food and the bare necessities of life.—Hans G. Smeland, 1819 9th Ave., San Francisco, 22, Calif.

Brotherhood Defers

STATE BROTHERHOOD Secretary Nelson Tull announces the postponement of the State Brotherhood encampment which had been scheduled for July 24-25 at Arkansas Baptist Camp. A new date will be announced after the return of State Brotherhood President G. C. Hilton, of Fayetteville, now on a mission tour of Alaska, Mr. Tull said.

I SUPPOSE it's natural we'd sometimes forget to thank people for what they do for us—we get so used to honking for service.—The Country Parson



1st Church, Piggott, Parsonage

PASTOR AND Mrs. E. Clay Polk, of 1st Church, Piggott, occupy this beautiful parsonage, which was erected three years ago by the Piggott church. The brick structure has three bedrooms and two baths. (Photo by the Editor)

Glorieta Bible Week

NASHVILLE, Tenn. —(BSSB)—Speakers at the Southern Baptist Convention-wide Bible Conference August 6-12 at Glorieta Baptist Assembly, Glorieta, N. M., include these Baptist leaders: Norman W. Cox, Executive Secretary, Southern Baptist Convention Historical Commission, Nashville, Tenn., J. Lyn Elder, professor, Pastoral Psychology, Golden Gate Baptist Theological Seminary, Berkeley, Calif., Nolan P. Howington, associate professor of preaching, Southern Baptist Theological Seminary, Louisville, Ky., W. C. Hultgren, pastor, First Baptist Church,

Tulsa, Okla., C. W. Scudder, professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Tex., Frank Stagg, professor of New Testament and Greek, New Orleans Baptist Theological Seminary, La., Bill Sutter, minister of music, First Baptist Church, Amarillo, Tex., and E. H. Westmoreland, pastor, South Main Baptist Church, Houston, Tex.

Dr. Hultgren will give noon-day messages on Bible doctrines. Dr. Stagg will conduct a one-hour period daily on Bible expositions. Evening and worship services will be led by Dr. Westmoreland.

Top Fifty Churches

LISTED BELOW are the top 50 churches in Arkansas in the number of Sunday School training awards earned during the period from Oct. 1, 1958, to June 30, 1959:

1. Fort Smith, 1st, 1,116.
2. Grand Avenue, Ft. Smith, 802.
3. Magnolia, Central, 794.
4. Trinity, Little Rock, 669.
5. Forrest City, 1st, 499.
6. Trinity, Ft. Smith, 466.
7. Immanuel, Little Rock, 449.
8. Little Rock, 1st, 445.
9. Benton, 1st, 392.
10. 2nd, Little Rock, 354.
11. Fayetteville, 1st, 342.
12. Baring Cross, N. Little Rock, 328.
13. Pine Bluff, South Side, 327.
14. 2nd, El Dorado, 325.
15. Paragould, 1st, 309.
16. Warren, 1st, 300.
17. West Batesville, 300.
18. North Side, Ft. Smith, 293.
19. Fordyce, 1st, 259.
20. Diaz, 256.
21. 1st, El Dorado, 256.
22. Springdale, 1st, 248.
23. Blytheville, 1st, 247.
24. Cullendale, 1st, 242.
25. Beech Street, Texarkana, 238.
26. Stephens, 1st, 237.
27. Paragould, East Side, 235.
28. Batesville, 1st, 228.
29. Maple Ave., Smackover, 228.
30. Smackover, 1st, 227.
31. Kelley Hgts., Ft. Smith, 214.
32. Providence, Fayetteville, 207.
33. Crossett, 1st, 200.
34. Gaines St., Little Rock, 198.
35. McGehee, 1st, 193.
36. Morrilton, 1st, 189.
37. Calvary, Texarkana, 183.
38. Tyronza, 182.
39. Monticello, 2nd, 181.
40. Piggott, 181.
41. Park Hill, 174.
42. Hot Springs, 2nd, 172.
43. Sunnyside, Rogers, 172.
44. Pine Bluff, 1st, 171.
45. West Memphis, 1st, 170.
46. Russellville, 1st, 168.
47. Bentonville, 1st, 166.
48. Searcy, 1st, 165.
49. Bluff Ave., Ft. Smith, 163.
50. Lavaca, 162. ■

A. C. (BUDDY) UTH, formerly of Memphis, was ordained to the ministry June 28 in Palestine Church. H. R. Higdon, pastor of Scenic Church, Memphis, brought the ordination message, and J. L. Tallent, also of Memphis, brought the charge. Mr. Uth recently accepted a call to pastor the Palestine Church.

AT SOUTHERN Baptist College, Walnut Ridge, the new unit of the girl's dormitory is expected to be ready for occupancy by fall. The first floor of the new men's dormitory is scheduled to be completed and available for the spring semester next year.



MR. REYNOLDS

New Director At Baring Cross

LEW REYNOLDS, new educational director for North Little Rock's Baring Cross Church, officially began his duties July 1.

Mr. Reynolds comes to Baring Cross from Grace Church of Evansville, Ind., and had served as minister of education at Muldraugh, Ky., before going to Evansville.

He is a native of Trion, Ga., where his parents, Mr. and Mrs. W. H. Reynolds, live. He attended Mercer University, Macon, Ga., and Southern Seminary, Louisville, Ky., and has done extensive work in both state and associational positions in Kentucky and Indiana.

Mr. Reynolds has also worked in enlargement campaigns in Kentucky and Indiana, and has led adult conferences in both Training Union and Sunday School work in Kentucky. He is listed as an approved state Sunday School worker in Indiana.

Mrs. Reynolds is the former Vivian Cruze of Atlanta, Ga. She attended Agnes Scott College, Decatur, Ga., majoring in music. She and Mr. Reynolds have two daughters, Diane, 8, and Valerie, 5.

They have moved into their new home at 3801 Olive, N. Little Rock.

MR. AND Mrs. A. L. Leake are now using McKinney, Tex., as their headquarters, but are still working in the hills of Arkansas between encampments. They are engaged in youth camps and encampments in Texas, Oklahoma, and Missouri as missionary speakers.

EVANGELIST Paul E. Wilhelm of Lamar, recently completed revival services at 1st Church, Glenpool, Okla. There were six additions by baptism and 15 dedications.



MISS SHIELDS

Camden Staff Member

MISS SHIRLEY Shields, graduate of Southwestern Seminary, Ft. Worth, has joined the staff of 1st Church, Camden, as youth director and educational secretary, according to announcement by Dr. Thomas L. Harris, pastor.

Miss Shields received her BS degree from Blue Mountain College in Mississippi. While at Southwestern Seminary, where she received her MRE degree, Miss Shields was a secretary in the School of Religious Education and social vice president of the Religious Education Club. She also was a member of the Southwestern Singers, well-known touring choir of the seminary.

She sponsored the 1st Baptist group which attended Training Union Assembly at Siloam Springs. ■



BATSON MISSION, OARK

Batson Revival

M. E. WILES has completed an eight-day revival in Batson Mission, 20 miles northwest of Clarksville. 1st Church, Clarksville, sponsors the mission. The revival was held in the new church building.

Services had formerly been held in old Batson School during the morning, with evening services in old North White Oak School. All services are now being held in the new building upon its near completion and purchase of a bus.

Sixteen additions resulted from the revival, reports Pastor George Payne.



MR. WARD

Caddo Missionary

LUTHER C. WARD has accepted the position of Caddo Association missionary with headquarters in Mount Ida. Since moving onto the field, he has participated in three revivals and one vacation Bible school.

Mr. Ward came from Hot Springs where he was mission pastor at Central Church, organizer of Fairdale Mission, and then pastor of Fairdale Church. Fairdale Mission started with 16 Sunday School members in a five-room house and it has grown to a full-time church of 130 members with an attractive physical plant.

Mr. and Mrs. Ward live in a new home bought last year for the association missionary.

BAPTIST HOUR SERMON TOPICS

AUGUST, 1959

THEME: Glory and Shame

- August 2 The Glory of the Gospel
- 9 The Glory of the Church
- 16 The Glory of God's Will
- 23 The Shame of Sin
- 30 The Shame of Scorn

City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Conway	KCON	7:00 a.m.
Corning	KCCB	1:00 p.m.
De Queen	KDQN	1:00 p.m.
El Dorado	KELD	2:30 p.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.m.
Jonesboro	KNEA	9:30 a.m.
Mena	KENA	1:30 p.m.
Monticello	KHBM	3:30 p.m.
Paragould	KDRS	8:30 p.m.
Siloam Springs	KUOA	7:30 a.m.
Van Buren	KDFD	10:00 a.m.
Wynne	KWYN	6:30 p.m., Sat.

THIS IS THE ANSWER

Station List

- El Dorado KTVE 4:30 p.m., Sat.
- Ft. Smith KNAC 10:30 a.m.

"Master Control"

Station List

- Little Rock KTHS 1090 12:30 p.m.

July 16, 1959

Student Loans

PRESIDENT H. E. Williams, of Southern Baptist College, Walnut Ridge, has announced that his college is participating in the National Defense Student Loan Program.

A student may borrow needed money to attend college and will not have to repay the loan until he has completed senior college. Repaying of borrowed money will be over a 10-year period at three per cent interest.

Dr. Williams urges all interested students to write for application blanks.

Baptist High School Future Uncertain

BAPTIST HIGH School here will become a permanent educational institution or it will cease operating altogether, its management has declared.

Established originally by Ouachita College, the school is now operated by Baptist Education Foundation. It has provided secondary school education while public high schools in Little Rock were closed over the integration issue.

The foundation reported it has voted to "proceed on the basis of establishing a permanent, Christian academy provided there is sufficient interest and support for this type of school."

The school enrolled about 365 students during its one-year operation on an interim basis. Tuition charges of \$250 a year are necessary if the school assumes permanent standing.

Hardy L. Winburn, president of the group operating the school, added it had not been decided how many students would have to register to justify permanent existence. He said it would "undoubtedly be a small school" and have a "very basic curriculum."

The school operated last year in Second Baptist Church here but other quarters will be needed if the Baptist school reopens in September. ■

REV. AND Mrs. James E. Hampton, Southern Baptist missionaries to East Africa, are planning to return to the States for furlough early in August. Their address will be 1210 Port Arthur, Mena, Ark. Both are natives of Arkansas, he of New Blaine and she, the former Gena Ledbetter, of Harrison.

BURNT CANE Church, youth revival sponsored by the Tri County Youth Organization, Forrest City, Jim Kincaide, Lake City, evangelist; Jimmy Williams, Walnut Ridge, song leader; Parnell Hammons, Forrest City; three by baptism, one by letter, one rededication and one surrender to full time service. Frank Stamps, Memphis, is pastor of the 48-member church.

THE LATE R. S. Williams, father of President H. E. Williams of Southern Baptist College, Walnut Ridge, subscribed to the Arkansas Baptist when it was first started and never missed an issue until his death, 58 years later.

DEATHS

ROLLA DENVER HAYNES, 68, died June 26 at his home west of Bentonville. He was a member of 1st Church, Bentonville.

BEN W. MATTESON, 69, resident of Lowell, died June 30 in a Springdale hospital. He was a member of 1st Church, Springdale.

Concerning the Aged

THE FIRST White House Conference on Aging, authorized by act of Congress, was signed into public law by the President Sept. 2, 1958. The act specifies that the Conference will be held in Washington, D. C., in Jan., 1961. A minimum of 2,500 delegates are expected to attend, who will make recommendations for a course of positive action in dealing with the problems of older people within the population of the United States.

