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April 12, 1962

Arkansas Baptist State Convention

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*Arkansas*  
*Baptist*  
newsmagazine

APRIL 12, 1962

## Cuban refugees

PEOPLE are leaving Cuba by the hundreds. They are landing in Florida at the rate of 1,000 plus every day.



DR. DOUGLAS

These refugees are asking for help. Our government is asking us to help. Our Home Mission Board is asking us to help. Some of us believe that God Himself will be pleased if we help these helpless people who are fleeing Castro's Communism.

Included in the list of those needing help are former Cuban doctors, nurses, bookkeepers, school teachers, business men, lawyers, policemen, and oil men, etc.

The plan is for a church to sponsor a family. No individual can do it, but a church can sponsor as many as it will. The church must find employment, or take care of the family until employment is found. The government will pay the travel expenses to the church.

We have been appointed chairman of a committee in Arkansas to help these people. We are sending information to all churches in a few days. Any church wishing to sponsor an individual or family can get in touch with our office at 401 West Capitol, Little Rock, Arkansas. —Ralph Douglas, Associate Executive Secretary

### YOUR MISSIONARY DOLLARS



AT WORK EVERY MINUTE

# Can it happen in America?

By JIMMY LEE STEVENS

Pastor, Whitton Baptist Church, Route 1, Box 181, Tyrone

**I**N THIS explosive age of controversy and misunderstanding, politically, socially, economically, and religiously, Satan is aligning his forces for a major campaign. His complements are merging on every hand to bolster their strength to bring the world to utter chaos. His strategy ranges from the beastly roar of communism to operating under the cloak of religion. His chief aim is to belittle the Son of God and abuse the real Christian.

In times like these, God's people need to stand together. We need to pray for one another, encourage one another, and uphold one another. Not only do Baptist, Methodist, Presbyterian, Christian, and possibly other Christian denominations need to draw closer within each respective body, but we need to promote greater cooperation in the one area that we unanimously agree: the world needs Christ. May it be clear that I am not suggesting merger, but I am submitting that there is a common ground on which we can meet: on our knees.

I wonder what would happen if, on a much larger scale, Christians of various denominations would meet together in homes for prayer meetings, if ministers, deacons, elders, stewards would meet together for the cause of Christ, if the churches would earnestly support one another in revival campaigns, if we would stop debating over which church is exactly right and start doing some right? I can visualize what would happen. We would see God's Spirit poured out as on the day of Pentecost. Some within the memberships would undoubtedly be saved. Communities would be turned upside down for Christ. Homes would be strengthened and even brought back together. Laymen would be inspired to be soul winners. Souls would be added to the Kingdom of God. We might even learn to respect each other as brothers in Christ. There would be one mind and harmony among God's people.

I believe that the root of disharmony in the past stems from the following:

(1) Quite naturally, traditionally, we are nourished on the "esprit de corps" that our church is the best, and some may even entertain the idea that their church is the only church. By argument and misunderstanding, higher barriers have grown until bitterness, intolerance, and in some cases, hatred become the ultimate results. Pride has kept each group from conceding even to the spirit of cooperation.

(2) Not only are differences in interpretation of the Bible a schism, but the misinterpretation of one denomination of the interpretation of the other.

(3) The majority of Christians in all our churches are so poorly equipped with actual knowledge of the Bible that they would not know with what to agree if the proper spirit ever possessed them to agree. They misunderstand and misquote Scripture because they have never really read and studied for application to life.

(4) Our ministers often seem forced to spend precious time defending themselves and the beliefs of their churches rather than preaching the gospel. We forget sometimes the promise that Jesus made, that He is the foundation of a church—"the gates of hell shall not prevail against it." He will defend His Church, His Kingdom.

(5) All of our churches have not drawn a line on worldliness. We have not been able to agree on what is moral and immoral. We fail the latter part of the Great Commission:—"teaching them to observe all things whatsoever I have commanded you." We fail to give the spiritual food, and human beings are going to eat food of one kind or another. As ministers we are not convincing enough that God's Kingdom is not of this world. We have grown lax in demanding the high standard of Christianity. We sit back, while civic organizations vainly attempt to do what churches should be doing, in hopes that some

(Continued on Page 17)

**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**ARKANSAS  
LARGEST  
RELIGIOUS  
WEEKLY**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

April 12, 1962      Volume 61, Number 15

# WMU convention draws large crowds

By J. I. Cossey and Harry T. Kennedy

THE 13rd annual meeting of the Arkansas Woman's Missionary Union, in First Church, Blytheville, attracted 1,135 delegates.

Speeches and testimonies centered around the theme, "Jesus Shall Reign." Mrs. C. M. Smart, of Blytheville, who served as organist, selected music giving emphasis to the convention theme. The music included numbers by the chancel choir of the host church and congregational singing directed by Mr. James B. Johnson, of the host church. Theme song was, "Jesus Shall Reign Where'er the Sun."

Presiding over the convention was Miss Elma Cobb, Little Rock, state WMU president.

In each of the sessions, there were speakers from foreign, state and home mission fields, many of whom gave first-hand reports from their experiences. The majority of the missionaries were from Arkansas and each, whether born here or not, praised the state very highly.

Among these missionaries were Rev. Dale Barnett, of White River Association; Mrs. Marion G. Fray, from Southern Rhodesia; Mrs. Charles L. Martin, Jr., from Japan; Miss Amanda Tinkle, from Ghana; Mrs. Bruce Conrad, from the Indian reservations of Oklahoma; Mrs. Melvin Wasson, from Nigeria; Mrs. John Gearing, of Blytheville; and Mrs. H. H. Pike, from Brazil.

A featured speaker was the leader of Southern Baptists' "30,000 Movement," Dr. C. C. Warren, a former pastor of Immanuel Church, Little Rock, and of First Church, Charlotte, N. C.

Dr. Warren said that he had his "happiest and most fruitful ministry in Arkansas."

"I know you've been doing things and you're going forward," he said.

He presented his challenge to the WMU by telling them that the "WMU can guarantee the success of this movement," and that the Lord had blessed Southern Baptists and that he believed that

Southern Baptists are the group that the Lord is looking for to bring the United States out of its mess and get the people to turn back to Him.

Dr. Warren urged the women of the state WMU to pray as never before; become more informed about the 30,000 Movement; and to report the missions.

In the last session of the convention, a brief history of the organization was dramatized through a reading and the goals for the 1962-63 meeting were presented. This meeting will be held in Little Rock, in Second Church, next April 2-3.

This "Continuing Story" was started in 1888, May 11, when the WMU became a reality, with the purpose "to promote Christian missions."

Points of emphasis were: The Anniversary Prayer Retreat, which begins July 18 and ends Oct. 1, with two five-day sections each for Foreign Missions and for Home Missions;

A goal was set for 75 percent of the WMU members to read books on missions;

Promotion of Community Missions;

Fifteen percent increase of tithers in the membership;

Increased enlistment of 15 percent;

All leaders of WMU organizations having Leadership Cards.

At the end of the story, the members were told: "Let's take our places in the continuing story of a tried and proved organization."

A slate for the state WMU Executive Board for 1962-63, with nominees for district representatives, associational representatives, local representatives, and candidates for Life Membership were presented and approved unanimously.

Closing the convention, Miss Billie Pate, YWA promotion associate, from Birmingham, Ala., presented "four frontiers" which she said were in front of the WMU and its members: world revolution;

the false sense of values which has overcome us; illiteracy; and the compulsion to witness.

## Executive Board 1962-63 officers

PRESIDENT: Miss Elma Cobb, 1021 N. McKinley, Little Rock.

VICE PRESIDENT: Mrs. R. E. Snider, 1129 Herbert, N.W., Camden.

RECORDING SECRETARY: Mrs. Floyd A. Chronister, 6701 Waverly Pla., Little Rock.

TREASURER: Miss Nancy Cooper, 310 Baptist Bldg., Little Rock.

MISSION STUDY DIRECTOR: Mrs. Jay W. C. Moore, Box 764, Ft. Smith.

PRAYER DIRECTOR: Mrs. T. K. Rucker, 5813 Country Club, N., Little Rock.

COMMUNITY MISSIONS DIRECTOR: Mrs. Orville Hamilton, 400 Lakewood, Blytheville.

STEWARDSHIP DIRECTOR: Mrs. Paul Fox, 2921 N. Grant, Little Rock.

ENLISTMENT DIRECTOR: Mrs. Dan Pierce, 1319 Pine Valley Road, Little Rock.

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## The Cover



Luoma Photo

## Spring shower

Lord, give our souls new birth  
And drive out all that's mean;  
As showers wash the earth,  
Make us all fresh and clean.

—Carl Ferrell,  
Walnut Ridge

# On calling pastors

**WE** ARE tired of hunting pastors. Isn't there some way we Baptists can improve the job of getting pastors and churches together?"

The question came from a woman in one of our smaller Arkansas churches where I was supplying on a recent Sunday. And it was asked in all seriousness, for the pastor turnover in this church and others like it keeps the pulpit committees hopping.

Said a member of the pulpit committee on this same church field: "We've about decided that a church such as ours must call a young pastor on his way up, an old pastor on his way down, or a middle-aged pastor standing still."

A few days later a rather perturbed pulpit committee member from another church came by the Baptist Building to talk with some of us about the problems of his church in securing and keeping pastors. Some in the church wanted a young pastor, some an older one. Some thought the salary for the pastor—a salary in this case well above the average for churches the size of this one—should be increased and an effort made to bring in a pastor from a larger situation.

## *A third Person*

The pastor-church relationship is one of the most vital and yet one of the most delicate in our denomination, for it involves not only preacher's and individual Christians, but the person of the Holy Spirit and his direction.

Most of our churches now look to pulpit committees to search out and recommend potential pastors. And in most instances, the committees "go visiting" to hear pastors in the pastors' own pulpits and make careful investigations, sometimes including running credit investigations on their prospects, before talking with the ministers themselves.

Fortunately for all concerned, a practice once common—that of "preaching" several "prospects" and then asking the church to vote on several—is rarely seen any more. Most pulpit committees, working quietly and prayerfully, do not suggest having a prospect appear before their church until the committee feels this is a man it can recommend unreservedly. If for any reason a church does not call the man who is presented, this man's name is dropped and the committee resumes its prayerful search.

Pastors are just human. Not only are they tempted in all points as are laymen, but they also must face many of the problems common to laymen, including paying the monthly bills and educating their children. While they are godly men seeking the direction of the Holy Spirit, they have to be concerned, at least to an extent, about such mundane things as salaries and places for their families to live.

## *How much pay?*

In setting a pastor's salary a church should neither go too high nor drop too low. The church situation itself is one of the considerations. What is the average income of the church members? A pastor should not be expected to pay all of his bills and live on a salary less than the average for his church. In most instances, due to the heavy financial responsibilities that are the pastor's because of the place he fills, his salary should be above the average of that of the church members.

Most churches will have more to hope for in seeking pastors who show possibilities for growth along with the churches, than if they look for pastors who have already "arrived." This has no reference at all to the age of the pastor. He may be young, middle-aged, or old. It takes in the man's health, education, experience, natural ability, dedication and zeal.

## *Pointed considerations*

No church should consider laying its hands suddenly on any man for the high place of pastor. And no preacher should rush in to accept hurriedly the call of a church. It will pay both church and preacher to consider, prayerfully, all the angles. Whether it is a church or a preacher, the considerations should include: what of the past? what of the present? what of the prospects for the future?—ELM

## *Down in Arkansas*

A DEBT for several dollars, which had been due since 1935, was finally paid by a lady in one of our Northwest Arkansas churches after the Sunday School lesson recently on honesty. The debt to whom the bill was paid promptly contributed the full amount to Home Missions. Honesty pays but sometimes a little belatedly.

ABOUT this time of year just about everything here in Arkansas seems to take on new life. Everything but us old codgers, that is.

Continental breakfast

THOUGHTS while traveling—to New York City for the annual meeting of the Associated Church Press, at Prince George Hotel, 14 East 28th Street, April 4-6:



ERWIN L.

The "Continental Breakfast" served on planes and by hotels to tourists takes its name from the expression, "Not worth a Continental." It is more "Continental" than "breakfast."