In authorizing this Conference, Congress declared: "... the Federal Government shall work jointly with the States and their citizens to develop recommendations and plans for action:

"1. That will assure middle-aged and older persons equal opportunity with others to engage in gainful employment which they are capable of performing, thereby gaining for our economy the benefits of their skills, experience and productive capacities; and

"2. That will enable retired persons to enjoy income sufficient for health and for participation in family and community life as self-respecting citizens; and

"3. That will provide housing suited to the needs of older persons and at prices they can afford to pay; and

"4. That will assist middle-aged and older persons to make preparation, develop skills and interest, and find social contacts which will make the gift of added years of life a period of reward and satisfaction, and avoid unnecessary social costs of premature deterioration and disability; and

"5. That will step up research designed to relieve old age of its burden of sickness, mental breakdown and social ostracism." — Dr. A. C. Miller, Christian Life Commission ■

MEMBERS OF University Church, Little Rock, are to receive Arkansas Baptist free for three months. As our contribution to the 30,000 movement, we send the paper free to all newly organized churches requesting it. William C. Henley, Jr., is pastor.

RICHARD DEBELL, 23, is a shaken man after 150 Baptist ministers applied for his job in answer to an ad that ran over his name in Louisville, Ky. The pastor says he did not place the ad, does not know who did, does not need an assistant, and hopes to stay several more years at Gethsemane Baptist Church, (DP)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

WASHINGTON, D. C. — (BWA) — President Theodore F. Adams and Associate Secretary Robert S. Denny of Baptist World Alliance will visit ten countries in Africa and the Middle East this summer. Mrs. Adams will accompany them. It will be the first time a president of the Baptist World Alliance has visited Africa in that capacity.

TOKYO, JAPAN — (BWA) — Missionary Charles Martin reports, "Preparation is beginning on the Asian Youth Conference here in 1961." It will be the second such meeting of Asian young people. The first was held in Hong Kong in 1956.

LIMA, PERU — (BWA) — The Peruvian Baptist Theological Institute was opened in Lima with eight students in the first class. The majority of the students had felt called to Christian service, but had no opportunity for training before the institute opened, according to Mrs. J. Bryan Brasington, Southern Baptist Missionary.

PARIS, FRANCE — (BWA) — Membership of 26 French Baptist churches has grown to 2,054. There were 124 baptisms in 1958. These figures were among the highlights of the report of Henri Vincent, president of the Federation of Evangelical Baptist Churches in France, to the annual congress. He said that in addition to 26 main churches in France, there are 24 other preaching centers plus nine churches in Belgium cooperating with the Federation.

VATICAN CITY (EP) — Pope John XXIII has started taking English lessons. The pontiff hopes to speak the language fluently within a year — probably with a soft Irish accent. The Pope's private tutor is Msgr. Thomas Ryan, of Tipperary, Ireland.

CANBERRA, Australia (EP) — A pair of Australian boys, 14 and 15, have been ordered by a magistrate to attend church at least once a week for the next three years. The sentence was handed down after the boys were charged with stealing from shops. J. C. Button of the Canberra Children's Court also forbade the boys to go out in the evening for the next 18 months unless accompanied by a parent.

WASHINGTON, D. C. (EP) — A total of nine congressmen have sponsored the well-worn "Christian Amendment" to the Constitution during this session of congress. So far, the amendment has not reached the Senate. Under the so-called "Christian Amendment," the following statement would be added to the U. S. Constitution: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

Consecration Protested

MANILA, Philippines (EP) — The recent ceremony that "reconsecrated" the Philippines to the Sacred Heart of Jesus, conducted by President Carlos P. Garcia, has drawn a vigorous protest from the Philippine Federation of Christian Churches. Dr. Gumersindo Garcia, Sr., Federation president, sent a letter to President Garcia declaring that it "violates the principle of separation of church and state which requires that our democratic government should treat all churches equally. Our government," the letter added, "which you represent should refrain from taking any official participation in any church activity whatsoever." The ceremony was the climax of the 60th anniversary celebration of the Feast of the Sacred Heart held in Manila early this month.

Peron Reconciliation

BUENOS AIRES (EP) — Argentina's ex-President Juan Peron has sought reconciliation with the Roman Catholic Church in an attempt to erase past displeasures. Peron made the move in view of his possible ouster from the troubled Dominican Republic where he has been staying. His excommunication which occurred previously would be a serious obstacle in gaining entry to a European country such as Italy, should Dictator Rafael Trujillo force him to leave the Dominican Republic. The Argentina foreign ministry and the papal nunciature in Buenos Aires denied knowledge of any imminent revocation of the Vatican's edict. However, a highly-placed Peronist spokesman said Msgr. Antoni Jose Plaza, bishop of La Plata and one of the most active Argentina prelates in labor affairs, had intervened to obtain a speedy decision in Rome, where the official is now visiting.

Catacombs Unearthed

CAIRO, Egypt (EP) — Dutch Archaeologist Adolf Klassens and his team have unearthed 200 ancient catacombs at Abou-Rowash near Giza. The ruins date from the first and second dynasties and some were built in the ancient and middle kingdom periods, according to Dr. Klassens' calculations. The gallery and recesses contain quantities of earthenware vessels and utensils made of schist and dolomite, together with several ornaments and a large number of human skeletons.

DeGaulle Visits Pope

VATICAN CITY (EP) — Charles DeGaulle, president of France, recently visited Pope John XXIII in the Vatican City. The pontiff gave the French leader a chain and cross of the Supreme Order of Christ. DeGaulle in turn presented the Pope with a two-volume Bible. The two men became acquainted in 1947 at Paris when Pope John, then Cardinal Roncalli, was serving as papal nuncio to France.

THE BOOKSHELF

Colorado Vacations, by Kent E. Ruth, Alfred A. Knopf, 1959, \$5.

As the title indicates, this is "an intimate guide to the Centennial State and adjacent sections of Utah, Wyoming, and New Mexico. Those interested in making vacation trips to Colorado, either by automobile, airplane, or train, will find this a valuable guide.

Favorite Sermons of John A. Broadus, edited by Vernon Latrelle Stanfield, Harper & Brothers, 1959, \$2.75.

Presented as a representative collection of the sermons of Dr. Broadus, "one of the world's great preachers," this volume includes much of the Broadus materials which have never before been published.

Dr. Broadus, one of the four founders of the Southern Baptist Seminary, is best known as an author for his classic work, **On the Preparation and Delivery of Sermons**.

Central Themes of American Life, by Tim J. Campbell, William B. Eerdmans Publishing Co., 1959, \$3.50.

Dr. Campbell, well known Iowa lawyer and a former moderator of the United Presbyterian Assembly, shows that the fruits of Christianity in America can be seen in public institutions of charity and in the form and principles of our government and the dynamics of our economic system. He shows that strengthening of the democratic spirit in the local community has come through the Christian churches. The readiness of Americans to share with peoples of other lands is also a result of a Christian spirit and doctrine operating in the American way, he declares.

In Little Place, a novel by Grace Irwin, William B. Eerdmans Publishing Co., 1959, \$3.50.

In the name of science and progress, radical changes have come about in both home and school; and the manners and morals of society seem less and less to rest on the once familiar Christian and classical values. The life of Aran Warring, the principal figure of Grace Irwin's third novel, vividly portrays this state of affairs and points the way to renewal.

Christmas Is Always, by Dale Evans Rogers, Fleming H. Revell Co., 1958, \$1.00.

Dale Evans searches the Scriptures and looks at life and finds Christmas everywhere and always. When did Christmas begin? It began, she says, when God created His wonderful world: "God made man in the pattern of Himself, and then told man he could have his whole wide beautiful world. What a Christmas present that was!"

Jesus Speaks Again, by Robert Lee Dougherty, the Christopher Publishing House, 1959, \$2.50.

Although we question the wisdom of the author in anticipating what Christ says to our century and presenting his book in the first person, this book, based on the spirit and teaching of the New Testament, has much to commend it.

Wake Forest Plans Exchange

WINSTON-SALEM, N. C. —(BP)— A student exchange program has been worked out between Wake Forest College here and the Free University of Berlin.

Under the plan, originated on the Wake Forest campus last winter, each institution will select one student each year for exchange.

Dan A. Jones, a sophomore from Raleigh, N. C., has been chosen as the Wake Forest representative. Hans Ulrich Zieten, a second-year student in the European University plan, has been selected by the Free University of Berlin. ■



MISS HOOVER

WMU

GA Speaker

MISS ANNIE HOOVER, Southern Baptist missionary to Japan, is a native of North Little Rock and will be one of the featured missionary speakers at the Girls' Auxiliary camps to be held at Ferncliff, July 27-31 and August 3-7.

Miss Hoover works in Sapporo, chief city of Hokkaido, the northernmost of Japan's four main islands. She is principal of a kindergarten and also works in a mission in Otaru, a near-by port city.

Before going to Japan, she taught school in Turrell, Arkansas, for three years and held summer positions as a field worker for the Arkansas Baptist State Convention.

WMU Summer Camp Schedule

The following camps will be held by Woman's Missionary Union at Ferncliff: Intermediate GA, July 20-24; YWA Houseparty, July 25-26; Junior GA, July 27-31; Junior GA, August 3-7; Junior GA, August 10-14; Junior GA, August 17-21; WMS Conference, August 15-16. Reservations should be sent to Miss Nancy Cooper, 310 Baptist Building, Little Rock.



RUST FAMILY: left to right, Christine Erica; David Charles; Dr. and Mrs. Rust, and Margaret Helen. The flowers were presented to the family by the faculty of the School of Theology at Southern Seminary. (Photographic Associates)

Family Portrait

America Wins an English Family

DR. ERIC C. RUST, Southern Baptist Seminary's professor of Christian apologetics, and his family are new American citizens as the result of naturalization proceedings in federal court in Louisville, Ky.

The oath of allegiance was given by Dr. and Mrs. Rust and Margaret Helen, 21, who had filed papers months earlier under provisions of the McCarran Act. Because of the naturalization of their parents, Christine Erica, 16, and David Charles, 14, also became citizens of this country. The Rusts are natives of England.

Following the proceedings the faculty of the School of Theology at Southern presented the Rusts with a plant of white mums. The plant was decorated with a blue and red bow and was given as "a token of our friendship."

Margaret, recently voted "Junior Woman of the Year" at the University of Louisville, has been elected to the Mortar Board, the senior women's honor society. She is a member of Kappa Delta Sorority, vice president of the Baptist Student Union, and a member of several other organizations.

Christine and David are outstanding students at Waggener High School. Christine was awarded a Carnegie scholarship to the University of Louisville's summer school for top high school students. She is a member of the Beta Club and was Louisville's girl delegate to the National Convention of the American Red Cross in Atlantic City.

David, who shows great interest in

science, the subject in which his father majored with distinction before he entered the ministry in England, is an active member of the Royal Ambassador chapter in the Beechwood Baptist Church.

Mrs. Rust is in England for a visit with her mother, Mrs. Kenn, at Bexhill-on-the-Sea. She will return in about a month on a jet flight which will require approximately six hours flying time from London to New York.

After her return, the family plans to vacation in Virginia. Dr. Rust will supply 1st Baptist Church, Ashland, Va., for three Sundays in August. Before the fall session of Southern Seminary opens on September 15, Dr. Rust will speak to the Maritime Provinces Baptist Convention in Nova Scotia and American Baptist Convention ministers in Connecticut.

Dr. Rust, author of several books and scholarly articles, holds degrees from the Royal College of Science, London University; Regents Park College and St. Catherine's College, Oxford University. The University of Richmond last year awarded him the degree of Litt. D.

Professor Rust is writing a commentary on Judges, Ruth, I and II Samuel for the Layman's Bible Commentary Series. The John Knox Press has it slated for publication in 1963. ■

TOO OFTEN a cheerful giver is cheerful only because he's got away with giving as little as possible.—*Wisconsin Journal of Education*

Baptist Crosscurrents

Des Moines Tempest in a Teapot



MR. HAVLIK

By JOHN F. HAVLIK

Secretary of Evangelism
Kansas Convention of Southern Baptists

DR. BLAKE SMITH, pastor of the University Baptist church in Austin, Texas, stirred up a "tempest in a teapot" at the Pastor's conference of the American Baptist convention meeting in Des Moines, Iowa. He spoke on the subject, "The Southern Baptist Invasion: Right or Wrong?" Two other papers on the subject of the "invasion" were prepared by Dean R. G. Torbet of Central Seminary and Frank Kepner of Long Beach, Calif.

If American Baptists had "invaded" the unchurched communities of the north and had not compromised the Baptist position by the practice of alien membership, open communion, and associate membership, the "invasion" of Southern Baptists would not have been necessary.

He says that this "invasion" of Southern Baptists threatens to wreck the Baptist World Alliance and the spirit of unity of Baptists around the world. If the establishing of thousands of new churches, and the winning of thousands of people to Christ and the church, will wreck the Baptist World Alliance, then may the Lord hasten the wreck!

North American Baptists are establishing churches in Canada and the United States even in cities where Southern and American Baptists are working. Will this wreck the World Alliance?

If some Baptists have compromised our Baptist witness by the practice of alien immersion, open communion, and associate membership, what unity is there? Is an American Baptist church that has merged with a Congregational

church, with a Congregational pastor still a Baptist church?

Dr. Smith has appointed himself as a committee of one to apologize to the American Baptist convention for "the unethical practices" of Southern Baptists which include, according to him, telling people that "American Baptists are not Christians," persuading members to leave their churches to join Southern Baptists," and "requiring members of American Baptist churches to be rebaptized when joining a Southern Baptist church."

We wonder to whom he has been talking. I know of no Southern Baptist who has ever charged that "American Baptists are not Christians." Our only charge has been that in order to be a Southern Baptist you must belong to a Southern Baptist church.

[Editor's Note: The views expressed in this department, as in all the other departments of the paper except the editorials or items signed by the editor, do not necessarily coincide with the editor's views.]

Many American Baptists visit our services and asked for membership. When they ask for membership our pastors ask them where they were baptized and by whom. If they say they were baptized in a Christian church or a Mormon church we require them to be baptized. In our estimation this is not "rebaptism" as Dr. Smith puts it. They never were baptized, American Baptist or not. If they have been baptized Scripturally, they are accepted by letter or statement.

Dr. Smith then confesses to the sin of a "programmatic understanding of our existence." This feeling he says is shared by many Southern Baptist leaders. He says, "Pastors are approved or condemned in terms of their willingness or unwillingness to cooperate with the program." He also says, "Institution and agency officials are chosen primarily because of their understanding of the machinery . . . and not because of theological clarity and Biblical understanding . . ."

I was converted from Catholicism and became a Southern Baptist by choice. I have always had a better church than I deserved and never once was recommended to a church by any denominational leader. The most effective recommendation in Southern Baptist life today is the recommendation of a fellow pastor . . .

Every denominational leader I have ever met has been theologically and Biblically sound.

His other charge is that all Southern Baptists think of is the "program." By this he means our program of Sunday School work and of Evangelism. He objects to our determining success by the number of people we reach. Is

there any other way? Can we say as some other Baptists have, "Our churches are fewer, our numbers are smaller; but in every way and every day, things are getting better and better?" As a professor of Princeton said to the critics of Billy Graham, "Where are your converts?"

Over and over again we have grounded our Sunday School and Evangelism methods in the Scriptures. Dr. J. N. Barnette and Dr. C. E. Matthews both gave us a program, but it was a program that came out of the experiences of the churches and it was the Holy Spirit who "revealed it unto the churches." No one has claimed infallibility for our leadership, but we thank God for it.

Dr. Smith and Dr. Torbet both say in their papers that the matters of alien immersion, open communion, and associate membership are minor matters. Then it was minor matters that watered down British Baptists and caused them to lose their witness. A Southern Baptist cannot accept these as minor matters. Nothing is minor that violates the New Testament. Where in the New Testament can we find justification for alien immersion, open communion, or associate membership? ■

Time for Conference

THE EXECUTIVE Committee is under instructions from the Southern Baptist Convention to consider a meeting between its leaders and those from the Negro conventions to "discuss mutual problems."

The Executive Committee, meeting in September, shouldn't waste much time with consideration. Both Christianity and common sense demand such a conference.

Let the purpose be misunderstood, here is the resolution adopted in Louisville:

"We recommend that the Executive Committee consider a meeting of representative leaders from the Southern Baptist Convention with leaders of the two national conventions of Negro Baptists to discuss mutual problems."

The conference, to be sure, would deal with the racial situation. It might well deal with that and nothing more. There is no point in trying to skirt identification of our one major problem.

Some in the deep South will try and read their own fears into the purpose of such a conference. It will be described as a move toward integration. Little people, afflicted with closed minds, usually twist the facts to drive others toward their own conclusions.

It would be a conference "to discuss mutual problems." It would be nothing more. They who insist differently tamper with the truth.

Many will question the benefits of such a conference. But, better to try and fail that never make the effort. Solutions for the problems may not be found. Solutions satisfactory to all probably will not be found. But, surely the leaders of all the conventions will profit from a discussion.

Of one thing we can be sure. We will never solve our problems without a better understanding. We will never reach that understanding without discussion.

The Executive Committee of the Southern Baptist Convention should arrange as quickly as possible the conference with leaders of the two Negro conventions. It should be "to discuss

mutual problems."

Our people should unite in the hope and prayer that the conference will be a turning point in race relations. Christian statesmen can do more to eliminate racial discord than all the courts in all the land. This should be their opportunity.—Editor John J. Hurt, in *The Christian Index*

Baptist Crosscurrents Southern Invasion

We assume that Blake Smith, pastor of University Baptist Church, Austin, Texas, was well aware that he spoke only for himself when he addressed the American Baptist Convention in Des Moines, Iowa, and that he did not represent Southern Baptists.

In his address, he is reported by the Baptist Press to have said, that the Southern Baptist invasion (of the north) threatened the unity of Baptists on this continent more seriously than the Civil War. He questioned the validity for the reluctance of Southern Baptists to join with American Baptists because of the ecumenical connections of American Baptists and deplored what he called "programmatic understanding" held by Southern Baptists. He stated that many Southern Baptists are "deeply concerned" over these practices and interpreted their concern as an evidence that "grace is at work."

We suspect that Brother Smith, instead of being born fifty years too soon, was born fifty years too late.

Had he been in Illinois in 1895 and heard the discussion that rent the Baptist Association of Illinois at that time on whether or not Baptists should occupy the nearly 200 towns and cities in the state without any kind of a Baptist church, he would know that the same spirit in general still prevails in the councils of American Baptists—a spirit that has caused many of them to doubt that the Baptist message is a distinctive one and therefore should be proclaimed everywhere.—The Illinois Baptist

FACTS OF INTEREST

... A recent George Gallup poll on "Why Teen-agers Get out of Hand" revealed the following conclusions: Parents are not strict enough; they do not provide enough home life; they have too many outside interests; they give children too much money; and both parents work, even though the mother is needed at home.

... A recent Government report showed that the cost of a college education has jumped about 33 per cent over the last four years and will rise by about the same amount over the next four years.

... Liquor advertisers spent a total of \$32,927,052 in magazines during the calendar year 1958 to buy 3,218 pages of space. This was a gain of 6.4 per cent over 1957 expenditures.

... QUOTE OF THE WEEK: "Lips often cry 'God be merciful' which seldom say 'God be praised.'"
—The Survey Bulletin

Sweep--Don't Pray

CAPETOWN, SO. AFRICA — Religious organizations in South Africa are circulating a story which they claim is authentic.

According to the story, an official of one of the churches in Capetown accosted a Negro Zulu entering the building and sternly asked: "Don't you know this church is for whites only?"

The Zulu replied: "I'm going in to sweep the church, sir."

"That's all right then," the official said, "but Heaven help you if I catch you praying."—The Presbyterian Outlook

Attendance Report

(July 5)

Church	Sunday School	Training Union	Additions
El Dorado, 1st Mission	759	756	
Fort Smith, Calvary	284	105	
Hot Springs, Park Pl.	387	151	1
Huntsville, 1st	105	50	
Jacksonville, 1st	455	248	2
Jonesboro, Walnut St.	284	137	
Little Rock, Life Line	172	95	1
Little Rock, Tyler St.	181	78	
McGehee, 1st	429	216	
Magnolia, Central Mission	635	208	
	48	33	
Pine Bluff, South Side	495	198	
Rose City, Calvary	306	129	
Springdale, 1st	388	133	2
W. Memphis, Calvary	137	113	1

ALCOHOL FACTS

DR. WILLIAM E. BROWN, executive director of the Christian Civic Foundation of Arkansas, 334 Waldon Bldg., Little Rock, presents the following facts about drinking and driving, from The National Safety Council:



A DRINKING driver was involved in at least 30 per cent of all fatal traffic accidents during 1956.

22 PERCENT of the adult pedestrians killed during 1956 had been drinking.

SPECIAL HOLIDAY studies by the National Safety Council showed that 55 per cent of the Christmas season fatal traffic accidents involved a drinking driver.

48 PER CENT OF THE 1956 Labor Day week-end fatal traffic accidents involved a drinking driver.

IN MANY accident cases, the fact that a driver has been drinking is not recorded and is never entered in the driver's official record.

IN SPITE of past and present efforts to increase safety education and traffic enforcement too many drinking drivers are still operating on our streets and highways.

THE SOCIAL drinkers are a greater menace than commonly believed as their critical judgment is impaired with a fairly low alcohol concentration and they out number the obviously intoxicated drivers.

DRINKING TO any extent reduces the ability of any driver.

SMALL AMOUNTS of alcohol reduce self-control and driving ability.

ALCOHOL IS not a stimulant and is classified medically as an anesthetic.

LOSS OF judgment and the capacity for self-criticism occurs before obvious symptoms of intoxication.

IT TAKES at least three hours to oxidize (eliminate) one ounce of pure alcohol (about 2 cocktails).

TWO COCKTAILS (about 0.04 per cent of alcohol in the blood) may reduce visual acuity as much as wearing dark sun glasses at night.

"UNDER THE influence" means that due to drinking alcohol a person has lost (to any degree) some of the clearness of mind and self-control that he would otherwise possess.

YOU DO not have to be obviously intoxicated to be "under the influence" and an unsafe driver.

PURE ALCOHOL leaves no odor on the breath — it is the flavors in the beverage that cause the odor.

COFFEE OR other simulants will not offset the effects of alcohol. Only time can eliminate alcohol from the blood stream.

CHEMICAL TESTS provide the police with a scientific means to determine whether or not alcohol has reduced a driver's ability.