It consists of a cup of coffee or tea or fruit juice and a piece of bread or a doughnut or sweetroll. It's all right for jellybeans and for folks that don't have anything more exerting to do than to lift a cigarette. Or sit and read a newspaper and look out the window. Or for fellows who have enough fat stored up from over-eating that it'd take them several weeks on Metreol to get to where tying their own shoe strings would not be a major undertaking.

But it's sure not the sort of thing Mama would ever have had the nerve to eat before her hungry brood to start them off for a day's work.

One thing about one of these Continental Breakfasts—it's sure not much trouble to fix. And it's mighty easy on a fellow's chewing and swallowing muscles. It's easy to digest—hardly any stomach is required.

The main value of a Continental Breakfast is not nutritional, but promotional and cultural. It enables the travel agents to sell you a ticket that "includes meals."

Some fellow in a "gray flannel suit" is probably still faring sumptuously every day for thinking up a big name for such a little bit of nothing.

When you think of the high-sounding name—Continental Breakfast—eating one makes you feel pretty sophisticated. But the trouble with dining on sophistication is that you soon get awful homesick for a square meal.

There are a lot of things besides breakfast that might be called "Continental" for the same reason.

This is election year. There'll be a lot of "Continental Statesmanship" beautifully packaged, tied with neat bows, and offered to the voters by candidates whose promises won't be worth a Continental.

In pulpits, year in and year out, there's a lot of "Continental Preaching" by preachers whose advance preparation—prayer, study and compassion—is not worth much. And, so much of the time, we preachers are trying to preach to people who really don't want a sermon and wouldn't have anything to put it in if exposed to one.

One word more: you have already discovered that some columns are "Continental Columns."—ELM

THE PEOPLE SPEAK

Preacher graduating

WE have a student finishing in May who is interested in a pastorate and would be interested in coming to your state. I would like to give you some brief information on him and if you feel like it you might run a brief article to this effect.

The man is Rev. Robert L. McClendon, 1343 West Boyce, Fort Worth 15, Texas; telephone WA 7-8063. He is 31 years of age, married with one child a few months old. He is a native of Houston, Texas; attended East Texas Baptist College at Marshall, Texas; received his B.A. degree from Union College, Lincoln, Nebraska, 1955; received the M.A. and B.D. degree from Potomac University, Washington, D. C. He has been enrolled in Southwestern Seminary for the past two years and will receive the Master of Theology degree in May.

He has experience as Minister of Music at the Second Baptist Church, Marshall, Texas, in leading the music in revivals, in extensive preaching and visiting, one and a half years on a radio program, and has taught English and Speech in the high school of the Masonic Home here in Ft. Worth for the past two years. He and his wife are both faithful members of the choir of the University Baptist Church here in Ft. Worth. He is a man with a very splendid personality and makes a very fine impression upon people.

If you would care for additional references one might write Dr. James Harris, pastor of the University Baptist Church, Fort Worth or Dr. Virtus Gideon, Southwestern Baptist Theological Seminary, Fort Worth 15, Texas.—Carl A. Clark, Southwestern Seminary, Ft. Worth, Tex.

The Bookshelf

The Amplified Old Testament, Part 2, Job to Malachi, Zondervan, 1962, \$4.95

Less than four years ago, The Lockman Foundation and the Zondervan Publishing House issued The Amplified New Testament. In this time, 750,000 copies of the New Testament have been printed and distributed. Encouraged by this, the publishers have arranged for the Old Testament to be translated and the volume covering Job to Malachi is the first of two volumes. Volume 1; now in preparation, will cover from Genesis to Job.

This version attempts to express in simple, present-day English the meaning of the Scriptures in the original languages.

David Brainerd, Beloved Yankee, by David Wynbeek, Eerdmans, 1961, \$3.75

This is the thrilling story of a young man who burned out his life in a few years as missionary to the Indians in New York, New Jersey, and Pennsylvania. His diaries and journals stand out among Christian devotional classics and have spurred the modern missionary advance. Mr. Wynbeek portrays Brainerd's heroic and Godly dedication and integrates an account of it with a digest of his journals and diaries.

The Imminent Appearing of Christ, by J. Barton Payne, Eerdmans, 1962, \$3.75

There are so many different ideas as to what the Scriptures teach about the Lord's return that many may be inclined to pass up a serious study of this important Bible doctrine. Without endorsing the particular views expressed here, we can recommend this book as one worthy of study, along with the Scriptures, on a theme that should be of vital concern to all of us. Author Payne is associate professor of Old Testament, the Graduate School of Theology, Wheaton College.

I Am Anthony, by Peg Stokes, Prentice Hall, 1961, \$3.95

Free-wheeling fiction, not restricted in its philosophy or theology, this novel is the story of Anthony K. Andrews and the leave-of-absence granted him from Heaven to help the Newcome family in Indiana, U. S. A.

During Anthony's mercy mission to Earth you meet: Laura Newcome, rejected by friends and neighbors while her husband faces a death sentence for a crime he didn't commit; Dr. Jim, whose knowledge of people reveals a deadlier enemy than bacteria; Aunt Liz, unswayed by town gossip, undaunted by town bullies; and Dirk Riley and his young son, who share a strange and fearsome secret.



"Here's some good advice, Reverend — stay out of that Upper Bracket!"

# COURTSHIP, MARRIAGE and the HOME...

By Mrs. J. H. STREET

## 'Whatever things are true...'

"There can be no lasting greatness in love without the moral fiber of personal purity."—Winnie R. Pearce

QUESTION: "Once, on a college focus week team I had a brief association with you, and I have been reading your column.

"I hope you will accept as constructive the element of criticism in my question: Are you not somewhat idealistic for this free-thinking, streamlined day?"

ANSWER: Guilty as charged. No defense. No apology.

Although the quality of my discipleship is poor indeed, I am a disciple of One who was (is) an idealist. One whose teachings have been accepted, inculcated, and transmitted from age to age by small groups of followers who struggle against being "conformed to this world."

Against the background of today's ideology, Christian standards do appear to be impractical and out of harmony with trends.

During the decades of my life I have seen the culture of our nation gradually permeated with the philosophy that all of life is motivated, its gratification measured by two forces: "sex" and "happiness." This concept has even subtly wormed its way into the thought patterns of our churches, Christian people, Christian institutions of learning. I confess to disturbing concern—

● When a prominent church member says to me: "Nobody really takes seriously any more the practice of New Testament teachings that presuppose supernatural power. . . ."

● When a church leader, in conversation concerning a certain counselor, says derisively: "But he

is so lacking in creativity. Tells students to *pray* about it. . . ."

If these references quoted had had to do with pseudo-piety, I could understand the attitudes expressed. But they did not.

● When a professor in a great denominational school located in another part of our country tells me of the increasing number of pregnancies they must deal with each year. . . ."

● When a fifteen year old girl says to me, as one did ever so recently: "All we see and hear is sex, sex, sex. Some of us are fed up on it and would like a change of diet."

But pray tell me, where can they look for a change of diet!

Literature? I refrain from Pulitzer Prize excerpts or from literary critics' reviews of best sellers in our day because I do not want *the mood* promoted through this column. Count mine with the minority vote for searching out clean, wholesome reading material considered lacking in "smartness."

Movies? "Side by side with the cautions and delicate treatment of sex in a few movies, the cinema displays passion and lust in their most primitive forms."

The Stage? Plots in other centuries presented illicit sex practices as wrong, ultimately to be overtaken by Nemesis. Twentieth century form in large degree portrays unbridled sex culminations as the norm, the desirable fulfillment of life.

Art? When have you viewed an exhibition of paintings that was not heavy with portrayal of voluptuous scenes and figures. . . .

Music? One of the first subtle steps in creating cultural mores of irreverence and taboo of morals was translating great classics down to juke box level. Those first steps have grown into a confident stride to produce glorification of seductive, abductive, lusty sexual themes.

Science? Who will deny that the *life-centers-in-sex* movement has widely infiltrated today's anthropology and other psychosocial research and professional patterns.

The harvest? Perhaps it may be typified by a pronouncement from Pitirim A. Sorokin: "The traditional 'child of God' created in God's image is turned into a sexual apparatus, powered by sex instinct."

A share of the blame must be accepted by those of us who work with young people in our churches on college campuses, among student nurses, etc. I fear that we have emphasized such incidental matters as, how many dates before kissing?, when in seminar period we should have been using our energies and time to instill great Christian principles and motives to supply wisdom for handling situations that arise as a natural part of courtship in every generation.

Jesus did not set up a list of petty rules for opposite sex relationships. He enunciated great eternal principles that will guide us aright in every decision, every incident, every circumstance.

Yes, I am an idealist.

So long as I have a tiny can of influence, I pray that I may keep its light turned toward the great, *practical* Idealist whose teachings echo through the centuries.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Peter 2:11)

"Finally . . . whatsoever things are true . . . pure . . . love . . . if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8)

In good faith, and in appreciation,

Rosalind Street

[Mail should be addressed to  
Street at 2309 South Fill  
Little Rock, Ark.]

# CONVICTION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

**THIS IS** the state of mind and heart whereby a **best person** is brought to admit his sinful nature and **practice**. Apart from this experience there can be no **salvation from sin** (cf. Luke 18:9-14). Conviction is **the work** of the Holy Spirit.

The Holy Spirit reproves or convicts of "sin . . . righteousness . . . and of judgment" (John 16:8). "Of **sin**, because they believe not on me; of **righteousness**, because I go to my Father, and ye see me **no more**; of judgment, because the prince of this **world is judged**" (vv. 9-11). The Holy Spirit shows **man the awfulness** of sin and what it does, not merely **to the sinner** but to God. He brings him to see that **he is a sinner** and that the greatest sin is **unbelief in Jesus**. He leads him to see that compared to **Christ's righteousness** his self-righteousness is as **filthy rags** (Isa. 64:6). Furthermore, he shows him

the righteousness of God which is not by works but by faith in Jesus (Rom. 1:16-17; 10:3-4). Thus man is led to admit the righteous judgment of God upon him because of his sin. He is thus ready to accept Christ or else reject Him.

Conviction is not synonymous with salvation. Under conviction man will either reject Christ and plunge deeper into sin (John 13:26-30), or else he will receive Christ in faith as his Saviour (Luke 23:40-43). The man under deep conviction of sin is not far from the kingdom of God. But he should beware of a continued rejection of Christ, for God says, "My Spirit shall not always strive with man" (Gen. 6:3). Without the Spirit, no conviction; without conviction, no hope of salvation. "Today if ye will hear his voice, harden not your hearts . . ." (Heb. 3:7-8).



## The lack of His sufferings

**DO YOU** mean that the suffering of Christ was lacking? At least, that is true according to Paul. Colossians 1:24: "I am filling up the things lacking from the sufferings of Christ."

What an audacious statement! Was Paul simply suffering from the typical martyr complex? Was he merely trying to get in on the act and hog for himself some of the glory due his Lord?

Such conclusions might seem justified if supposed in reference to anyone less than Paul. But generally speaking he deliberately avoided the sort of pious presumption that would seem to secure for himself a "place in the sun."

At the same time, it should be

noted that Paul, like every Christian, endured "the things lacking from the sufferings of Christ" whenever he was subjected to such things as distress, deprivation, and persecution. For Paul was a member of the Church which is the body of Christ. (See the latter part of Colossians 1:24 for this significant idea of Christ's continuing incarnation in the Church.)

So, you see, when the Church suffers, Christ suffers. This suffering, by the nature of the case, is an addition to the suffering of His previous incarnation. Hence, suffering endured by the members of His body "fill up the lack," so to speak.

That is all Paul meant. But, strangely enough, Paul said all this not to bemoan his plight but to signify his willingness to suffer. He was willing to suffer precisely because such suffering on the part of Christ's own fills the lack of the sufferings of Christ.

With this as *our* motive, well could we be willing to suffer too.

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New Orleans Seminary

## Remembered

### By What I Have Done

When I come to the end of my pilgrimage here  
And go to my heavenly home,  
I'd like to feel someone has happier been  
For a load that I lifted, a burden I shared;  
I'd like to leave memories sweet and dear  
For loved ones and friends both far and near  
To cherish and think of year after year  
'Til I bid them "Good morning" again.