Speakers Named For Ridgecrest

NASHVILLE, Tenn. —(BSSB)— Speakers and leaders for Sunday School conferences at Ridgecrest Baptist Assembly, N. C., have been announced by Dr. A. V. Washburn, Sunday School department secretary at the Baptist Sunday School Board. Dr. Washburn and associates will direct the conferences, the theme of which is: "Teaching Them . . . All Things."

Dr. H. Guy Moore, pastor, Broadway Baptist Church, Fort Worth, Tex., will speak each evening during the first conference, July 23-29, and at the morning worship service on Sunday, July 26.

Dr. Dale Moody, professor of Christian Theology, Southern Baptist Theological Seminary, Louisville, Ky., will be the daily Bible hour speaker and evening speaker Sunday, July 26.

W. H. Souther, minister of music and religious education, 1st Church, Dallas, will be the song leader for both weeks.

During the second week, July 30-August 5, Dr. James F. Heaton, pastor, Calvary Baptist Church, Tulsa, Okla., will be the Bible hour speaker and evening speaker Sunday, August 2; and Dr. H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, La., will speak each evening during the conference and at the morning worship service on Sunday, Aug. 2.

Mrs. Floyd Payne, and Mrs. Frank Shamburger, approved Beginner Sunday School worker, Arkansas Baptist State Convention, Little Rock, will take part in the program.

Win Photo Awards

NASHVILLE, Tenn. —(BSSB)— Two Sunday School Board photographers received awards at the Tennessee Professional Photographers Convention held here recently.

Out of twelve categories, Bryce Finch won three first place awards and one third place. Robert Jackson received one first place award and one third place award.

Illegal Births

On the Increase

WASHINGTON, D. C. (EP) — A total of 201,700 U. S. mothers bore live babies in 1957, according to a report by the U. S. Department of Health, Education and Welfare issued recently. The Department said the 1957 figure established a new record, representing an increase of 8,200 over the previous high set in 1956. The illegitimacy rate climbed for both white and non-white mothers. Among white mothers, illegitimate births were about one in 50. Among non-white mothers, more than one birth out of five was outside wedlock. About 40 per cent of the illegitimate babies were born to teen-age mothers. (Because of the time required to collect and analyze birth statistics from the states, figures for 1958 will not be available until 1960.)

Williamson Elected Department Secretary

NASHVILLE, Tenn. —(BSSB)— E. Stanley Williamson has been elected secretary of the Baptist Sunday School Board's Audio-Visual Aids Department, effective July 1. Dr. Williamson, now superintendent of associational promotion in the Board's Sunday School Department, succeeds Earl Waldrup who resigned recently to become pastor of Northeast Baptist Church, Miami, Fla.

Dr. Williamson, an ordained minister, is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas, with master's and doctor's degrees in Religious Education. A native of Montana, he has served as minister of education and music in First Church, Cullendale, Ark., B. H. Carroll Memorial Church, Fort Worth, Tex., and minister of education in Fordyce, Ark., Popular Avenue Church, Memphis, Tenn., and Trinity Church, Oklahoma City, Okla.

Dr. Williamson served in World War II in various capacities. He came to the Sunday School Board in 1953 as superintendent of Intermediate Work.

He is the author of a number of pamphlets on Sunday school work, has written numerous magazine articles, and is a regular contributor to the *Sunday School Builder*. ■

DR. HERBERT C. Jackson, professor of missions and comparative religion at Southern Seminary, returned to Louisville, Ky., July 14, after a year of special study and travel in the Orient. Dr. Jackson last summer was awarded a Faculty Fellowship Award, and went to Kandy, Ceylon, where he studied at the University of Ceylon, and the Buddhist "Temple of the Tooth" until three months ago. Since then, he and his family have visited Baptist mission fields and stations in the Orient.



DR. E. STANLEY WILLIAMSON

Arkansas Baptist Camp

KEEPING BUSY

By JERRY TOLBERT

"WE DON'T preach these boys to death, but do keep them busy with worthwhile activities. Unlike an assembly which is built on the family unit, camp is built around sex and age with almost military discipline and every minute scheduled."

This is how Nelson Tull, secretary of the state Brotherhood department, describes life at Arkansas Baptist Camp which is located on 12th Street Pike, 20 miles west of downtown Little Rock and approximately 1½ miles west of the Ferndale store.

Mr. Tull and C. H. Seaton, associate secretary of the Brotherhood department, are directors of this RA camp, which provides regular camp features plus mission study, growth in Royal Ambassador ranks, and worship services.

Scenes at Boys' Camp

One of six in the area, the camp consists of 82 acres which "if spread out, would be 640 acres" according to Mr. Tull.

This is the third summer in the same location and he hopes to have a full summer schedule of camps, eventually, to reach a minimum of 1,200 boys.

Arkansas Baptist Camp is now used only three weeks out of the summer, for two junior camps and one intermediate. The first camp week began June 22 and the last was held last week.

There were 97 campers the first week and 132 the second week, including counselors but not teachers. During the camp's first year, attendance was 160 boys per week, but it is limited now for greater efficiency and utility of camp facilities.

Camp facilities include nine 32 x 16-foot tents built on wooden platforms, a large baseball field, small swimming lake with a diving raft built on old drums by Tull and a lifeguard on duty, snack shack, and a dining hall which serves "good food and plenty of it." Facilities and site represent a \$10,000 investment.

Tull emphasizes the lack of health hazards of the camp, and its convenient location in the center of the state. It is near Baptist headquarters, which enables the directors to stay near their offices and still administer the camp.

There is a doctor on call at Arkansas Baptist Hospital in Little Rock.

Cost of the camp per week is \$13.50, which includes everything. It provides a daily \$1-per-boy food budget.

Mr. Tull is enthusiastic in recommendation of further expansion of the camp. One of his dreams is to set up a Brotherhood camp at Arkansas Baptist Camp "so more men can come because of its convenient location."



Great Religious Experiences at 7th Encampment

BY RALPH W. DAVIS
STATE TU SECRETARY

OVER 400 PEOPLE responded to invitations given by Dr. Baker James Cauthen at the State Training Union Assembly at Siloam Springs, June 29-July 4. Dr. Cauthen, executive secretary of the Baptist Foreign Mission Board, was at his best as under the leadership of the Holy Spirit he stirred the hearts of over 1,000 people who had registered for the Training Union Assembly, the first ever to be held at Siloam Springs.

Among those who responded to his invitations were 21 conversions, 45 young people who surrendered to be missionaries, 71 who felt that God was leading them to church-related vocations, 20 who felt God's leadership in some other vocation, and 247 rededications.

LeRoy McClard, of the Music department of the Arkansas Baptist State Convention, had charge of the music. Theme of the assembly was: "God is the Light of the World." George Starke, of Gaston Avenue Baptist Church, Dallas, Tex., was the featured soloist.

The assembly began each morning with the devotional period in the tabernacle conducted by Miller Mikell, educational director of North Fort Worth (Tex.) Baptist Church, a chalk talk artist. After the devotional period the graded Training Union workshops were conducted with 40 people teaching classes.

Kermit King, Training Union Secretary of Mississippi, conducted a conference for pastors and directors, and Jimmy Crowe, Training Union Secretary of Louisiana, conducted a conference for adult union members. State approved workers and leaders from every section of Arkansas taught the leadership courses and the courses for juniors, intermediates, and young people.

After a recess of about 30 minutes the life-interest conferences were conducted. Dr. S. W. Eubanks conducted a conference, "Christian Parents Face Family Problems," and Dr. H. E. Williams, of Southern Baptist College, Walnut Ridge, conducted a conference on "Church and State."

A number of conferences were conducted for young people, intermediates, and juniors. The young people thought together on the subject, "Facing Life's Problems," and the intermediates considered the question, "What Do You Think and Why?" The con-

← Scenes from BTU Assembly at Siloam Springs.



ference for the Juniors was entitled, "The Junior at Home, Church, and School."

Special provisions were made for nursery, beginner, and primary children, with qualified workers from over the state providing for their needs.

A well planned program of recreation was provided for the afternoons under the leadership of Mrs. W. S. Gilmer, of Atlanta, Ga. She was assisted by Harrison Johns, Rhine McMurry, and others. One person on the grounds made the comment that this was the best program of recreation that had been provided in 31 years at the assembly. We get some idea of the participation in the recreational program when we realize that 254 people received the first recreational award ribbon.

Five hundred people, or nearly one half of the 1023 who registered, earned a perfect attendance award, which means that they attended the devotional period, the workshops, the life-interest conference, the morning service, and the evening service each day.

Two Training Union assemblies are planned for 1960. The first one will begin on Monday night, July 4, and close Saturday noon, July 9. The second assembly will begin Monday night, July 11, and close Saturday noon, July 16. Certain associations will be designated to attend each week.

Miss Muriel Evans of Baring Cross Baptist Church, North Little Rock, who taught the beginner children each morning, gave this testimony:

"Thank you for letting me be a part of the first Training Union week at Siloam Springs. It would have been worth it all to hear the little boy pray, 'Thank you, God, for the soft green grass that tickles our feet when we go barefooted and help us not to step on any glass and cut our feet,' or to have heard Dr. Cauthen (especially Friday night), or to have seen how drawn to God the young people were as the week progressed, or to have met and chatted with old friends. All of these things together and in addition to many other things made it a wonderful week for me."

Four Whites Given Life Sentences

TALLAHASSEE, Fla. (EP) — Seven weeks after the crime, Circuit Judge W. May Walker in Tallahassee handed four white youths life sentences for attacking a Negro cop and recommended that they direct any appeal they might have to God. The sentences, maximum possible under the softening of jury recommendations of mercy, were hailed by a Tallahassee Negro leader as a step toward equal justice for his race. A life sentence in Florida on such a charge customarily means 10 years in prison, although prisoners become eligible for parole after six months. No white man has ever paid the death penalty in Florida or any other state for rape of a Negro.

BSU

Baptist Students Serve Missions

NASHVILLE, Tenn. — (BSSB) — One hundred and 38 Southern Baptist students are spending their summer vacations on home and foreign mission fields. Thirty-three are serving in foreign missions areas and 93 in home missions areas in the Northwest, on the Pacific Coast, in Western states working with language groups, and in Northern states which are Southern Baptist pioneer fields. Twelve students are working in Baptist children's homes.

Twenty-four state Baptist Student Union conventions are co-operating with the Baptist Sunday School Board's Student department in this missions effort, G. Kearnie Keegan, department secretary, said.

Winners Chosen

RIDGECREST, N. C. — A Floridian and a Kentuckian won top honors in the Southwide finals of the Young People's better speakers' tournament and Intermediate sword drill at Ridgecrest July 3, during the first of three Training Union conferences.

In the speakers' tournament, Miss Connie Berry, West Palm Beach, Fla., was judged the speaker with the best message and presentation, winning over five other state champions.

In competition against four other participants in the sword drill, Miss Elaine Blewett, Auburn, Ky., was the winner.

Miss Nora Huntoon, Hollywood, Ala., placed second in the sword drill.

Second place winner in the speakers' tournament was Paul Bergeron, Alexandria, La.

Luther Film Free

WE HAVE a full-length film of the story of Martin Luther which we would like to make available to the Baptist churches of Arkansas absolutely free of charge. We ask those who would like to show this film in their churches to please give us sufficient notice so that we can avoid conflict in schedules. The only expense that the churches will incur will be the return postage. —Dr. Ralph A. Phelps, Jr., President, Ouachita College, Arkadelphia.

Spain Continues

Religious Persecution

WORD HAS come to me through the Reverend Jose Beltran, a former president of the Spanish Baptist Convention, that persecution of non-Catholics in Spain continues at an increasing tempo.