Lydia Albersen Payen  
Stuttgart, Arkansas





Quachita College Photo

MRS. W. C. (Ma) Maguire, 84, (right) reads the Bible with Mrs. W. M. Moore, 94. Mrs. Maguire is an active visitor for the Extension Department of First Church, Arkadelphia.

## Arkadelphia First Church reaches new standard

THE Extension Department of First Church, Arkadelphia, has become a Standard department, with all six groups attaining the Standard of Excellence, reports Mrs. Freeman Shell, departmental superintendent.

One of the projects of the department is a group called "Old Folks Away." Letters and cards are sent monthly by a separate group of the department to aged members away from home, many of whom are in convalescent

homes, but who have maintained membership in the local church.

Another project being started by the department is the "Extension Member of the Week." Though the member may be unable to attend, a picture with information about the member will be displayed and the person honored during the church services.

One of the most active and enthusiastic visitors in the Extension Department is Mrs. W. C. "Ma" Maguire, 84.

### New Arkansas Baptist subscribers

Church	Association	Pastor
New Budget:		
Crossett, Temple	Ashley Co.	J. W. Buckner
One month free trial:		
Paragould, New Hope	Greene Co.	Kenneth Morgan
Plum Bayou	Harmony	Douglas Cheatham
New budget after free trial:		
Anderson Chapel	Harmony	John C. Robbins, Jr.

## William L. Clark ordained to ministry

WILLIAM L. Clark was ordained to the ministry Mar. 25 at services at First Church, Sheridan, where he was licensed last year.

Mr. Clark, a student at Ouachita College, is the son of Mr. and Mrs. Ellis Clark of Sheridan. He is married to the former Miss Ann Gunn, daughter of Mr. and Mrs. Gayle Gunn, also of Sheridan.

Rev. Wendell Welch, pastor of First Church, gave the ordination sermon. H. C. Rushing presented the Bible, Tom Fudge gave the ordination prayer and Dalton Walker made the report of the Presbytery.

## Mountainburg progress

REV. James A. Kent observed his first anniversary April 8 as pastor of First Church, Mountainburg.

During the past year there have been 32 additions to the church, 20 by letter, 11 by baptism and one by statement. There have also been five other professions of faith.

The church has installed inside and outside lighting systems, completed payments on an organ and piano, and is now planning the purchase of a church bus and adding to its parking space.

## Pastor called

CENTRAL Church, between Montrose and Lake Village, has called Rev. Dean Nelson, Crossett, as pastor. — Reporter.

## Revivals

LONOKE Church, Eugene Ryan, pastor, Feb. 25-Mar. 4; Pastor Ryan, evangelist; Rev. John Farris, Gaines St. Church, Little Rock, music; 10 additions, five by baptism, five by letter.

HAROLD Boyd of Ft. Smith was the evangelist Mar. 14-25 at Immanuel Church, Roswell, N. M. pastor, Elmer Whitehead. There were 20 additions and 35 rededications.

**FIRST Church, Junction City;** H. B. Fuller, Jr., pastor; April 22-29 with John McClanahan, pastor, First Church, Blytheville, evangelist; Owen Kersh, minister of education, First Church, El Dorado, song leader.

**FIRST Church, Keiser, Russell Bragg, pastor;** Rev. Bill Lewis, Paragould, evangelist, and Herbert "Red" Johnson, Mountain Home, music; 33 professions of faith, one for special service, two by letter, 22 for baptism.

**FIRST Church, Rogers, will have Rev. A. M. Stewart, pastor of Lochee Baptist Church, Dundee, Scotland, as their evangelist April 16-24.** He will be accompanied by Mrs. Stewart who will meet with women of the church. Mr. and Mrs. Stewart will return to Scotland shortly after this preaching engagement. Rev. Larry O'Kelley is pastor of First Church.

**FIRST Church, Paris, has changed the dates for its revival from April 1-8 to April 15-22.** Pastor Harold White will preach.

**CROSS Road Church, Dell, Bill Halcomb, pastor;** Mar. 18-25 with Rev. Van Booth, evangelist; 12 additions, 10 by baptism.

**STATE Line Church, Cerragordo (Ark.); pastorless;** Mar. 19-25 with Danny Eakin, pastor of Mable Dean Church, Wichita Falls, Tex., evangelist; 10 additions, five by letter, five by baptism.

**NODENA Church, Wilson, Roy C. Johnson, pastor;** Mar. 19-25 with Bill Kreis, evangelist, J. H. Chapman, music; 18 by baptism, five by letter, eight rededications.

**BAPTIST Tabernacle, Little Rock, Don Hook, pastor;** April 22-29 with former pastor Homer Reynolds, evangelist.

**J. EARL Bryant, a former pastor of Grand Ave. Church, Ft. Smith, was the evangelist at a revival at Connor Avenue Church, Joplin, Mo., recently.** The pastor, John W. Johnston, reports 15 decisions, most of them young people. Music was directed by Gene Goade, Granby, Mo.



Quachita Collège Photo

## Coming to Ouachita

# Ouachita schedules music workshops

LOUIS Crowder is one of two noted musicians who are to be at Ouachita College for workshops in June.

Dr. Crowder, professor of piano at Northwestern University, Evanston, Ill., will be at Ouachita June 11-15 for a piano workshop. He is a student of Eugene D'Albert and Egon Petri in Berlin and Robert Casadesus in Paris. He has given numerous concerts in Europe and America and has appeared as soloist with major symphonies here and abroad.

The workshop will include subjects such as pedagogy in piano technique, style and interpretation, sight reading, memorizing, playing by ear and overcoming stage fright.

Scheduled as the guest artist for a vocal workshop June 18-22 is Forrest Heeren, dean of the School of Church Music of Southern Seminary, Louisville, Ky. He has served on the faculties of University of Illinois, University of Minnesota, North Texas State University, and Southwestern Seminary.

He has made professional appearances as conductor, clinician and soloist in New York and in areas of the Midwest and Southwest.

This workshop will include subjects such as vocal pedagogy, choral conducting, and literature. It will be designed for teachers of voice, directors of junior and senior high school choruses, and college choral conductors and ministers of music.

# Association News

## Greene County Ass'n.

Theo T. James, Missionary

SUNDAY, April 22, Clarks Chapel Church will honor J. Ed Thompson, of Paragould, on the occasion of his fiftieth anniversary as Sunday School Superintendent of the church.



MR. THOMPSON

He has also served as associational Sunday School Superintendent for seven years and as moderator of the association for three years. Mr. Thompson is prominent in the civic life of his city, county and state. He was a member of the state House of Representatives for six years, a member of the state Senate for four years and judge of Greene County for six years.

Pastor Lowell N. Jamison invites all former pastors of Clarks Chapel Church to attend and any others who may be able to come.

REV. Dick Bumpas, Baptist Student Union secretary at Arkansas State College, Jonesboro, was the guest speaker at the Youth Night Services of Greene County Baptists on April 7. The meeting was held at Walcott Church. The theme was "Christ in My Career."

MARMADUKE First Church has built a new parsonage. Sunday, April 1, an open house was held. Pastor Guin Renshaw wrote this unusual invitation to the missionary and wife: "Rest assured, you and your wife are included in those who may step on the WELCOME MAT Sunday." This church closed a revival service recently. Rev. Roy Tippett, pastor of Arbyrd Baptist Church, Arbyrd, Mo., was the evangelist and Joe Wood was the singer.

### REVIVAL NOTES:

Robbs Chapel Church had revival services Mar. 25-April 1 with Rev. H. O. Shultz, pastor of Mt. Hebron Church, evangelist and Robert Crafton, singer. Rev. C. E. Moses is pastor.

A "get-acquainted" revival service was held at First, Paragould, April 1-8. The new pastor, Rev. Ed Claybrook, was the evangelist and Raymond Richerson, Jackson, Tenn. the singer. Rev. Claybrook began his work with the church Mar. 18. He came from Cynthania Church, Cynthania, Ky.

Third Avenue Church, Paragould, engaged in revival services, April 1-8, with Rev. Billy Cartwright, pastor, Mammoth Springs Church, evangelist and Don Stephenson as singer. Rev. H. W. Clement is pastor.

Rev. Curtis Mathis, pastor, Central Church, Jonesboro, will be the evangelist in the week-end revival service at Light Church, May 10-12. J. R. Wiles is pastor.

East Side Church, Paragould, begins revival services April 22, using as the evangelist, Rev. Lawson Hatfield, secretary of the state Sunday School Department, and Buck Rogers as singer. The pastor is Rev. Lendol Jackson.

West View Church, Paragould, will hold revival services April 15-22. Rev. W. E. Clyde, pastor, Rectory Church, will be the evangelist and James Felty the singer. Rev. Guy Whitney is the pastor.

MOUNDS Church recently called Rev. Leonard Bunch of Jonesboro as pastor.

OUR pastorless churches are: Alexander, Spring Grove, Brighton, Fairview, Rock Hill, Walls Chapel and Oak Grove.

THE theme of the monthly Workers' Conference to be held at Marmaduke Church is "Building Better Homes." Rev. James Swafford, Walcott, will preach on "Marks of a Christian Home" and Rev. Ed Claybrook, First, Paragould, on "Building Better Homes." Don Blackwood, superintendent of the associational Sunday School, is in charge. The time of meeting is April 19, beginning at 4:30 p.m.

## Concord Association

By Jay W. C. Moore

ASSEMBLY speaker: Rev. K. Alvin Pitt, pastor of the 2,390-member Baring Cross Church.



MR. PITT

North Little Rock will be the camp pastor for the third annual Associational Summer Assembly, which is to be held August 13-18 in Kiamichi Assembly Grounds, near Talihina, Okla.

Mr. Pitt is a graduate of Roanoke Rapids, (Va.) High School, Wake Forest College, and Southern Seminary, Louisville. Before coming to North Little Rock he was pastor of Tabernacle Church, New Berne, N. Car., for 7½ years. He has been with Baring Cross Church since October 30, 1960.

### Revivals

SECOND Church, Hot Springs, Walter L. Yeldell, pastor; Mar. 18-25 with "Cliff" Brannon, Longview, Tex., evangelist; 56 professions of faith, six by letter, numerous rededications.

FIRST Church, Crawfordsville, Ben Rowell, pastor; Mar. 18-25 with Bill Lewis, Paragould, evangelist; Mark Larson, Memphis, Tenn., music; 32 additions, 30 for baptism, two by letter, one for special service, 70 rededications.

FIRST Church, Heber Springs, Walter N. Hill, pastor; Mar. 25-April 1 with Pastor Hill, evangelist; Walter Aldridge, chairman of deacons, leading the music; 13 professions of faith, 12 additions by baptism, four by letter, 15 rededications.

KIBLER Church, Charles Chesler, Jr., pastor; Mar. 4-11; Rev. Walter K Ayers, Conway, evangelist, Mark Short, Arkadelphia, singer; six professions of faith and a number of rededications.

FIRST Church, Concord, Noble Wiles, pastor; Rev. Alvin Wile, evangelist, Jerry Byler, music; 14 additions on profession of faith and baptism, three on promise of letters, and 11 rededications.

## Director's report

By DR. WILLIAM E. BROWN  
Executive Director

334 Waldon Building, Little Rock, Ark.

**W**E receive many questions concerning the conditions under which local option campaigns may be held. They can only be held at the time of the NOWISTHET General Election.



DR. BROWN

Oct. 1, 1962.

Petitions to call these elections will require 15 per cent of the 1961 poll tax holders in the County. These petitions must be filed not earlier than Aug. 6, nor later than Sept. 4. Copies of petitions are available from our office.

Those who vote in the election in November must hold a 1962 poll tax, which must be secured before

Further information may be secured through this office.

### "Operation Speak-up"

A TOTAL of 1,427 young people registered for the "Operation Speak-up" workshops that were held across the state recently.

Purpose of the workshops was to give to high school students objective, scientific information on the question of ethyl alcohol. These students have made hundreds of talks before civic clubs, high schools, P.T.A.'s and churches.

[Editor's Note: Reprints of these pages (11, 12, 13, 14) are available in quantities without cost. Contact office of Christian Civic Foundation of Arkansas.]

This will be a continuing program and we feel that it will be the most effective approach that we can make.

We urge all ministers to arrange speaking engagements for these high school students, as we are certain that they will have a lasting influence in the lives of the adults to whom they speak.

### Educational assistant

**I**N THE near future the Executive Committee will announce the name of an educational assistant who will begin work July 1, giving his time and effort in the high schools of the State.

## Honest look into the liquor situation

[We are indebted to American Business Men's Research Foundation for many of the facts presented here on the subject of the effects of Alcohol.—Editor]

AMERICANS since repeal (1934) have expended \$204,630,000,000 for alcoholic beverages.

This amount could have purchased a new \$3,900 car for every family in America; paid off all private farm and non-farm mortgages and given each of 9,600,000 Americans a six-weeks luxury trip to Europe; re-roofed every home in America; provided each one with a new bathroom, complete wall-to-wall carpeting and a new heating plant.

Current annual expenditures for alcoholic beverages total \$11.5 billions. All gifts for religious and charitable works, in contrast, total \$1.5 billion—about one-tenth the liquor bill.

Current expenditures are at the rate of \$217 annually per family—4.5 per cent of the median income of American families. Per drinking family, the average cost is six per cent of family income.

Since it became known that Russia had the atom bomb, 1950-1960, Americans have expended \$112 billions on alcoholic beverages and only \$16 billions on our entire atomic energy programs.

Annual expenditures for alcoholic beverages exceed all individual income tax payments for the total of all four of these years—1958; 1959; 1960; 1961 (government estimate).

This \$11.5 billions annual expenditure would have been expended for other American products and services had they not gone for alcoholic beverages.

What, then, is the economic impact of the alcoholic beverage business on American economy?

The alcoholic beverage industry employs 529,071 persons in 153,441 production, wholesaling and retailing establishments. Annual wages exceed \$3.7 billions. How beneficial is this industry to the American economy?

The purchase of clothing, food, homes, legal and medical services and all commodities other than alcoholic beverages provides a job for each \$4,967 realized from sales. It requires an expenditure of \$21,774 for alcoholic beverages to provide one job, four times that of essential industry.

The reasons for this are simple. In 1960, for each dollar received from the sale of alcoholic beverages, 39 per cent was immediately taken out to pay special alcoholic beverage taxes; the production of alcoholic beverages requires relatively only a handful of employees—only 9,963 in breweries, distilleries, etc.

The distillers and brewers buy vast amounts of grain, bottles, labels, etc. The industry estimates their value at \$2.5 billions. If no alcoholic beverages were produced (legal or illegal) \$11.5 billions would be expended for other materials and services or saved.

Thus, for every job in the alcoholic beverage business there are four jobs lost in other industry.

# FACT:

★ 'The death, crime and accident rates in a given community varies according to the average alcohol consumption; and when alcoholism decreases, so do death, crime and accident rates; and relaxation of restrictions on alcohol is followed by a rise in commitments to asylums, hospitalizations and delinquency.'

Dr. E. M. Jellinek, of the U. N. Sub-Committee on Alcoholism

★ **APPARENT AVERAGE ANNUAL PER CAPITA CONSUMPTION IN UNITED STATES (IN GALLONS)**

Total Distilled Spirits, Malt Liquors and Wines . . . 1930, 1935	10.56
Total Distilled Spirits, Malt Liquors and Wines . . . 1960	17.62

Source: Statistical Abstract of the United States, 1961, p. 801,

★ In one FBI study of 1,789 U. S. cities with populations of 25,000 or more, arrests for drunkenness were three times higher than for "disorderly conduct." Alcohol figured in 58% of the total arrests. One million persons were arrested for drunkenness, of whom 96,212 were under 25 years of age. 8,826 were under 18. 72,109 were women. 6,271 were arrested for DWI.

This upward spiral continues to increase in 1960. For the first six months there is already a 9% increase over 1959, with December the "most crime-ridden month" still coming up. Attorney General William P. Rogers terms this trend as "startling."

★ The Family Economics Bureau of Northwestern National Life Insurance Co. of Minneapolis reported that during 1959 Americans ran up an average alcoholic beverage bill of \$53. This figure takes in the total population—abstainers and even infants—so the average drinker must have spent a lot more than that. \*

★ The year 1914, was the last year of "normal" drinking, since that year was succeeded by a great wave of Prohibition, and eventually by wartime and constitutional Prohibition. The recorded consumption per capita in 1914 was 22.80 gallons. In 1920, it was 2.48. This was, of course, without regard to illicit production for consumption but as late as June, 1930, the government issued an estimate (\*) based upon the assumption that all available raw materials not otherwise accounted for, were used in the illegal production of alcoholic beverages and reached the conclusion that the reduction from the Pre-prohibition figure could not be less than 67%. In 1926, Dr. Irving Fisher, in "PROHIBITION AT ITS WORST", concluded that the consumption of absolute alcohol was "certainly less than 16% of pre-Prohibition consumption, probably less than 10% . . . and possibly less than 5%." In 1932, when Prohibition was under greater pressure than at any other time, consumption was estimated in THE NEW CRUSADE, handbook of the wet organization, as no more than 8.96 gallons per capita or about 40% of the consumption of 1914.

(\*) THE VALUE OF LAW OBSERVANCE, the Bureau of Prohibition, Department of Justice.  
—Hon. Edward B. Dunford  
Washington, D. C.

★ "America is well on the way to becoming a nation of 'Alcoholics' unanimously," says Dr. J. C. Almack, Professor of Education, Stanford University.

★ Nearly every large city hospital now has a ward for chronic drinkers. Every jail has its share of people who once thought they could drink in moderation. Nearly every state now has its rehabilitation program for alcoholics, everyone of whom thought he could "control" his drinking.

When we see the serious harm that comes from moderate drinking, we may well ask, "What real good has ever come from drinking, even moderately? Is moderation safe?"

—Richard E. Strain, M.D.

★ The F.B.I. reports that "more than 1,500,000 persons are arrested each year on charges of drunkenness, drunken driving and other alcohol-related offenses."

★ Booze is now the accepted lubricant for society, diplomacy and salesmanship.

In the United States we now have more understanding, more tolerance — and more drunks — than ever before in our history!

— columnist Paul Harvey

★ Alcohol is now the nation's number 3 health problem from the standpoint of incidence, lives lost and people disabled. . . . Alcoholics are produced in the U. S. A. AT THE RATE OF 1,200 EACH DAY (disturbing and almost unbelievable). . . . EIGHT MILLION PERSONS IN AMERICA ARE NOW AFFLICTED WITH ALCOHOLISM. Five million are outright alcoholics. Each year 350,000 people die in America due to alcohol. THE LIFE EXPECTANCY OF THE ALCOHOLIC IS 20 YEARS LESS THAN THE NATIONAL AVERAGE. . . . —A. C. Ivy, Ph. D., M.D., D.Sc., LL.D., Head Dept. Clinical Science, Univ. of Illinois.

see above \*

★ Q. PORTER: Why the trend toward moderation?  
A. BRONFMAN: Drinking becoming more a part of our accepted social customs. The influence of women has had a lot to do with bringing this about. Women's per capita consumption estimated at one-third that of men. The distilling industry has also promoted moderation.

★ Q. PORTER: How much of a factor in the liquor industry. Are they brand buyers or price buyers?  
A. BRONFMAN: There is no clear-cut answer on how important a factor women are in buying liquor.

★ \$413,000,000 is spent for liquor ads. Attempting to gain acceptance for its products and to sell to more people, the alcohol industry now spends over \$400,000,000 for advertising time alone. — Advertising

Below is a column released October 2, 1961, of the columnist and the distiller interviewed to disclose the "facts", we feel that the judge.

# FIG

## Moderation To Record

By SYLVIA PORTER

A new sales record for distilled spirits was set in 1960 more than 234 million gallons. Every day, newspapers across the land are crowded with stories about drunkenness and the impact of alcoholism on the individual, on industry and on society. In the following interview, important facts about the liquor industry are disclosed by Edgar M. Bronfman, president of Joseph E. Seagram & Sons Inc.

Q. PORTER: Does the peak in liquor sales mean the individual is drinking more?

A. BRONFMAN: No. The per capita rate in 1960 was 1.33 gallons compared with 1.65 gallons in the previous peak sales year of 1946. Back in 1860, when per capita income — a prime factor in liquor sales — was far below today's level, the per capita rate was 2.86, and during prohibition the figure has been estimated over 2.0 gallons. Our nation's consumption is much more moderate than ever before.

Q. PORTER: What is the trend in liquor sales?

A. BRONFMAN: The trend is toward gains in total gallons sold but on population increases rather than greater per capita drinking. Actually, the consumer verifies his liquor purchases more than he has ever done. He will buy various products while people drink on more occasions, they drink less on each occasion.

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any newspapers over the country. It is an effort on the part of the 'wite-wash' the liquor industry. Inasmuch as the article pur- truth should be placed alongside. Let the reader be the

# YON!

# FACT!

## Termed Key Liquor Sales

ing alcoholic beverages, but that they are a growing factor is indisputable. Various surveys have come up with estimates that women do less than one-quarter of the purchasing to almost one-half. Not only our gift packaging but our regular packaging, our advertising and other forms of promotion take into account their appeal to the woman purchaser. Her influence may be felt almost as much in purchases she may discourage as those in which she shares.

It has been proven beyond doubt that women do buy by brand. In package stores about three out of four women designate brand.

**Q. PORTER:** What is "lightness" in whiskey? Is lightness a factor in moderation?

**A. BRONFMAN:** There is widespread confusion among consumers on this question. Many people tend to equate lightness with color but lightness has little to do with color. Lightness depends on how whiskey is made and on the skill and knowledge of the distiller. A light-colored whiskey may be heavy in body and vice versa. The ideal is a good-tasting, full-bodied yet delicate whiskey.

That the consumer prefers lightness in his whiskey is continuing evidence of his moderation, we believe.

**Q. PORTER:** How do our per capita figures compare with others?

**A. BRONFMAN:** On the whole, I would say that we are slightly lower than the European average—ranking a little higher than some West European nations, a little lower than others. When you consider that the purchase of liquor is discretionary—generally only after providing for necessities—the U. S., with its high discretionary income, is by far the most abstemious nation on earth.

Since Americans have the means and opportunity to buy much larger quantities of liquor, the fact that they don't and instead drink fine, light whiskeys in moderation is a tribute to their eminent good taste.

★ One result of the destructive effect of beverage alcohol on family life is seen in the divorce courts. From her superior court bench in Los Angeles, Judge Mildred L. Lillie says, "No other single problem is responsible for as extensive and complex divorce litigation as that arising out of the consumption of liquor. Whether its use in the family is excessive amounting to outright drunkenness, or only infrequent resulting in occasional acts of violence or domestic quarrels, its effect on domestic unity and family solidarity is destructive and lasting."

★ Dr. Robert V. Seliger, while a member of the Johns Hopkins Hospital in Baltimore, wrote an article for the Woman's Home Companion on "Drinking Women." We quote:

★ "In my waiting room every afternoon there is a group of tragic women. They range in age from 18 to 70. Some wear mink coats; some are obviously poor. Mothers, and professional women, teachers, nurses and business girls. But each has the same tragedy. . . alcoholism. All over the United States more and more women are becoming victims of alcoholism."

★ Today there are approximately one million chronic female alcoholics; "one in four confirmed drunks is a woman—and the number is increasing" (Robert Pritchard, one-time Chairman, Alcoholics Anonymous).

★ Biologically speaking, women are not as well-equipped as men to stand the effects of alcohol. The female nerve cortex is thinner, less resistant to stimulus than in men. For this reason a woman gets drunk about three times quicker than a man. Once she starts drinking heavily, too, she is three times as likely to become an alcoholic.

★ ALCOHOL IS also liquid dynamite to the married woman, because it may lead her to forget herself with another man . . . and cost her the loss of her marriage, her children and her home.