At least six more of our churches have been closed, at: Madrid, Sevilla, Mahaga, Elehe and Barcelona.

Be it remembered that 2nd Baptist Church of Madrid, of which Brother Beltran was pastor, was closed on July 17, 1954, and has remained closed until this day. Brother Beltran is now en route from Spain to the Canary Islands, where he is to continue his pastoral work. He stopped by my home in Memphis and gave me this late word concerning recent religious persecution in Spain.

It is all but impossible for one to get any sort of a government job if he is a Baptist. What is more, he is apt to lose any sort of responsible position if it becomes known that he is a Baptist.

Spanish Baptists or other evangelicals can now be married in their own church, if they can produce a document showing they have been excommunicated from the Roman Catholic church. Young Spanish Baptists, seeking marriage, rejoice to obtain such a document — it is highly prized.

It is my understanding also, that in Spain at the moment it is difficult, or next to impossible, for a native non-Catholic to get any sort of position on any of OUR American installations in Spain. Franco has evidently attended to that! Let us pray for our brethren in Spain.—R. Paul Caudill ■

WINONA LAKE, IND., July 1, 1959

— Eighty Holiness Movement churches in Egypt with over 5,000 members unanimously voted approval of union with the Free Methodist Church at the May 5-10 conference at Asyut. The Egypt church, started sixty years ago as a missionary venture of the Holiness Movement Church in Canada, is now self-supporting and self-governing and voted as an autonomous church body. The conference action followed that of the mother church, which officially united with the Free Methodist Church on January 1 of this year.

ATTEND

STUDENT WEEK

AT

GLORIETA

AUGUST 20-26

For information write Tom Logue, Baptist Building, Little Rock.

The Forward Program

It's Working at Kensett 1st Church

By R. T. Strange, Pastor

[Editor's Note: Although the Executive Committee of the Southern Baptist Convention thoroughly tested The Forward Program of Church Finance in all sizes and types of churches before projecting the new plan, and found it workable in every instance, people still ask: "Would it work in our situation?" This interesting report by Pastor R. T. Strange of 1st Church, Kensett, given at the request of the editor, shows how the program is working in an average town church. But please note that the success at Kensett came only when the people of the church were willing to go all the way, including doing things they had previously not been accustomed to doing, such as pledging to the church and authorizing an every-member canvas for the church budget.—ELM]

AS RECENTLY as the beginning of 1956, 1st Baptist Church of Kensett was giving an average of only \$59 a week. Although the membership totaled over 400, the over-all income averaged far below the neighboring city, Searcy. The building was old, outdated and entirely inadequate, having but nine Sunday School rooms and a small auditorium.

The problems were many. Where will the money come from? What is wrong with rebuilding the building we have? What about the years of payments we still owe on our new pastorium? (The termites had eaten the old one.)

Then, too, there was the Landmark influence in some of our members. All of this contributed to a general attitude of defeatism in the membership.

By last year, through the preaching of tithing and a rotating set of deacons, the offering had climbed to over \$150 a week. Also, we had agreed on a plan to eventually arrive at a new building, provided we could find a way to raise the money. First, we would pay off the pastorium, which we did, dealing a blow to defeatism in so doing. Then we would build an educational building. And, finally, when we could we would build a new auditorium.

But the money, where were we going to get the money? I told a brother pastor that, one thing for sure, my church wasn't about to pledge the budget! But Brother Ralph Douglas and a team came to Beebe explaining the Forward Program of Church Finance to our association. Three of my men went with me and all of us were impressed with the possibilities this program had when applied to our own situation.

We began to talk about it to other members and found a possibility of acceptance. Unwilling to lose any opportunity, we brought it up in a business meeting for general discussion with the understanding that it was not to be voted on then. The church voted that night to ask the pastor to take every opportunity to inform the church concerning the Forward Program of Church Finance for two months and then bring it back to the church for a final vote.

"We Used the Book . . ."

Using the book provided in the package of materials we met with all interested parties each Sunday afternoon for several Sundays, went over the program with the W.M.U., the deacons, and mentioned it briefly in at least one service every Sunday. Over and over we reminded them that the Forward Program of Church Finance would involve at least two things they had never wanted to do before. First, the signing of pledges. Second, the coming of canvas teams to the homes of those who did not sign pledges.

But, we would remind them, you sign pledges for car payments, televisions, homes, etc., so why not for God? Also, we pointed out that we had to have a building and that buildings take money; that our only hope for the amount needed was through systematic week-by-week giving.

Our church is a spiritual church and we are fortunate to have leaders who are wise in the Lord. By the time we came to vote it was evident the Lord was in it. The vote was unanimous. We would have the Forward Program of Church Finance.

Could the program be put on without any office help and on a low budget? Yes, with the help of a good chairman, a girl who typed for 50 cents an hour, a mimeograph machine, a typewriter, and a willing pastor's wife, our team was able to put this program on for slightly over \$200. This included the supper, too, which must not be left out.

"I Prayed for \$50 . . ."

When the budget committee met during the campaign I was apprehensive, to say the least. I prayed, "Oh, Lord, if we could have even \$50 more a week we could eventually have that building."

The committee proposed a budget of \$263 a week! Would the church meet this? Should it be a little lower? The church met it! On pledge Sunday over \$200 a week in pledges were in.

Then the canvas teams went to work. On Victory Sunday, by the time for announcements, pledges were in for the \$263 a week! Later enough pledges

came in to make the total over \$270 a week!

Are they still meeting it? Yes. For many weeks the offering soared to over \$300 a week. Then it settled back to consistently going over the budget with ease.

With an average attendance in Sunday School of 144, they signed 144 pledges with 109 pledging to tithe. Every active deacon and every teacher but one signed pledges to tithe.

In May the church sold \$36,000 worth of bonds to add to their savings, starting at the same time a new educational building. It would be hard to tell you how much it meant to us to have a workable program placed in our hands whereby we could accomplish this for the Lord. We thank God for the Forward Program of Church Finance. ■



MR. MEHAFFEY

NEW MISSIONARY for Conway-Perry Association is H. Pat Mehaffey, until recently director of music and education, 1st Church, Hamburg.

Mr. Mehaffey, a native of Atlanta, Ga., is a graduate of Ouachita College. Mrs. Mehaffey, the former Miss Wilma Williams of Little Rock, is also a Ouachita graduate. The Mehaffeyes will make their home in Morrilton.

Chicago Missionary

CARBONDALE, Ill. —(BP)— William A. Powell, pastor of Cornell Ave. Baptist Church, Chicago, has been elected city missionary of Chicago.

The executive committee of the Illinois Baptist State Association elected him in its meeting here. He will begin his new duties about July 15.

A native of Alabama, Powell received his high school education at Dothan and graduated from the University of Alabama in 1950. He received the B. D. degree from the New Orleans Seminary in 1954.

Tax Exemption Controversy

WASHINGTON —(BP)— Shall churches and their agencies be exempt from Federal excise taxes on transportation and communications?

Proposals pending in Congress have been offered to amend the Internal Revenue Code of 1954 so as to exempt the churches and their agencies from the 10 per cent tax on transportation tickets, phone calls, telegrams, etc. Last year non-profit educational institutions were exempt from this tax.

In the recent tax bill passed by Congress, the Senate struck out the transportation and communications tax, but it was included in the House version of the bill. The Senate-House Conference committee compromised by agreeing that on July 30, 1960, these particular taxes shall be reduced by 50 per cent. In the meantime Congress can make exceptions to the current rule, and preferential legislation favoring the churches can be passed if it is found expedient to do so.

Since educational institutions were exempt last year, there has been a rising demand that "religious" persons and institutions also be exempt. The Inter-church Transportation Council of Chicago is urging church people to support House Resolution 7625, introduced by Rep. Burr P. Harrison (D., Va.), and H.R. 7358, introduced by Rep. Sidney R. Yates (D., Ill.). These two measures would give the churches and their agencies special exemptions from the transportation and communications tax.

On the other hand there is another group of churchmen, gradually becoming more vocal, who are urging the churches to restudy the whole problem of tax exemptions for churches and their agencies. They are saying that the churches and religious people should pay their way for services rendered by the public along with the remainder of the citizenry. A recent editorial in a national religious weekly made the plea that the gulf between clergy and laity is already too wide and that it should not be made wider by making special tax exemptions for religious persons and institutions.

Yet others are pointing out that if the entire war-time transportation and communication tax were repealed, there would be no church-state problem and that all groups in the nation would share alike in the relief thus given.

U. S. May Send Mission to Rome

WASHINGTON —(BP)— An "unostentatious beginning" of diplomatic relations with the vatican has been proposed to the Senate Foreign Relations Committee, of which J. W. Fulbright (D., Ark.) is chairman.

The proposal is that a permanent Charge d' Affaires be appointed by the

State Department, thus requiring no Congressional approval or special allocation of funds. It is recommended that the procedure "function quietly and without attracting too much attention" in order that the "non-Catholic opposition in the United States would lose some of its momentum as it grew accustomed to the fact that we had someone at the Vatican."

The recommendation concludes, "Those who are objecting today might even become convinced with time that U.S. official contacts with the Holy See had nothing whatever to do with religious matters, but were concerned solely with our national security, as, of course, would be the case."

The recommendation is found in a current "Study of United States Foreign Policy, Summary of Views of Retired Foreign Service Officers," prepared for the Committee on Foreign Relations of the United States Senate. Those expressing their views were deliberately kept anonymous, and at points the study was highly critical of current United States' foreign policy.

In the arguments for a U. S. mission at the Vatican it was asserted that since the United States is the chief champion of peace and stability in the political, economic and social field, and since the Roman Catholic Church "is the implacable foe of atheistic Communism," therefore "the United States has no better ally in its struggle against the Communist ideology and in the preservation of Christianity."

The retired Foreign Service officer stated that since the Vatican directs the moral and religious lives of over 300 million persons, it has developed a system of communications channels and gathers information that could be valuable to the United States Government, but which might not otherwise be available.

The furtherance of the good neighbor policy with Latin America was also cited as an argument for establishing diplomatic relations with the Vatican.

Alzheimer 1st News

Our G.A. chapter, which was formed in October, held its first presentation service recently. Mrs. Betty Smith is counselor. Mrs. James Cash, Mrs. W. R. Vassaur, and Miss Janice Stone assisted in the service. Maidens presented were Joanie Blackaby, Carol McPherson, Delores Wardlaw, Phyllis Young, Linda Byrd, and Sandra Cash. Sherry Stone was lady-in-waiting.

Alzheimer Church recently had its largest Vacation Bible School ever. Enrollment reached 171 with average attendance of 148. Pastor W. Leslie Smith served as principal.

The Cornerstone Mission of 1st Church has called as interim pastor, John W. Kilburn, retired Army chaplain of Pine Bluff. He has served as interim pastor of Park Place Church, Hot Springs, recently.—W. Leslie Smith

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

FORGIVENESS

QUESTION: How much is involved in forgiveness? If a man went with a married woman before he married and continued to go with her off and on all his life after he was married and died in her house, is it wrong for the man's wife to long for revenge on this bad woman? Is a person expected to forgive after all this injury?



DR. HUDSON

ANSWER: You misunderstand what forgiveness is all about. What you need is to learn to live in the present and quit looking back. It is acceptance and not forgiveness that is your problem. You cannot undo the past. You certainly must accept it as a part of our sinful existence.