★ Unrestrained drinking by the pregnant woman is also an invitation to serious trouble. It can cause such complications as a disturbance of her Vitamin D intake, and cirrhosis of the liver. It can also cause abortion. "Chronic alcoholism," states Dr. Frederick H. Falls, famous Chicago gynecologist, "may damage the ovum so that, after fertilization, it doesn't have the stamina necessary to attach itself to the lining membrane of the uterus, and survive the series of complex changes essential to its own growth and protection."

— Jules Archer

★ "Lightness" in a whiskey does not mean that the drinker is a more moderate user of alcohol. "Lightness" refers to the properties of the particular drink, not the content of alcohol. It is a reference to other ingredients in the particular liquor being advertised."

. . . Dr. Roger Burgess, Washington, D.C.

★ The so-called "assets" of social drinking are few and questionable, while the liabilities definitely point toward hazard or danger and include the serious reality that every alcoholic was once, presumably, a "social drinker." This point cannot be overemphasized.

—Robert V. Seliger, M.D., of Johns Hopkins and Chief Psychiatrist, The Neuropsychiatric Inst. of Baltimore.

★ Data released by the Yale Summer School of Alcoholic Studies in 1959 states that France is first in number of alcoholics and the United States is second.

★ Canada and the United States bought the lion's share of whisky exports from Scotland, which in 1958 amounted to 19,300,000 proof gallons; the home market in the British Isles during the same time consumed only 6,260,000 gallons. Exports during 1959 soared above 20,000,000 gallons. LISTEN—bimonthly journal

★ A specialist in the medical treatment of alcoholism recently criticized the legal definition of drunkenness—where there is 0.15 per cent alcohol in the blood system—as too high.

★ Dr. Marvin A. Block, Buffalo, N. Y., who heads the American Medical Association committee on alcoholism, declared in a talk to medical and psychiatric experts meeting in Louisville, Ky., that the legal standard "demonstrates the tolerance the United States has for drunkenness."

★ Dr. Block said that the annual excessive drinking cost to this country includes:

- 1) Preventable accidents traced to a drunk at the wheel of the car—some \$125,000,000.
- 2) Spending by private agencies to care for the families of alcoholics—\$20,000,000.
- 3) Another \$20,000,000 spent by public agencies for the same purpose.

★ He said that an estimate of 4,000,000 to 5,000,000 problem drinkers and alcoholics in the United States is a low one. Another 20,000,000 people are directly affected in family relationships, he pointed out.

# Does 'legal liquor' decrease bootlegging?

## 78 illicit distilleries seized in Arkansas in 1961

OF 78 illicit distilleries seized by the Alcohol and Tobacco Tax Unit in the State of Arkansas during 1961, 52 were seized in 16 of the 32 wet counties in the state and only 26 in 14 of the 43 counties in the state under local option.

Arkansas County led with 12 seizures; Union County was next with seven seizures.

Calhoun, Garland and Jefferson Counties were next with 5 each; Miller, Pulaski, Hempstead and Lafayette Counties had 4 each; Hot Spring and Yell had 3 seizures each;

Conway, Clark and Montgomery Counties had 2 each;

Lee, Logan, Marion, Monroe, Newton, Ouachita, Prairie, Sebastian, Bradley, Cleburne, Independence, Lincoln, Pope, Saline, Stone and Van Buren had 1 each.

Thus it can be seen that 43 dry counties had 33 per cent of the seizures, while 32 wet counties had 67 per cent of the seizures.

There are those who say that Prohibition does not prohibit and that legalizing liquor will stop bootlegging. How gullible and stupid can we be?

## Sales and consumption increase

MOST merchandise sold in America today is termed by the advertising industry as "impulse merchandise." Why do the better merchants display their merchandise so profusely?

### THEY SELL MORE.

If you do not believe this is so, take a buggy through any good supermarket in Arkansas and see how many items you pick up you had no intention of buying beforehand.

Some people in Arkansas seem to believe that less liquor will be sold if it is out in the open and displayed, rather than hidden under the counter.

Any plan of legalization will be accompanied by displays, advertising and merchandising plans and thus will increase the sale.

*You can get whiskey in local option counties. But you have to hunt for it! In legal counties, it hunts you!*

## Health slowly improves

THE standard and accepted death rate most commonly related to the consumption of alcoholic beverages is that of cirrhosis of the liver. Whether alcohol is the direct, indirect or associated cause of this disease is not fully understood but this death rate is our most reasonable guide to the study of alcohol-related sickness.

These data are from the U. S. Mortality tables:

1934	7.2	1960	11.2
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Mortality rates declined during repeal by comparison; all thirteen prohibition years 11.7 per cent,

first thirteen repeal years 10.8 per cent, thirteen pre - prohibition years 14.4 per cent.

## Murder on highways

THE National Safety Council counts the number of motor vehicle fatalities at 898,829 since repeal (1934-1959).

This objective organization reports that in all such fatal accidents only 25 per cent may involve a drinking driver. It also reports that scientific study indicates that 40 to 50 per cent is more accurate.

Finally, it details a study made

under the supervision of two state universities by New York City police which shows 76 per cent of all fatal accidents in a two year period in that city were the result of a driver's drunken condition.

## Alcohol taxes total \$71,335,951,867, report

TAXES paid by the alcoholic beverage industry in addition to the ordinary taxes paid by all commerce and industry total \$71,335,951,867 since repeal.

These are the only taxes it is legal for an individual not to pay—simply by refusing to purchase any alcoholic beverage. For each drinker, the liquor tax averages annually \$69.

These taxes are quite unfairly divided between the various governments: Federal, 72 per cent; states, 25 per cent; and local, less than 3 per cent.

Thus, government units bearing the greatest load due to the use of alcoholic beverages receive the least amounts.

These liquor taxes in a typical year provided 3.65 per cent of all federal tax revenue but only 0.36 per cent of state revenue and 0.03 per cent of local revenue.

Policing and other expenses due to the use of alcohol costs the states and local governments up to eight times the amount received in alcoholic beverage taxes. The federal government's share is almost all "gravy."

## Crime and liquor

IN 1960, according to the F. B. I.'s Uniform Crime Reports, there were 3,959,509 persons arrested and held for prosecution for violations of state laws. Of this number, 1,732,457 were for violations of liquor laws, driving while intoxicated or drunkenness. (This excludes traffic offenses).

Thus 30 per cent of our crime is alcohol-connected; little wonder Los Angeles reports 50 per cent of all police effort is alcohol-involved. Projection of these F. B. I. published data to total population indicates that in 1960 there were 2,785,878 arrests connected with the use of alcohol. Undoubtedly some persons were arrested more than once.

## Beacon Lights of Baptist History

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

### First program

REV. William H. Bayliss was chosen as presiding officer of the first state Convention until the permanent officers were elected. Mr. Bayliss was a member of the Brownsville church where the meeting was being held. He was a strong preacher, well educated, and a prosperous man.



DR. SELPH

This first meeting was remembered for its spiritual power. Rev. Samuel Stevenson of Arkadelphia wrote in the American Baptist Register: "Seldom are Christians privileged to see brighter manifestations of God's grace than was manifested at this meeting. The master and servant, the child and parent, the self-righteous moralist and the profane skeptic bowed at the same altar of prayer and ere the meeting closed more than 40 happy, hopeful converts were added to the militant kingdom of Christ."

Just think, more than 40 persons saved in a two-day Baptist State Convention.

Many more people attended besides the messengers from the churches and associations. C. D. Worthington and Edward Haynes attended, though neither were messengers. But Mr. Worthington was named one of the "correspondents" from the Convention to Saline association, and Mr. Haynes preached the introductory sermon. Mrs. D. Spakes was the only woman messenger but other women were with their husbands. Women have been great sources of support in Kingdom work.

There were out of state visitors, too. The Rev. W. E. Paxton and Rev. George Bains of Louisiana attended.

The missionary note sounded throughout the proceedings. Nearly \$1,700 in cash and pledges were taken. Three "agents" and several

## WMU

(Continued from Page 3)

### District Representatives

CENTRAL: Mrs. Buford Bracy, 5 Williamsburg Circle, Little Rock.

EAST CENTRAL: Mrs. Allen H. Toney, 811 Righter, Helena.

WEST CENTRAL: Mrs. Peter Petty, Box 86, Vandervoort.

NORTH CENTRAL: Mrs. O. I. Ford, Box 383; Mountain Home.

SOUTHEAST: Mrs. W. E. Summers, Fordyce.

SOUTHWEST: Mrs. Jewel Shoptaw, 2321 Jefferson, Texarkana.

NORTHEAST: Mrs. Harry Jacobs, 525 Pecan St., Osceola.

NORTHWEST: Mrs. John D. Blythe, 197 South Oak St., Harrison.

### Associational Representatives

CENTRAL: Mrs. J. S. Rogers, Jr., 1706 Simms, Conway.

EAST CENTRAL: Mrs. V. N. Massey, Augusta.

WEST CENTRAL: Mrs. Roger England, 3723 Victory Circle, Ft. Smith.

NORTH CENTRAL: Mrs. John L. Simmons, Box 218, Clinton.

SOUTHEAST: Mrs. Joe Varnell, 196 Oak, Crossett.

SOUTHWEST: Mrs. Raymond Coppenger, Ouachita College, Arkadelphia.

NORTHEAST: Mrs. J. B. Juffmaster, Success.

NORTHWEST: Mrs. Virgil Miller, 522 S. 5th, Rogers.

### Local Representatives

Mrs. R. H. Dorris, 2004 Moss St.,

missionaries were appointed at the organizational meeting or by the Executive Board at a later date. During the following year, more than \$700 was collected and "over 50" people were baptized by these workers.

The spirit of those attending the Convention was high. The churches represented were united and held a singleness of purpose. Apparently, there were no disturbers present crying out against organization, Sunday Schools, education,

North Little Rock; Mrs. J. A. Hogan, Box 196, Sweet Home; Mrs. S. A. Whitlow, 56 Flag Road, Little Rock; Mrs. J. H. Brandt, Carlisle; Mrs. B. L. Bridges, 201 Normandy Rd., Little Rock; Mrs. J. H. Street, 2309 S. Fillmore, Little Rock; Mrs. Robert H. Gladden, 1900 S. Buchanan, Little Rock; Mrs. Jack B. Jones, 301 N. Mississippi, Little Rock.

### Life Member

Mrs. J. R. Grant, 1512 S. Pierce, Little Rock, Ark.

### Executive Staff

Elected by the Executive Board: Miss Nancy Cooper, Executive Secretary; Miss Mary Hutson, Youth Director; Mrs. R. E. Hagood, WMS Director.

### Castro indicts censors

HAVANA, Cuba (EP)—Making good his claims that Christians can support his revolution in good conscience, Castro has lambasted government censors who deleted a reference to God in a statement read at a youth rally in the University of Havana.

The rally commemorated 30 young revolutionaries who died in an uprising five years ago against the former dictatorship regime of President Fulgencio Batista. Among those slain was Jose A. Echevarria, a devout Catholic, who declared in a "political testament" that "we trust that the purity of our intentions will find favor with God."

After the statement was read at the rally, but with the mention of God eliminated, Castro angrily denounced what he called "the act of a lackwit who has confidence neither in his own ideas nor in Marxism, who considers history as something dead and rotten . . ."

instruments of music, and "modern methods in missions."

But the reader is not to suppose that the founding fathers faced an easy task. They struggled with poverty, the wilderness, poor roads and means of communication, few preachers, untrained church members, and small churches. Outside the Convention they faced their greatest opposition—antimissionism. It is estimated that from 15 to 25 per cent of the Baptists in the state made up this opposition:



# Baptist beginnings in theological education

By EDWARD A. MCDOWELL

Professor of New Testament Interpretation, Southeastern Seminary,  
Wake Forest, N.C.

AS WE have seen, the first public proposal of a southwide Baptist theological seminary was made by Basil Manly, Sr., in 1835. The question was later brought into public discussion by W. B. Johnson of South Carolina, R. B. C. Howell of Tennessee, and J. B. Jeter of Virginia.

During the meeting in Augusta, Ga., in 1845, at which the Southern Baptist Convention was organized, there was initiated a series of conferences which led ultimately to the founding of the Seminary, not, however, as an agency of the Convention. Active in these conferences were the two Manlys, Boyce, R. B. C. Howell, W. B. Johnson, J. B. Jeter, and A. M. Poindexter.

These conferences culminated in a meeting in Louisville, Ky., in May of 1857, of The Educational Convention in conjunction with the sessions of the Southern Baptist Convention. The Educational Convention was attended by 88 delegates from the states of Maryland, Virginia, North Carolina, Georgia, Alabama, Mississippi, Louisiana, Arkansas, and Kentucky.

The Convention received with enthusiasm the offer of South Carolina Baptists to raise \$100,000 in endowment for the proposed institution and heard the assurance of James P. Boyce that the money could be raised in his state.

The decision was made to establish the seminary in Greenville, S. C., the next year, provided the \$100,000 could be raised by May 1, 1858. Committees were appointed to prepare a plan of organization, to nominate professors, to secure a charter, to provide for a suitable agency in other states, and to issue an address to Southern Baptists.<sup>9</sup>

Dr. Broadus, in his *Memoir of Boyce*, writes: "In announcing the Committee on Plan of Organization, the President, Dr. B. Manly, Sr., said apologetically that he had appointed comparatively young men, because it was proposed to form a new institution suited to the wants of our own ministry, and young men were more likely to be successful in devising new plans. So he announced J. P. Boyce, J. A. Broadus, B. Manly, Jr., E. T. Winkler, William Williams. This is worth mentioning because, as will hereafter appear, these five were destined to be elected as professors in the Seminary, and four of them to serve."<sup>10</sup>

This Educational Convention, meeting in Louisville in 1857, was following through with proposals made to the South Carolina Baptist Convention meeting in Greenville, by James P. Boyce on July 26, 1856.

On July 30 of the same year, Boyce, having served one year as professor of theology in Furman, and now 29 years of age, delivered his inaugural address

which, according to Broadus, "proved to be epoch-making in the history of theological education among Southern Baptists."<sup>11</sup>

## Inaugural address

The address was entitled, "Three Changes in Theological Institutions." Broadus summarizes the three main points of the address as follows:

(1) A Baptist theological school ought not merely to receive college graduates, but men with less of general education, even men having only what is called a common English education, offering to every man such opportunities of theological study as he is prepared for and desires.

(2) Besides covering, for those who are prepared, as wide a range of theological study as could be found elsewhere, such an institution ought to offer further and special courses, so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less dependent upon foreign scholarship.

(3) There should be prepared an Abstract of Principles, or careful statement of theological belief, which every professor in such institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning.<sup>12</sup>

The pattern laid down by Boyce was that which was followed in the organization of the new seminary and has influenced the character of each of the Southern Baptist seminaries later coming into existence.

## Changes advocated

The first change advocated by Boyce, the opening of the Seminary to non-college men, is to be understood against the background of the accepted rule of the seminaries of the day excluding students who had not attended college, the non-college status of a large host of Southern Baptist ministers, and realization by Boyce that the provision would create good will for the new institution. It may also be attributed to Boyce's convinced democratic tendency respecting the education of ministers.

Concerning the second proposed change advocating provision of advanced or graduate training for bright students, it reflects Boyce's conviction that there was too much dependence at the time upon foreign, particularly German, scholarship. On this point he said:

It has been felt as a sore evil that we have been dependent in great part upon the criticism of Germany for all the more learned investigations in Biblical Criticism and exegesis, and that in the study of the development of the doctrine of the Church, as well as its outward progress to depend upon works in which much of error has been mingled with truth, owing to the defective standpoint occupied by their authors . . . our rising ministry should be trained under the scholarship of the Anglo-Saxon mind, which from

its nature, as well as from the circumstances which surround it is eminently fitted to weigh evidence, and to decide as to its appropriateness and its proper limitations.<sup>13</sup>

In arguing for his third proposed change, respecting an Abstract of Principles, Boyce said:

But the theological professor is to teach ministers—to place the truth, and all the errors connected with it, in such a manner before his pupils that they shall arrive at the truth without danger of any mixture of error therewith. We cannot do this if he have any erroneous tendencies, and hence his opinions must be expressly affirmed to be, upon every point, in accordance with the truth we believe to be taught in the Scriptures.

It is with a single man that error usually commences; and when such a man has influence or position it is impossible to estimate the evil that will attend it. Ecclesiastical history is full of warning upon this subject.<sup>14</sup>

Finally, Boyce's remarkable clarity of vision concerning the future is seen in this observation:

The object is not centralization of power in a single institution, for I believe the adoption of these changes will make many seminaries necessary. I advocate a single one now, because the demand for more than one does not exist.<sup>15</sup>

## Practical leader

That Boyce was no mere theorist but an intensely practical leader who was willing to give himself in unremitting toil to the realization of his dream is seen in this comment by Dr. Broadus on Boyce's canvass for the raising of the \$100,000 promised to the new institution by South Carolina Baptists:<sup>16</sup>

"He probably had very little time for teaching in the course of the next session. We know that in his two-horse buggy, driven by a servant, he traveled far and wide over South Carolina, visiting out-of-the-way churches, and planters on remote plantations, and throwing all the energies and resources of his being into what was then and there a very large and difficult undertaking. It was no doubt often with a sense of heavy sacrifice that the young husband and father left the bright home he loved so well, with the already rich store of choice books in which he so delighted, for these laborious and not always successful journeys.<sup>17</sup>

In August of 1857 there was held at the call of Boyce in Richmond, Va., a meeting of the committee on the plan of organization of the proposed seminary. To Basil Manly, Jr., was assigned the duty of drawing up the proposed Abstract of Principles. John A. Broadus was given the task of preparing an outline of a plan of instruction. In formulating this outline Broadus patterned the academic structure of the new institution on that of the University of Virginia,

## Happen in America?

(Continued from page 2)

through civic expediency a better human being will evolve to produce a better church member.

Some feel the answer lies in promoting the so-called "Brotherhood of Man." Though there may be some civic merit in such an organization, the fact remains that it is impossible to make real brothers of those who do not have the same father. Jesus said, "No man cometh unto the Father but by me." He also stated that the only brothers He has are those who keep His commandments. How can the Christian, Jew, and Catholic ever call each other brother in the light of what Jesus taught? There is no common denominator for these, but there should be toleration as long as one does not encroach upon the rights of another.

where he had graduated. The author of this plan was none other than Thomas Jefferson. Boyce reserved for himself the task of planning the legal and practical arrangements regarding trustees and professors. The other two members of the committee, E. T. Winkler and William Williams, were not present at the meeting.

## Final convention

The final in the series of educational conventions looking to the establishment of the new seminary was held in Greenville, May 1, 1858. The seminary was launched in substantially the form devised by Boyce, Broadus and Manly in Richmond.

Upon nomination of a committee the Convention elected four professors and appointed a board of trustees. The professors, unanimously elected, were James P. Boyce, John A. Broadus, Basil Manly, Jr., and E. T. Winkler. William Williams of Georgia was on the nominating committee and but for this fact he would have been nominated and elected. Winkler promptly declined his election, Boyce and Manly promptly accepted theirs, Broadus delayed his acceptance. Boyce had laid down as an unalterable regulation that a professor could not be elected except at a regular annual meeting of the Board of Trustees. For this reason and the fact that only Boyce and Manly had accepted professorships, it was decided to delay opening of the Seminary for one year. When the Board met at Richmond at the time of the meeting of the Southern Baptist Convention in May of 1859, Broadus and Winkler were re-elected. Broadus accepted but Winkler again declined and William Williams was elected. Thus the faculty of four was completed.

(To be continued)

### FOOTNOTES

<sup>9</sup> Broadus, John A., *Memoir of James Petigru Boyce, D.D., LL.D.* New York: A. C. Armstrong and Son, 1893, p. 148.

<sup>10</sup> *Idem.*, p. 148.

<sup>11</sup> *Op.*, cit., p. 142.

<sup>12</sup> *Op.*, cit., p. 121.

<sup>13</sup> Broadus, *Op.*, cit., pp. 135f.

<sup>14</sup> Broadus, *Op.*, cit., p. 139.

<sup>15</sup> *Idem.*, p. 141.

<sup>16</sup> Actually \$74,000; Furman was to give its \$26,000 theological endowment.

<sup>17</sup> *Op.*, cit., pp. 149f.

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## Church Music

### Festival postponed

DUE TO a conflict with the State band festivals (public schools), we are postponing our State Youth Festival from April 28 until May 12. This change in schedule comes at the request of at least 20 of the ministers of music who normally attend the State Youth Festival, but would not be able to do so this year since there has been a last-minute change of date for the State Band Festival.



MR. McCLARD

Year after year we do our best to avoid conflicts with the public schools. This is difficult since they plan their calendar after the school year begins, and our denominational calendar is planned over a year in advance. Many times, even though we hurdle this obstacle, the public schools will change the dates of the Band Festivals or the Choral Festivals during the spring (as has happened this year). Our young people must attend the public school functions or receive a lower grade or sometimes be flunked for the semester.

There was a day when school activities were planned during school hours on school days. No longer is this true, as you well know. There may be a day when schools will no longer give consideration to churches even on Wednesday evenings and Sundays.—LeRoy McClard, Secretary.

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## Religious Education

### Church friendliness

AFTER several years of observation it is my conviction that more unattached people join a church on the basis of friendliness than on the basis of theology.



MR. ELLIFF

Let me give an illustration. A man in another state affirmed that he was saved at home following the third service that he had attended at our church. I visited in the home and urged him to make a public profession and join. An awkward

change in work schedule made it nearly impossible for him to come for awhile.

While we were neglecting to keep in contact with him, his son's church (a well-known heretical sect) was making regular friendly visits. When his work schedule changed he felt he should visit both churches before joining.

Chancing to meet him one day at a grocery store, I urged him to come to join with us. It was then he told me he planned to join the other group! In consternation I tried to suggest that they did not hold to evangelical faith. In a friendly way I took pains to point out some of their glaring departures from the Bible. His only response was that they seemed to him to quote a lot of Scripture and they were certainly the most friendly people he had ever known.

We lost that man because another group outdid us in being friendly. We lose them regularly either to other churches or to inactivity in our own church because of a simple lack of warmth and friendliness.

Why don't we who hold basic Bible truths also maintain a spirit of genuine friendliness?—J. T. Elliff, Director

## Sunday School

### More of the same

IF THE One For One Campaign for enrolling new members in the Sunday School was a mere "flash in the pan," I would not mention it again.



MR. HATFIELD

But, since churches are using the plan and finding success in enrolling new members faster, then I must write more about the campaign.

Our Sunday School Department has produced a new descriptive leaflet about this growth project. This leaflet is a yellow page, letter size, printed in blue ink.

One side of the sheet gives a four point outline interpreting the campaign. The reverse side pictures a sample report chart which should be used in the promotion of the growth project.

If you want immediate help before the summer for growth, then write for this free leaflet.

If you want to plan for growth this fall, now is the time to read up and start planning for growth. This is not an attendance campaign, but a growth project. Spring and fall are the best Sunday School growth periods.

Some churches have used this plan with success for as many as three years.

Sunday School growth is as important to advance in evangelism as gasoline is to the running of an automobile.

This is "more of the same" on the ONE FOR ONE campaign, but until a great host of churches use it and find successful growth, I'll keep it before you—that is, until you, or someone comes up with something better.

This plan projects a reasonable goal, involves growth principles, makes visitation of prospects specific; reports are simple and the project itself has a definite termination point.

Write the Sunday School Department for the leaflet now.—Lawson Hatfield, Secretary

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### Dr. Caldwell speaks at Piggott revival

IMMANUEL Church, Piggott, had the services of Dr. C. W. Caldwell as evangelist and Dale Maddux, associational missionary, as music director in their recent revival. There were 14 professions of faith and 13 additions, four by letter and nine by baptism. Ledell Bailey is pastor.

## Summer and missions

SUMMER is a good time for churches and associations to start some new missions. And now is the time to make plans to do it. Some good helpers in starting new work will be some of the fine, consecrated young people who are now in college or seminary, but will be available during the summertime.