The Bible says about Jesus when He was mistreated that "he trusted to him who judges justly" (1 Peter 2:23 RVS). Why don't you try the same method? Turn this woman over to God and quit thinking of her.

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

FILM FEATURES

"CAPTIVE SCHOOLS"

The estimated 2,055 nuns and priests teaching in U. S. public schools form the backdrop of a movie to be released this month by a group dedicated to church-state separation.

In a chain of simultaneous premieres, "Captured," a 16 mm. sound film, will be viewed by 5,000 selected church, fraternal and professional leaders in mid-July.

"Public demand for information on these 'captive schools,'" said Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, "led us to dramatize the facts with this semi-documentary film.

"A captive school," he explained, "is a public school staffed by nuns, brothers or priests of the Roman Catholic Church. We have taken the story of one of the schools we retrieved, changed names and put it on celluloid.

"There are at least 281 captive schools in 21 states. For instance, Illinois has 23, Kentucky 15, and Louisiana 68. Where they exist, captive schools not only violate the law, but disrupt the life of the community and create religious strife. To stop these unconstitutional church-state tie-ups, we take legal steps where we must, but we prefer to use educational means, such as this movie."

He said that further information on the film could be had from the POAU office, 1633 Massachusetts Ave., N.W., Washington, D. C.

Writers Meet at Ridgecrest, Glorieta

NASHVILLE — (BSSB) — Writers' conferences at Ridgecrest (N. C.) June 18-24 and Glorieta (N. M.) July 30-Aug. 5 assemblies this year feature top-flight faculty, according to Clifton J. Allen, editorial secretary of the Sunday School Board. The Board sponsors the conferences, which are planned "for persons with a Christian viewpoint and who plan to write with a sense of Christian purpose."

Among the feature program personalities at Ridgecrest were: Robert Root, professor of religious journalism at Syracuse University, Syracuse, N. Y.; Hollis Summers, English professor and teacher of creative writing, University of Kentucky, Lexington, Ky.; Rebecca Caudill, author, of Urbana, Ill.; J. Winston Pearce, pastor of 1st Church, DeLand, Fla.; and Charles A. McGlon, Southern Seminary, Louisville, Ky.

At Glorieta, will be Miss Caudill, Foster Harris, professor of journalism, University of Oklahoma, Norman, Okla.; and Ward S. Miller, professor of English, University of Redlands, Redlands, Calif.

Manuscripts may be submitted for criticism and competitive awards in the fields of short story writing, juvenile short story, magazine articles, one-act religious play, and poetry. Awards will be given for first and second place in the different workshops — covering all expenses during the conference — hotel, meals, and registration. An additional \$25 will go to the manuscript judged the best of all submissions.

Write Dr. Allen, Writers' conference director, 127 Ninth Avenue, North, Nashville, Tenn., for further information.

Former Arkansas Pastor Sees Phenomenal Results in Virginia

[Editor's Note: Pastor Moshier, whose church is featured in this article from HOME MISSIONS MAGAZINE, is a native of Arkansas, a graduate of Ouachita College and a former pastor in the state.]

THALIA LYNN Baptist Church was started as a mission chapel of the 1st Baptist Church, Norfolk, Va., in the fall of 1956, and was constituted as a church on June 20, 1957, with 86 members. The services of the church were held in Thalia Elementary School.



Following a pastor-led enlargement campaign in September, 1958, the church moved into

MR. MOSHIER Princess Anne High School and expanded the Sunday School to 20 departments. Enrollment went from 142 on June 30, 1957, to 690 by February 1, 1959. The Training Union was organized in February of 1958 and now has 161 enrolled. The Brotherhood and Woman's Missionary Union were organized when the church was constituted. These organizations are quite active and sponsor Royal Ambassadors, Girls' Auxiliary, and Sunbeam Bands. There is a graded choir program.

When the church was constituted, E.

Irwin Moshier, then associate pastor, 1st Baptist Church, Norfolk, was called as pastor.

In April of 1958 seven acres of land were purchased for the future home of the church. A concrete block dwelling on the property has been remodeled and well equipped.

Cost of land, remodeling, and equipment exceed \$50,000 of which \$27,000 has been paid. Plot plans and schematics of the first education building have been received from the Church Architecture Department in Nashville, Tenn. Plans are underway to start construction of the first educational unit in October of 1959.

During August and September of 1958 the Forward Program of Church Finance was used exactly as recommended. A budget of \$75,000 is being met as scheduled and pledged.

This new church voted December 14, 1958, to sponsor a mission in the southern end of Virginia Beach. This mission had its first service January 4, 1959. It now has 64 members and has been named Beach Lawn Baptist Chapel. Pastor Moshier preaches each Sunday morning at 9:30 a. m., and a fully graded Sunday School meets at 10:45 a. m.

Any success should be credited to God's blessing a group of earnest Christians who have been willing to use the programs developed by the Southern Baptist Convention.—Home Missions

Hoover Lists Six Effects Of Communism on Personality

WASHINGTON — FBI Director J. Edgar Hoover says that clergymen can do more to defeat "Communist man" than any group in our population.

The Communist campaign against religion, according to Hoover, extends throughout the world, including the United States.

"Ministers must proclaim the obligations of free men to meet this atheistic enemy," he said in an article in the June 22 issue of **Christianity Today**. "You must urge a rededication to Christian beliefs."

Hoover warned that in a Communist society, clergymen would be one of the first targets of the secret police.

His article, titled "Communism: The Bitter Enemy of Religion," listed six "evil effects of atheistic communism upon the human personality":

1. The inevitable rise of the dictator.
2. The relationship of person to person within communism cannot be based on love or respect for individual rights, but on deceit, hypocrisy and falsehood.

3. The individual, regardless of his Party position, is never to be trusted.
4. The individual, under communism, becomes an automatic responder, not an original thinker.
5. The function of an individual in Communism is to serve, produce, and work for any goal which might be defined by the state.
6. The individual is compelled to give idolatrous worship to the Party.

The FBI chief described the "Communist man" as "one whose devotion is wholeheartedly to the Party, a man who is stripped of his powers to critical judgment, who works unceasingly for a Communist-defined goal, who is willing to be unfairly treated, who, when criticized, keeps on coming, a man whose daily life is saturated with fear and apprehension."

Addressing Protestant ministers, to whom the interdenominational magazine is directed, Hoover said "we must be willing to devote the same amount of time and devotion to our beliefs, to reading the Bible, to working for Chris-

tian values, as the Communists do for their institutions."

"You as ministers stand on the front line in our battle of survival," he added. "By urging Americans to rededicate their lives to God, to live the values they profess, to uphold the ideals of Christian truth and justice, you can do valiant service for our nation. No group in our population can do more to defeat 'Communist man'."

Italy Allows More Liberty

BOLOGNA, Italy (EP) — Evangelicals say unprecedented liberty is being given them in Italy. Extensive advertising was allowed recently for an eight-day gospel crusade in a theater in the large northern city of Bologna. Assembly of God ministers who sponsored the crusade were able to place five huge banners at the busiest crossroads of the city, and displayed 1,500 large posters on the walls of buildings to announce the evangelical meetings. In addition, they distributed 28,000 copies of the Gospel of John on the streets, and 60,000 leaflets, besides cruising in a car with a loud speaker telling the Italian public about the meetings.

The Significance of Modern Art

By MARGARET A. GRAHAM

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MODERNITY HAS invaded every area of thought with the possible exception of some fields of science. By modernity is meant the abandonment of restrictive authority. Kant in his "Critique of Pure Reason" introduced transcendentalism and subjected subsequent philosophy to modern thought forms. Theology was quick to follow. But it was left to the arts to exhibit modernity dramatically.

The traditional meaning of art implied skill and ability, practice and imitation. Modern art in the extreme does not require talent, craftsmanship, or conscious intention. In a university course, one lesson in art was to spill blobs of paint on paper. The instructor said that no thought should be given to the choice of color or the arrangement. The impression given by the combination of colors was not to be intentional. There were no rules to conform to, yet the results were pronounced to be art.

Another lesson asked the student to choose at random any items—horse, carrot, telephone, fish—anything that might come to mind. Throwing these items together, the student was not to observe reality in line, color, or form. Solids were to be transparent. The wild confusion was not to teach or tell, but to be self-expression. Only a madman could have such a nightmare, but this was to be the expression of reality.

Such modern art could not reasonably say anything, and yet it speaks volumes. It is screaming, "There is no rhyme or reason to anything in life." If anything is real it is sensual. Civilization should be swept away and we should be primitive children of the forest!

There are slightly varying expressions of this concept. Delvoux, for example, makes conventional settings and places unconventional figures in the setting. The interior of a modern dwelling may be the normal background, but a Greek in Roman toga may be the dominant figure. By this he is saying: "Why be conventional? Why should it not be this way?" He is expressing an unrelatedness.

This anarchy in the static arts (architecture, sculpture, painting with their subdivisions) is equally apparent in the dynamic arts such as music, poetry, and the drama. In these more abstract arts, the chaos seems most jarring.

During the Stalinistic control of Hungary, a young university student was arrested and subjected to the "magic" chamber. This room was designed to break the will of the occupant. The walls were painted with grotesque designs and in livid colors. To the young student, the walls were no different from modernistic paintings. A

couch in the room was tilted so that the occupant rested at an angle. Revolving light gave the sensation of constant motion. Periodic movies were shown. A normal landscape portrayed on the film would gradually change into other form, sometimes part human. A member of the body such as the thumb would be enlarged to cover the screen. Eventually this treatment broke down all resistance on the part of the prisoner. When taken from the chamber, a prisoner would desire to return to it for it had become the only reality he knew. That reality was madness!

Insanity is a loss of mental bearings; to be insane is to lose all sense of governing law and restraint. Is this not what modern art expresses? Is not this a part of the "mystery of iniquity" or lawlessness that is at work? Is it not part of the "strong delusion" that Paul spoke of, "that they should believe a lie"? (2 Thess. 2:11.)

Plato in describing his "ideal state" said: "We do not want a nation of prize-fighters and weight-lifters. Perhaps music will solve our problem: through music the soul learns harmony and rhythm, and even a disposition to justice; for can he who is harmoniously constituted ever be unjust? Is not this, Glaucon, why musical training is so powerful because rhythm and harmony find their way into the secret places of the soul, bearing grace in their movements and making the soul graceful? Music moulds character, and therefore shares in determining social and political issues. Damon tells me—and I can quite believe it—that when modes of music change, the fundamental laws of the state change with them."

No wonder then that Daniel O'Connell said, "Let me write the songs of a nation, and I care not who makes its laws."

Rock 'n' roll, progressive jazz, and other modern music are alarming symptoms of a decadent moral attitude. But as well as being symptomatic, they produce an effect. They teach that chaos is reality and the hypnotic contagion is diabolical. Only man cut loose from any concept of God could conceive or practice such abandon.

True art is not photographic reproduction; it is interpretation of that which is real. The interpretation enriches, and every artist turns the gem of truth in his own way to reveal the facets he sees. Rembrandt in his painting, "The Erection of the Cross," paints himself, a man in Dutch dress, raising the cross of Christ. Thus he teaches that it is he who caused the Saviour to suffer for sin.

This is not intended as a plea for artists to return to the classical style of painting. But this is a plea for the

expression of authoritative truth through art media. God is not the "author of confusion," therefore Christian art should reflect an orderliness which comes from systematic truth.

It is a plea to curb the influence of chaotic expression upon young people. To accept and endorse the anarchy of modern arts is to deny the rightness of certainty. The Christian world needs to raise a voice against the devastating demoralization by such art.