DR. CALDWELL

A good way to start a mission is through a Vacation Bible School. Are there not some places, in the surrounding areas of your church field, where Vacation Bible Schools can be held? Well, while the children are interested, it will be a good time to establish regular services. The parents will appreciate your interest in their children and you can line the adults up as well in a Sunday School and preaching service.

Another way to start a mission is through a revival. The interest in the revival may determine whether or not regular services should be established. If the revival wins many to the Lord, it will be a good time to set a mission in order.

A Home Fellowship Service can be started anytime. I am convinced that many are overlooking a great opportunity in this type of ministry. There are so many places where a few families can meet together in a home some week night for a service conducted by the pastor, a layman, a woman, or a young person. When it becomes a regular service, it is classified as a mission.—C. W. Caldwell, Secretary

# The challenge of the Northwest

PLEASE forgive the ego inherent in this first-person article and allow me to say a word about a trip to the Washington and Oregon Student Retreat.



DR. LOGUE

Of the 100 students attending the retreat about 20 of them came up to mention their being in Arkansas at some time in their lives. One student on the program, a University of Washington medical student named Douglas, is typical. He lived in the state in his early years and is a nephew of the Douglas family at Lake Village. This former BSU state president of the Washington-Oregon group is first cousin to Anna Douglas, who was active in our student work while a student at Arkansas A & M.

Another student on the program was David Cloud, a student at Columbia Basin College. His father, E. C. Cloud, was associational missionary in Bartholomew Association when he moved to the Northwest several years ago.

There are approximately 200 Southern Baptist churches in Washington, Oregon, and Canada. Many of the pastors work full time at other jobs. The World's

Fair in Seattle will no doubt give an impetus to the already rapidly growing Northwest. Those attending the fair should attempt to see something of the challenge of the work.

The Baptist students of the area, as represented in the retreat, were intellectually sharp and evangelistically eager. Their leadership was equally stimulating. The only director receiving a salary is the state director, Missourian Jerry Buckner. He and his wife make a hard-working, affable team.

A typical example of the spirit of the Baptist leadership is Mel King, who serves without pay as student director at the University of Washington. The former Texan lives on the second floor of the student center with his wife and four children. He makes his living as a linotype operator.

The center is the house next to the Brooklyn Avenue Baptist Church of Seattle and is an old residence. The pastor of the Brooklyn Avenue Church is Harvey C. Roys, who is a practicing M.D. Dr. Roys served as a summer missionary in the area and later returned as a dermatologist to link his life with other Southern Baptists who are trying to give a witness in this most un-churched area of the United States.—Tom J. Logue, Director

## To televise Baptist church service April 15

FORT WORTH (BP) — An hour-long NBC-TV "special" on Palm Sunday, April 15, will feature services at the Broadway Baptist Church here in a network telecast to the nation from 10 to 11 Central Standard Time.

The telecast will mark the first time Southern Baptists have ever appeared on a full 60-minute program of this type, said Paul M. Stevens, director of the Radio and Television Commission.

Guy Moore, pastor of the Broadway church for the past 15 years, will preach.

Music for the program will be provided by the Broadway church choir, and the Baptist Hour Choir.



Photo by Floyd Craig

ERNEST Lee Holloway, missionary to Japan, presents Dr. Jesse B. Weatherspoon with a copy of the study course book, "The Book We Teach," in Japanese. Weatherspoon was on the campus of Southwestern Seminary to deliver the Founders' Day message, Mar. 14. Holloway is working on his graduate degree while on furlough.

# Twelve new missionaries bring total to 1,551

THE Southern Baptist Foreign Mission Board appointed 12 missionaries, the first for 1962, in its March meeting to bring the total overseas missionary staff to 1,551.

Of the six couples appointed, two will work among English-speaking people: Vernon L. Dietrich, of Texas, and Dorothy Rolan Dietrich, of Alabama, will go to Thailand; and Harry D. Griffin and Barbara Terry Griffin, both of Oklahoma, will go to Japan.

Other new missionaries, their native states, and fields of service are:

Samuel M. James and Rachel Kerr James, both of North Carolina, appointed for Vietnam; W. James Moorhead, South Carolina, and Rae Northern Moorhead, Tennessee, for the Philippines; Will J. Roberts and Marie Morgan Roberts, both of Oklahoma, for East Africa; and Lowell C. Schochler and Melba Gatlin Schochler, both of Texas, for North Brazil.

All of the men are pastors, and Dr. Moorhead holds the doctor-of-theology degree. Mrs. James and Mrs. Roberts are registered nurses.

Three of the men served overseas with the U. S. armed forces during wartime, two in World War II and one in the Korean War. Each says his experience showed him the need for Christian witness among people of other lands and influenced his mission decision.

## Cauthen reviews mission giving

Dr. Baker J. Cauthen, executive secretary, reviewed financial prospects in light of Southern Baptist Convention figures recently made available.

"Funds given for missions climbed to a new height in 1961," he said, "but the percentage of total Baptist gifts going for missions at home and abroad declined. The churches report gifts of \$501,000,000, an increase of \$20,000,000 over 1960, but the percentage of those gifts shared with the rest of the world was smaller than the

year before.

"We are grateful that in January and February of 1962 there was an increase of 15.18 per cent in the amount of money given through the Cooperative Program for Southern Baptist Convention causes. It is our hope that this increase may continue throughout the year so that the Convention budget for 1962 may be reached and there may be additional funds for advance.

"We are encouraged by the funds from the recent Lottie Moon Christmas Offering which are now being received by the Board. Receipts through March 9 totaled \$7,534,472.44, an increase of \$1,166,740.58 over those by the same date last year. We will not know the final total until May 1.

"Hope for sustained advance in foreign missions involves growth in both the Cooperative Program and the Lottie Moon Christmas Offering. These two sources of financial support plus dedicated lives of mission volunteers and vital support in intercessory prayer throughout Baptist ranks are the essential elements of advance."

Dr. Cauthen called attention to the Board's preparation for World Missions Year, to be observed in 1963 as an emphasis of the Baptist Jubilee Advance, a six-year

program sponsored by seven Baptist groups in the United States and Canada which will culminate in 1964 with the celebration of the 150th anniversary of the first nation-wide organization of Baptists in North America. World missions will get special emphasis in every unit of work within the Southern Baptist Convention, with three agencies carrying major responsibility for promotion, the Foreign Mission Board, the Home Mission Board, and the Stewardship Commission.

World Missions Year will be launched during the meeting of the Southern Baptist Convention at San Francisco in June with a major address by Dr. C. C. Warren, who has been the Convention's leader for the Baptist Jubilee Advance since its inception.

## Control of schools

BLANTYRE, Nyasaland (EP) —Missionaries here have been disturbed by a threat by Dr. Hastings Banda, leader of the Malawi Congress, of ultimate government control of all mission schools in the country. Banda will become head of the government when the British colony becomes independent.

He said: "I want every child in this country to go to school, whether he is a Christian, a Moslem or a heathen."

Some areas were left without education, Banda charged, "because some stupid missionaries insist on a child being a Christian before he goes to school. We plan to end all that."



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# Why the robins bring spring

An Iroquois legend retold by Mary E. Cober



O-GO-NE-SAS had been waiting a long time to become a brave, as had all the other Seneca youths. He prepared for the time when he would have to go alone into the deep woods and stay for ten days. During this time his clan spirit would appear in a dream and tell him to which totem he would belong.

If he passed this test, O-go-ne-sas would be a brave. Maybe someday he would be a great chief as his father was.

Tall and straight O-go-ne-sas grew. In the tribal games he ran as swift as a deer. In the hunts his arrow found its mark. His lodge would never be without meat.

Finally O-go-ne-sas reached the age when he would spend the ten days alone in the woods.

"I shall be brave and strong and do my duty without flinching," O-go-ne-sas told his parents as he started for the deep woods. At the edge he turned to see his father standing straight and tall and his mother weaving a basket. Both were watching him.

The snow lay deep on the ground as O-go-ne-sas made his way to the place where he would spend the next ten days.

He found a place where he would build his shelter. With quick strokes, he cut some young saplings for the framework. Next he covered the framework with springy evergreen branches. He put some on the floor for a bed.

For the next ten days and ten nights,

O-go-ne-sas could eat no food, though he could drink water. During this fast his clan spirit should appear to him three times in his dreams. This spirit would tell him the name of his totem.

"Will my totem be the turtle, the wolf, or perhaps the gentle deer?" O-go-ne-sas wondered. "Whatever it is, I shall follow it well."

O-go-ne-sas was a kind and happy boy. No rain of sadness had fallen into his life. Each night he went to bed expecting his clan spirit to visit him. He was anxious to find to which clan he would belong. Then one night he knew.

Night after night he waited for the spirit to come again. It did not come. O-go-ne-sas was upset. If his clan spirit did not come to him two more times, he would be sent away from his people in disgrace.

On the tenth day the chiefs came. "Come out," they said shaking the poles of the lodge.

"Not today," pleaded O-go-ne-sas. "I have fasted and dreamed, but my clan spirit has appeared only once. Give me one more day."

The chiefs agreed.

The next day they came again. "Come out," they said.

"Give me one more day," pleaded O-go-ne-sas. "If my clan spirit does not appear again tonight, I shall go with you tomorrow."

Because the chiefs thought O-go-ne-sas' voice was weak, they peered into the

lodge. There they saw the youth painting his chest red.

"Why does he do that?" one asked another as they walked away.

The next day the chiefs came as usual. All was deathly quiet in the forest lodge. The chiefs shook the lodge, but there was no answer. Fearfully they looked inside. It was empty.

Just then a little bird flew down and sat on a branch near the lodge.

"I am he whom you seek," it said. "I fasted and waited for my clan spirit, but it came only once. You see, the cold winter winds had driven my totem from the deep woods. Finally he came and got me, too. I am the robin.

"When I return, I shall bring spring with me. I shall sing to the trees, and young leaves will appear. Even though snow is on the ground, it will melt when it hears my cheery song.

"Yesterday you saw me paint my breast red. See it now. Whenever you see me, you will know I am faithful to my totem. When I come, I will bring the spring with me."

Down through the years, O-go-ne-sas has remained true to his totem. To this day the bright breast of the robin heralds spring.

(Sunday School Board Syndicate, all rights reserved)

## God's Wondrous World

### Mountain Flowers

By THELMA C. CARTER

AN interesting sight in the spring is to see the great masses of flowers on high peaks. They follow the melting snows down mountain slopes to the foothills and valleys.

Wherever the snow melts in warm sunlight, there are the flaming red snow plants, wild geraniums, purple lupines, poppies, daisies, violets, and other wild flowers. Moving carpets of beauty, someone has called them. Sometimes the carpets consist of thousands of acres of red, pink, white, and yellow flowers.

Many flowers send up their first spikes and leaves before the snow is melted. Mountain soil is rich and a perfect growing home for the flowers.

Mountain carpets consist of many different flowers. There are ferns called walking ferns which make new roots at their fern tips. Solomon's-seal grows underground year after year on mountain slopes. Along with these strange flowers are the runner type of mountain berries and the wild honeysuckle. These cling to any foothold available.

Nature never ceases caring for her flower world. She fills the mountain crannies and crevices with harebells and young trees.

In Bible times the mountains of Judea near the Mediterranean Sea were famous for their beautiful wild flowers. Mount Carmel was said to be the most beautiful mountain in Palestine.

(Sunday School Board Syndicate, all rights reserved)

# The cross calls us

By LEHMAN F. WEBB

Pastor, Second Baptist Church, El Dorado

April 15, 1962

Bible Material - Titus

Devotional Reading: 2 Timothy 2:1-13

**GOLDEN Text:** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me and gave himself for me. Galatians 2:20.



MR. WEBB

Let us remind ourselves of the aims of our lessons for this current quarter: To help class members find the deeper resources of the Christian faith which can

give them courage and stability in a confused and troubled world.

How many of us have grown "in the grace and knowledge of our Lord," as we studied last week, to the place where we can hear the "call of the cross?" Whatever else may be involved in the call of the cross to us, we may rest assured that it is a call to cleansing, consecration and commitment.