But there is a pleasant note in the rapidity of the decline. Why did other generations not succumb to the savagery of chaos? There can be only one answer: the restraining influence of the Holy Spirit. Christian man has only a short time to fulfill his commission. Comparatively, he has but moments to wait for the "shout of the archangel" and the "trump of God." ■

New Religious Cult Grows in Rhodesia

Salisbury, Southern Rhodesia—DP—Since David Livingstone brought Christianity to Central Africa more than 100 years ago, churches of every creed and priests of every race have sought to convert African tribesmen.

The newest cult is called the Church of Israel and the mainspring of the cult's appeal is polygamy.

Headed by a tall, handsome African, clad in bishop's gaiters and clerical collar, the Church is converting hundreds of primitive Sanyati tribesmen.

The Sanyati, 100,000-strong branch of the famed Matabele nation, live in the scrub-covered hills and flat bush country between the modern industrial townships of Que Que and Gatooma in central Southern Rhodesia.

Strange tales have begun to come from lonely farmsteads, from hunters, prospectors and missionaries in the area. They tell of ceremonies involving "dancing prayers" and the sacrificial slaughter of cattle—of men with five and six wives each.

The man behind the polygamist cult is "Bishop" Chomas Makoni, who was for 35 years an African missionary for the Seventh Day Adventist Church. In 1949 he broke away when the Adventists forbade him to take a second wife.

His Church found good support among the Sanyati, a pleasure-loving tribe, who do not take kindly to the sterner religions the missionaries have for years been trying to impose upon them.

No white man has interviewed Makoni—he is too elusive and suspicious. But he told an African reporter:

"My church is exclusively for the African people, for they are the only people who practice polygamy.

"It is wrong that their way to heaven should be closed on that ground. My church is intended to open the way for them. There is nothing wrong with polygamy; David, Abraham, Solomon and many other outstanding people in the Bible were polygamists." ■

Southwestern Project Dedicated to Williams

FORT WORTH — Trustees of Southwestern Seminary have dedicated the school's student housing project to the memory of J. Howard Williams, seminary president from 1953 until his death last year.

The project will now be known as the J. Howard Williams Student Village.

William Fleming, Baptist layman and president of the trustees, announced that he will provide funds to build one building in the housing project every time the seminary builds four. Estimated cost of each building is \$60,000.

Twelve buildings of eight apartments each have already been completed and are now housing 96 student families. The seminary's long range plan calls for a total of 500 apartments.

Mr. W. says:

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...my wife and I have been partners with Moody Bible Institute in the Lord's work for more than 20 years — and not once during all these years has the Institute ever missed a single payment — or been late with a check. And then, too, we've experienced the wonderful satisfaction and joy that come from having a part in winning the lost for Christ."

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Memorials That Made History

By E. M. HANSEN

HARDLY A town exists anywhere in the world, it seems, but that it boasts of some historic spot with its memorial or marker. One of the most ancient of these is a unique earth mound in the country of Greece. Under the mound sleep the soldiers who gave their lives in the great Battle of Marathon.

The historic battle was fought on a plain a few miles from Athens, when the Persians attempted to conquer Greece about 490 B.C. Many brave Greeks gave their lives, but at last European ideals of freedom and liberty triumphed over the Asiatic empires, which were founded on tyranny and slavery.

Originally, a marble temple was built in honor of the dead. Within the temple were ten pillars on which were carved the names of those who had died. The pillars have crumpled away, but the mound of earth under which they are buried is still plainly visible.

Early in the present century, a similar memorial was built in Poland. The Poles are very fond of the soil, and this makes them feel that mounds of earth make suitable and worthy monuments. At Niepotomice an earth monument was built commemorating their victory over

the German Knights of the Cross in the fifteenth century.

From all over Poland came men, women, and children, carrying sacks of soil from their homes. Even Poles living in America crossed the Atlantic, carrying their own sacks of earth with them. The sacks were dumped, the soil tramped, more soil dumped, until a high hill was formed. Grass and flowers were planted over it. There was, before the last war, a little path leading to the top, where those who wished might rest and enjoy the beautiful scene.

A different type of memorial, but equally impressive, is the great Gettysburg National Cemetery in our own country. Dedicated by Lincoln in his most famous speech, it is a fitting tribute to those who gave their lives on the battlefield.

At the close of World War I the body of an unidentified soldier, representative of all who had sacrificed their lives, was buried in a memorial tomb in Arlington National Cemetery. Similar memorials are found in England, in France, and in Italy.

Another memorial of special interest is the statue, known as "Christ of the Andes," which stands high in the mountains of South America. It was built to commemorate the end of strife between Chile and Argentina. The figure stands as a constant reminder to the two countries to maintain peace.

Early in the twelfth century Rohere, who was king's jester to Henry I of England, was taken very ill while in Rome. He vowed that if God would spare his life, he would build a religious memorial second only to the one at Westminster. When his health was restored, he fulfilled this vow in full measure. The church he built is at Smithfield. At one time a portion of the building was used as a smithy. The ladies' chapel became a printing establishment and later a factory. Then just before the beginning of the present century the restoration of the church was begun. ■

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In the World of Religion

CHRISTIAN CHURCHES (Disciples of Christ) in the United States and Canada have a total membership of 1,946,464, according to the denomination's 1958 Year Book issued in Indianapolis, Indiana. Published by the International Convention of Christian Churches (Disciples), the directory reported that the denomination has a total of 2,242,469 members throughout the world. This figure does not include Japan, where Disciples are part of the United Church of Christ.

EMOTIONAL DISTURBANCES and personality disorders affect more people than all other illnesses put together. Projections indicate that one in twelve persons will spend some part of his life in a mental hospital, and mostly during his working years. In the United States there are now at least eight corporations which employ full-time psychiatrists, and there are some two hundred companies which are using psychiatrists on a part-time basis.

WHILE THE first American space-man has not been selected, it is known that he will be one of seven men already selected. Each of the seven is under forty years of age, less than six feet tall, a college man, a military officer, a married man and father, and a member of a church. When shot into space, he will orbit the earth every ninety minutes for twenty-four hours and return to earth by means of an elaborate system of rocket brakes and parachutes. —The Survey Bulletin

Facts of Interest

THE AMERICAN Legion celebrated its fortieth anniversary March 15-17. It was founded by doughboys of the AEF in Paris, France. Nearly three million Legionnaires plus one million women in its auxiliary make it the largest organization of war veterans in history. Each year two million youngsters take part in some Legion program such as boys state, boys nation, oratorical contests, or junior baseball. Legion Posts sponsor 4,300 Boy Scout units. Since 1925 the organization has spent \$148 million for child welfare and youth work.

INTELLIGENCE SOURCES in Lappa Island, China, have reported that Communist Chinese are using a poisonous serum to shorten the lives of aged Chinese whom they consider worthless in their people's communes. Particularly in those areas of the Island where the people staged an anti-Communist revolt, Chinese Reds are giving injections which they call "happy shots." People sixty or more years of age are made to live a communal life in Communist-style "happy homes" and are told that these "happy shots" will bring them happiness and good health. According to the intelligence sources, the injection will shorten the span of their lives.—The Survey Bulletin

Aid Church Schools, Congress Proposes

By W. BARRY GARRETT

WASHINGTON — (BP) — Medical, dental or public health schools operated either by the public or sectarian groups would be eligible for Federal grants, if legislation proposed in Congress becomes law.

Sen. Richard L. Neuberger (D., Ore.) and Rep. John E. Fogarty (D., R. I.) have introduced the Health Educational Facilities Construction Act of 1959 (S. 2170 and H. R. 6906) to authorize a 10-year program of grants for construction and expansion of medical, dental, and public health educational facilities to produce an adequate supply of physicians, dentists, teachers and scientists to help care for the health of the nation.

The \$350 million program would provide for expansion, improvement and modernization of schools already in existence and for the creation of new schools. Grants would be made for 50 per cent of construction costs, except that new schools and schools expanding for freshman enrollment could receive 66 2-3 per cent of construction costs.

Existing medical schools could not

receive grants to exceed \$3 million and dental or public health schools would be limited to \$1 million.

Reasons given for these proposals are that existing medical, dental and public health schools are not producing enough graduates to care for the expanding population. Presently there is one doctor for every 750 people in the United States. In order to maintain this ratio the output of doctors will have to reach 8,700 by 1970, which would mean an increase of 1,900 over the present annual graduation rate.

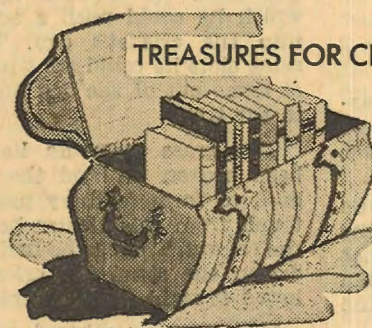
If passed, this bill would constitute an invitation for private and church bodies to re-enter the field of medical education, an area which has been largely relinquished because of the high costs involved. The re-entry would now be made by the use of tax funds.

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Children's Nook Treasure Search

By EDNA M. WHITE

Would you like to go treasure hunting without leaving your comfortable chair? Use a United States map for your field, and see how many kinds of wealth you can find. This makes an amusing pastime for an evening at home or for a sick person in need of a different way to spend quiet hours.

For example, gold is scattered generously over the states in places like Goldfield, Nevada; Gold Beach and Gold Hill, Oregon; Goldcreek and Gold Stone, Montana; and Goldroad, Arizona.

Silver is just as abundant. Some of the places named for that product are Silver Cliff, Colorado; Silverpeak, Nevada; and Silver Creek, New York. There are many places called Silver City, Silver Lake, and Silver Spring.



In addition to these precious treasures we also find such valuable assets as Giltedge, Montana; Diamondville, Wyoming; and Dollar Bay, Michigan.

Exploring with pencil and pad, you can soon list dozens more. Truly the early settlers advertised the fact that they had found a rich country when they gave names such as these to the towns they started.

God's Wondrous World

By R. E. ESHMEYER

When the two crickets were placed in the earthen-bowl arena for the big fight, Dah-San was sorry he had entered his contestant. It was evident that his cricket would never match the strength of his friend's much larger one.

True, Dah-San had found his fighter near the snail beds. The other, the big brown opponent, came from what the boys knew as the centipede section. Everybody knew that the smaller species, almost black in color, was the more tenacious fighter. In this case, however, Dah-San sensed sure death for his fighter.

Nevertheless, he knew it was too late to back out now. Besides, he would never have the courage to do that, for in backing out he would lose face with his friend.

The long antennae of the two crickets quivered as each sensed the presence of the other. For one breath-tak-

ing moment the contestants were poised for the fight. After a head-on attack, the fighting would be done with sharp jaws, which would tear, pull, and cut. This would happen several times or until one would take the count by running wildly around the arena while the other would sit up to boast victoriously.

Dah-San expected nothing good, but he certainly was not prepared to see what happened. The big brown cricket, its jaws wide open, made a swift lunge at the smaller opponent. It struck an extremely hard blow. Because it wouldn't give ground, the large hind legs of the little fighter were snapped off completely.

With this chief source of its strength shattered, Dah-San expected the little cricket to run. But the brave insect did not run! Resting its belly on the ground in place of the missing members, it carried on the fight. Here indeed was something unusual.