An unknown poet helps us to a new insight regarding the cross:

## PRIZING THE CROSS

If thou impatient do let slip thy cross,  
Thou wilt not find it in this world again;  
Nor in another; here and here alone  
Is given thee to suffer for God's sake;  
In other worlds we may more perfectly  
Love Him and serve Him, praise Him,  
Grow nearer and nearer to Him with  
delight;

But then we shall not any more  
Be called to suffer, which is our appoint-  
ment here.

Cans't thou not suffer, then, one hour  
or two?

If He would call thee from thy cross  
today,

Saying: "It is finished, that hard cross  
of thine

From which thou prayest for de-  
liverance."

Thinkest thou not some passion of regret  
Would overcome thee? Thou wouldst  
say,

"So soon? Let me go back and suffer  
yet a while

More patiently. I have not yet praised  
God."

Whenso'er it comes, that summons that  
we look for

It will seem soon, too soon. Let us take  
heed in time

That God may now be glorified in us.

## I. A peculiar people

### Titus 2:11-15

**I**T WOULD seem that the apostle in this Scripture is outlining the cross as a life principle. The grace of God, or the unmerited favor of God toward sinful men has appeared. This appearing includes more than the birth at Bethlehem of the Christ-child. It includes the whole act of ransoming, bringing salvation to all men, the total redeeming work of Christ including the cross.

So then verse eleven suggests that these peculiar people are a "saved people," and in verse twelve we see they are willing to be educated or taught the necessity of denying ungodliness or worldly lusts. This means that through the divine grace of God in our hearts we broke with ungodliness and worldly lusts, disowned and ousted them as being abominable. It is only the grace of God that can produce this attitude toward sin.

Now he turns to some positive aspects of these "peculiar people." Regenerated by grace we are to live a new and totally different life from the old life of sin. This new life is sober—the mind has become balanced by grace and is free from former senseless follies. "Righteously" means that we are to live so that God's judgment approves the life we live which takes us into his sight. By living "godly" in this present world is simply meant one who is truly pious in worship and communion with God.

I am glad the apostle reminds Titus to instruct the Christians in Crete that they are to live the godly life in this present world. It is easy to forget our Christian obligation to our generation. Souls all about us are staggering in confusion and dismay because we church members have not let the Christ of the cross call us to live daily the principles presented in this scripture.

Verse thirteen is keenly significant for our age. I find very little real enthusiasm in our churches today for the "glorious appearing of our great God and our Saviour Jesus Christ." We are so content with the pleasures and delights of this life that the things of God's glory have grown strangely dim. Many of us Christian people need to re-think our position and attitude toward the present world. In Galatians 1:4 the apos-

tle says that the reason our Saviour gave himself for our sins is that He might deliver us from this present evil world. To have the attitude of our Christ toward this world is alone sufficient to make us "a peculiar people."

However there is more in the expression "a peculiar people." The term is used to describe a valued property or an especially precious treasure. This suggests that our Lord's purpose is to purify us so that we may become a people for his own special, precious possession.

## II. The crucified life

### Titus 3:1-8

**W**HILE some suggest that the Cretans were of a naturally seditious disposition, and chafed under authority or discipline, even so the apostle is giving excellent practical suggestions for the way God's people are to live under the call of the cross.

Notice verses one and two remind us to respect civil authority and to respect individual personality. Our Saviour expressed this principle in His Sermon on the Mount. He urged us to agree quickly with our adversary. The apostle Paul in his letter to the Romans (12:18) urges Christians to maintain peace if possible with all men.

This does not suggest we are to weaken our convictions, but neither are we to be cantankerous and seditious in our attitude toward those who differ with us. Possibly the best summation of the verses is to "love the sinner while we hate the sin."

Verse three calls us to remember what we used to be without Christ's work of redemption in us. This helps us to be more merciful and patient in our dealings with others whom we desire to help. As a matter of fact, after looking at ourselves in the terms of the descriptions in this verse we ought to take new courage in the matter of soul winning. In other words if Christ can save us; He can save anybody.

Verses four through eight reveal the glory of the cross in the matter of our redemption apart from any work of our own doing. Here the gospel, the call of the cross, is crowded into one beautifully descriptive sentence, so much so that in verse 8 Titus is urged to constantly affirm these principles to the Cretans.

Not only the Cretan Christians, but our own lives as well will more readily "maintain good works" as we let our minds dwell on the basic facts of our faith. The call of the cross is still to the "foolish, disobedient, deceived" people, such as we once were, to show them the "kindness and love of God our Saviour," that they may believe in Him and might themselves "be careful to maintain good works."

April 1, 1962

Sunday School	Training Union	Additions
Freeman Heights	127	72
Freeman Heights	175	99
First	449	217
First	556	200
Chapel	999	280
Chapel	51	53
Providence	137	91
Providence	115	54
Providence	115	40
Providence	433	164
Smith	366	168
Smith	106	62
Smith	1125	390
Missions	431	149
Grand Avenue	717	233
Mission	26	
Kelley Height	168	90
Oak Cliff	183	131
Temple	313	129
Towson Avenue	215	79
Gravel Ridge, First	170	87
Gurdon, Beech Street	198	98
Harrisburg, Calvary	173	118
Harrison, Eagle Heights	276	108
Heber Springs, First	324	140
Mission	23	
Hot Springs, Park Place	477	171
Huntsville, First	104	44
Kingston Mission	27	23
Combs Mission	21	17
Rosehill Mission	18	
Jacksonville, First	799	308
Second	180	62
Jonesboro, Central	686	313
Jones Mills, Shorewood Hills	136	76
Little Rock		
First	1136	421
Berea Chapel	123	35
White Rock	47	20
Gaines Street	401	203
Immanuel	1325	490
Forest Tower	24	17
Kerr	27	19
Rosedale	215	99
Tyler Street	332	126
McGehee, First	424	253
Chapel	42	26
Magnolia, Central	775	243
Mena, First	284	97
Mission	40	25
Norfolk, First	91	67
Arkana Mission	32	
North Little Rock		
Baring Cross	817	285
Highway	249	83
Levy	604	246
Park Hill	833	288
Pea Ridge, First	149	76
Mission	20	
Pine Bluff, Watson Chapel	132	68
Rogers, Sunnyside	147	79
Russellville, Prairie Grove	24	30
Smackover, First	297	150
Springdale		
Elmdale	113	48
First	499	199
Van Buren		
Calvary Southern	42	38
First	458	186
Oak Grove	187	109
Second	34	29

**Watch out for children**

A LITTLE girl went to the executive offices of a large company and asked to see the president. A smiling secretary showed her into his office, where the child solemnly explained that her club was raising money and would he contribute?

Smiling, the president laid a dollar bill and a dime on his desk, saying, "Take whichever you want."

Picking up the dime, she said, "My mother taught me to take the smallest piece," but, picking up the dollar bill also, she added, "but so I won't lose this dime, I'll take this piece of paper to wrap it in."

**Really needed**

SIGN in a store: For the man who has everything, here's a calendar to remind him when the payments are due.

**Writing paper**

BOXED and counted writing papers Have a vexing sequel In envelopes that match and yet Never come out equal:

**Nice 'present'**

LITTLE Mary was much surprised when she received a half dollar on her fifth birthday. She kept it in her hands constantly, and finally sat down on a stool, looking intently at the coin.

Her mother said, "Mary, what are you going to do with your half dollar?"

"I'll take it with me to Sunday School," said Mary promptly.

"I guess you want to show it to your teacher," suggested mother.

"Oh, no!" declared Mary; "I'm going to give it to God. I know He will be as surprised as I am to get something besides pennies!"

**Going one better**

THE little car and the donkey met high on a hill-town road. They looked at each other with misgivings, then the donkey asked, "What, pray tell, what are you?"

Replied the little car proudly, "I am an automobile. And you?"

"Oh," replied the donkey with a twinkle, "I'm a horse!"

**Same dog, same story**

TEACHER: "This essay on 'Our Dog' is word for word the same as your brother's."

Johnny: "Yes'm, I know. It's the same dog."

**Point of view**

BILL: "How did Ed hurt his hand?"

Jack: "Reckless driving."

Bill: "Smash up his car?"

Jack: "No, just his finger. He missed the nail."

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 Arkadelphia, First, Extension dept.—4-12 p8  
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**C**

Children's nook—4-12 p21  
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 Church friendliness—4-12 p18  
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**L**

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**M**

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 Music youth festival postponed—4-12 p18

**N**

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**R**

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**T**

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**W**

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Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

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## Jailed by Reds

BERLIN (EP)—The names of 26 Protestant ministers or church workers now under arrest or imprisoned in East Germany were read here at the West Berlin Synod of the Evangelical Church of Berlin-Brandenburg as a gesture of intercession with the Soviet Zone authorities.

Because of the Communist blockade at the Berlin border, the Church was forced for the first time in its history this year to hold two simultaneous synods, the other being in East Berlin.

Dr. Franz Reinhold Hildebrandt, president of the chancellery of the Evangelical Union Church, said the East German Churches desire "good and normal" relations with the state.

Back in East Germany, Communist newspapers published renewed demands that the synod make a "clear profession" of loyalty to the Soviet Zone regime. They insisted that this was the only way in which Church-State relations can be normalized.

## Freedom in Burma

RANGOON, Burma (EP)—Freedom of worship has been guaranteed the populace of Burma by the country's new Revolutionary Council which deposed Premier U Nu and seized control March 2, 1962.

Brigadier Aung Gyi, Burma's vice chief of staff of the armed forces and spokesman for the council, said: "Freedom of religion is a necessity. We don't want to emphasize one religion at the expense of another."

The new government was welcomed enthusiastically here, especially by religious minority groups in this predominantly Buddhist land.

## 'Christian Amendment'

WASHINGTON, D. C. (EP)—Two more members of Congress, one a clergyman, have endorsed the so-called "Christian Amendment" to the U. S. Constitution by introducing bills in the House calling upon Congress to propose it to the states for ratification.

Rep. Walter H. Moeller (Dem. Ohio), an ordained minister of the Lutheran Church - Missouri Synod, and Rep. Victor Wickersham (Dem. Okla.), an active layman of the Disciples of Christ, have introduced the amendment.

Other members who introduced it earlier in the 87th Congress were Reps. Eugene Siler (R. Ky.); Katherine St. George (R. N. Y.); Clifford G. McIntire (R. Me.); J. Floyd Breeding (Dem. Kans.); O. C. Fisher (Dem. Tex.); John B. Anderson (Rep. Ill.); and John Dowdy (Dem. Tex.). This is the largest number of sponsors the proposal has ever commanded in Congress.

The amendment would have the United States, as a nation, recognize "the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

As drafted, however, it contains provisions that would direct that it not be interpreted in such a way as to result in establishment of an ecclesiastical organization or interfere with rights of freedom of religion, speech, press, or assembly.

Congress would be empowered to provide an alternative oath of allegiance for persons who could not, for reasons of conscience, take an unqualified oath to the Constitution as so amended.

## Pastor hits Amendment

RALEIGH, N. C. (EP)—A Baptist pastor has charged that the proposed "Christian Amendment" to the U. S. Constitution would imply a "national self-righteousness" which would be "disastrous" to this country's efforts for world peace.

The Rev. W. W. Finlator, pastor of Pullen Memorial Baptist church, also declared the amendment was a "dismal commentary on the depth of our theological

thinking" since Americans see no incongruity in labeling "Christian" a country where there is a "flaunting of moral standards, racial hostilities, and worship of money values and status symbols.

"Let us oppose that mentality," he said, "which is afraid for the witness of our faith to stand on its own two feet in the free and open market of clashing ideologies and philosophies.

"Let us insist as did our forefathers that our government support no religion and oppose no religion."

Mr. Finlator observed that the wisdom of the drafters of the American Constitution in making it "religiously neutral, or secular" has been "abundantly justified" since in no nation have churches prospered as in this country.

## Ask about Baptists

MOSCOW (EP)—Ivan Uskov, of the anti-religious All-Union Society for the Dissemination of Political and Scientific Knowledge, admitted over Moscow Radio that many listeners were writing for information about the Baptists.

After outlining Baptist beliefs, Uskov declared that Baptists everywhere are "controlled" from Washington, D. C., where the World Baptist Alliance has its headquarters.

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