Dah-San had captured his fighter in the usual way. He had located the burrow by tiny balls of packed sand at either end of its short eight-to-ten-inch stretch. At the most likely opening he had placed his carefully selected bamboo tube. In it were slots, through which he could push a spear of grass into the cricket's den. Through the same slots he could see when the cricket came out of the den and was safely in the trap.

The grass stem he had used had been broken off and the sides peeled back to form feathery prongs. With a touch from this tickler he had roused the cricket. Then as he had slowly withdrawn the stem, the cricket had followed it right into the trap.

Dah-San remembered each detail as he stood watching his fighter, whose hind legs lay beside it like castoff crutches. Something prompted Dah-San then to reach into the arena and pick up his cricket. The fight was over.

When his friend objected threateningly, Dah-San said calmly, "I will take defeat. My cricket fighter has taught me the meaning of courage. I now have the courage to stop the fight. I am ready to take it up with you myself if you so desire, but I will not let my little fighter be killed. I will keep him as long as he lives. I will feed him and treat him well because he has taught me courage."

Dah-San waited, facing his friend, who finally walked away. ■

Mrs. Lot and the Flea

THE SUNDAY School teacher was telling her pupils about the story of Lot. "Then Lot was told to take his wife and flee from the city..." she intoned. "That is when she was turned into pillar of salt. Now, any questions?"

Julie piped up: "What happened to the flea?"

A Smile or Two Church Chuckles



"I'm certainly glad now that we paid up our church pledge before leaving on our vacation."

A vacation is for relaxation and change from cares of working days. Paying your church pledge before the vacation starts will free your mind of this responsibility — and keep the church finance program safely away from the edge of any precipices.

Black Sheep

DURING A coffee break, one man asked his friend, "What happened when you asked the boss for a raise?"

"Oh," replied the friend, "he was like a lamb."

"Really?" said the first in surprise. "What did he say?"

"Bah!"

JUNE: What is it that, the more it dries, the wetter it gets?

ALICE: I give up.

JUNE: A towel.—Clipped.

Present in Body

A MAN missed the last bus from town and tried to hitch a ride by signaling several cars. Three passed without stopping, but the fourth was going slowly and as he approached, stopped, hereupon he entered very blandly. But, to his horror, no one was within driving the car which moved slowly on and finally came to a complete halt in front of a cemetery. The neighboring church clock struck midnight at this moment, slowly and ponderously, and the young man, now thoroughly unnerved, leaped from the car and ran away. He looked back for an instant and noticed a man apparently trying to enter the car. He cried out: "Don't go into that car, there's something terribly wrong with it!"

To which the other replied fervently: "You're telling me? I've been pushing it all the way from town!"

BOOKIE — a pickpocket who lets you use your own hands.

Ruth: Faithfulness Rewarded

By RALPH A. PHELPS, JR.
President, Ouachita Baptist College

July 19 Bible Lesson:
Ruth 1-4; Deut. 10:18, 19

EXEMPLARY FAMILY life is beautiful to behold whether it is found hundreds of years before the birth of Christ or in the twentieth century A. D. For this reason the story of Ruth, a classic example of family faithfulness, remains as much a favorite today as it was with the ancient Israelites.

The story unfolds during the period of the judges' rulership over Israel. Because of a great famine in his native land, Elimelech, a native of Bethlehem, takes his wife, Naomi, and their two sons to the land of Moab, where they find refuge from the bony hand of starvation.

There, after an interim which is not defined, Elimelech dies, leaving Naomi and their two sons, who have married Moabite girls, in this foreign land. Sometime within the next ten years both sons also die as personal tragedy strikes a second and a third time at Naomi. One can well imagine how heavy her heart is as she decides to return to her own kinsmen at Bethlehem.

Ruth and Orpah, widows of Naomi's sons, decide to accompany their mother-in-law on her painful journey home. Naomi argues that it is foolish for them to go with her, since the prospects ahead are so completely bleak; and Orpah turns back "unto her people and unto her gods." Although Naomi thrice urges Ruth to return to the Moabites with Orpah, Ruth replies, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Hers is a singular statement of filial devotion.

It is not difficult to imagine the thoughts that run through Ruth's mind as she approaches Bethlehem with Naomi. After all, she is a foreigner, a member of a group despised by the Israelites. Although she had embraced the religion of her mother-in-law, her own people worship different gods and follow religious rites which the descendants of Abraham reject because they are false. She will be a stranger in a strange land, a widowed in-law

from a group of people who are considered outlaws. The temptation must be great to join Orpah on her journey back home, but she has pledged her faithfulness to Naomi, and she will not break her promise.

The two ladies arrive in Bethlehem "in the beginning of barley harvest," and Ruth immediately employs herself in gleaning the fields behind the harvesters of Boaz, a wealthy landowner and near-relative of her late father-in-law, Elimelech. Boaz notices her and tells her to glean as long as the harvest lasts. He further directs his reapers to drop grain from their bundles ahead of her so that her "gleanings" will be adequate.

No doubt Boaz has been greatly impressed by Ruth's loving devotion to Naomi and, being a good man, wants to help her as best he can. At evening, when she returns to Naomi, Ruth has a whole ephah of barley, a good haul indeed. She continues to glean throughout the barley harvest and the wheat harvest which follows, making her home with Naomi all the while.

Quite unlike some mothers who would think that no men on earth would be good enough to marry their son's widow, Naomi wants to see Ruth remarried, for both her own sake and to secure compliance with the usage and law of Israel. She therefore sends her to Boaz to remind him that a near-kinsman of her late husband is supposed to marry the young widow, according to Hebrew custom. Boaz acknowledges the claim and promises to take Ruth in marriage if a nearer relation does not claim her as wife. Naomi, confident that Boaz will fulfill his promise, counsels Ruth to wait in patience.

Boaz soon calls a conference of the elders of the town; and, when the man who is closer kin says he is unable to take Ruth as wife, he accepts the responsibility — with evident lack of reluctance! The "stranger" thus becomes the wife of one of Bethlehem's leading citizens.

In due course a child is born to Ruth and Boaz; and Naomi, who becomes the child's nurse, is overjoyed because the continuance of her family and house is now assured. The name given the little boy is Obed, and he in turn will some day become the father of Jesse, who is to be the father of David. Thus, Ruth is the grandmother of Israel's greatest king and becomes a link in the earthly lineage of Jesus Christ.

TEACHING VALUES

While a story of such beauty need not have any particular didactic values to justify its repetition through all these centuries, it nevertheless has some extremely valuable teachings woven like golden thread throughout its

pattern. Among these lessons are the following:

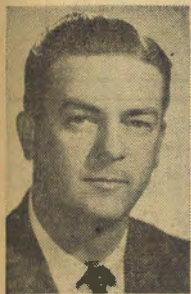
1. The importance of a mother's living righteously before her family is illustrated. While attention is focused on Ruth, the central figure in this epic, it should never be forgotten that, had it not been for Naomi, Ruth would have remained a nameless pagan in a foreign land. It was Naomi's religion, translated into everyday living before her daughter-in-law, that convinced Ruth she should embrace the true God and follow Naomi wherever she might go. Had Naomi been a nagging, sarcastic, self-centered mother-in-law, when she decided to go back to Bethlehem Ruth would not have accompanied her a single step but would have sighed, "Thank goodness! the old gal's gone at last!" Naomi's great spirit is evident when she urges Ruth to forget her and turn back to her own people where the chances for success seemed the greater.

2. The importance of fulfilling one's filial responsibility regardless of the apparent cost is well illustrated by Ruth's devotion to her mother-in-law. Legally she had no responsibility for Naomi, but morally she had an obligation which she gladly fulfilled. Her subsequent marriage and personal happiness are implied rewards for this faithfulness. It is a pity more in-laws do not get along as Ruth and Naomi did.

3. The importance of treating strangers properly is also illustrated. Israel had some strong laws guaranteeing proper treatment of strangers within her midst, for the Israelites were always mindful that they themselves had been "strangers in the land of Egypt." Had they not treated Ruth properly, the whole subsequent course of the nation's history might have been different. Fortunately, the people at Bethlehem did not assume that anyone who was "different" was automatically inferior or bad; but they accepted her on the basis of her individual merit or worth. She was treated as an individual rather than as a member of the hated Moabite group.

4. The importance of discharging one's legal responsibilities forthrightly is illustrated by Boaz. This solid citizen had a loop-hole large enough to wriggle through had he wanted to evade his responsibility toward Ruth, and his position in the community would probably have made it easy to "fix" any attempt to coerce him into marrying her, but he gallantly accepted the responsibility. Subsequent happiness of his own home more than rewarded his attitude.

When family life sorely needs strengthening and the arrival of any relative, even for a visit, often resembles the landing of a task force in a continuing family war, the story of Ruth is wonderfully pertinent to modern America. More of the love demonstrated in this story would allay many a hurt.



DR. PHELPS

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How Much Is Protection Worth?

HOW MUCH is a protection plan through the Relief and Annuity Board worth to Southern Baptist churches and denominational employees?

That question is asked time and time again. The only way to really answer it is by means of a tragedy that has happened.

Recently, in a Texas church, a 27-year-old educational director died of cerebral hemorrhage. He had been enrolled in the protection plan for a little less than five years. During his ministry, he, his church and his state convention each paid \$902.62 in dues into the plan.

Because of their participation, the young man's 26-year-old widow now receives \$872.76 a year. She will continue to receive this amount as long as she remains his widow. She would need \$21,819 invested at four per cent interest to provide income equal to the sum she is now receiving. If she lives to be 65 years old, and does not remarry, the Relief and Annuity Board will have paid to her \$24,037.64. If she lives longer, and statistics claim she has a good chance, the total amount paid to her will increase proportionally.

Is the plan worth it to the church? During the young man's calling with the church, it paid a little more than \$15 a month into the plan. By paying this amount, it turned the financial care of his widow over to the Board. If the church had not participated, it would have found itself in the embarrassing position of having to decide if it could afford to help her financially.

What would your church do if this tragedy happened to it?—Editorial in *The Years Ahead*, May, 1959.

What Do We Defend?

PUBLISHER Tom Anderson of *Farm And Ranch* magazine writes: "What is this thing we've inherited which we'll defend with our lives? If it's bricks and mortar, factories, cars, houses, gadgets, and places of pleasure—if that's all we're defending, we'll lose them, and all else. What are we defending against the Communists? We are defending the freedom and the dignity of the individual, the right to be masters of ourselves and of our government; and to be servants only of our God. Defend? We must not only defend. We must get on the offensive, and take these ideas, these freedoms, and these blessings to the world. 'Containment' of Communism is only a beginning, not an end." —Pine Bluff Commercial

FACTS OF INTEREST

... A recent report of the United Nations shows the world's population is increasing at the rate of about 45 million a year—an increase of eighty-five persons a minute. The report estimated world population at 2,800,000,000. Four countries account for more than half the total—China, 640 million; India, 400 million; the Soviet Union, 200,200,000; and the United States, 174,064,000.

... QUOTE OF THE WEEK: "Life would be so much simpler if we would care for our worries instead of worrying about our care."—The Survey Bulletin

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Wake Forest Selects Reynolds Tobacco Prof

WINSTON-SALEM, N. C. — (BP) — Appointment of the first R. J. Reynolds Tobacco Co. Professor at Wake Forest College here was announced by college President Harold W. Tribble.

He is Paul M. Gross Jr., now a member of the department of chemistry at the University of Virginia and son of an outstanding scientist.

The appointment is the first in connection with a \$125,000 grant made to Wake Forest last year by the company. Money was to be used to supplement faculty salaries in the sciences with preference given to chemistry.

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