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April 16, 1964

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

APRIL 16, 1964

Traveler Clabe

I'VE kept quiet about it up till now, but Maria and I have Clabe Hankins and his wife, Sal, stowed away with us on this trek to Britain and Ireland.



ERWIN L.

I have asked him to share some of his experiences with you this week. So, here's Clabe:

"They run the Pennsylvania Turnpike a lot like the devil runs his business—they make the gates wide and the way broad that lead onto it, and they don't charge you a penny to get on it, but once you are on it, there's no way in the world to get off'n it without payin'.

"There're a lot of real advantages traveling on the Turnpike, though. You don't have t' poke along behind big trucks or old fellers that don't want to average over 20. And you don't have t' slow down and dodge traffic through one town right after another. But you do have t' give up a lot of your personal rights. F'instance, when you're comin' to one of its tunnels, you're ordered, first, to cut your speed down from 65 to 50, and then from 50 to 35, and you're even told to take off your sunglasses and turn on your lights! Looks like a feller just can't enjoy th' privileges of th' road without havin' t' travel by th' rules of th' road.

"Sal—that's my wife—got purty nervous the first tunnel we started through. Said she just didn't feel safe in there, even with me bein' along. She acted like she was afraid somebody might try to kiss her, like the stories you've heard about tunnels. But there wasn't no danger of that—the tunnel weren't dark enough for that!

"After we'd been drivin' into th' tunnel fer quite a spell and you could'nt see nothin' but them

two rows of lights along the roof, and the lights of the passin' cars, Sal said: "Clabe, how fer do you reckon this thing goes?"

"'Don't know, Sal,' I sez. 'But I shore hope it goes all the way through!'

"It did.

"Glad t' be off th' Turnpike—ever'bodys jist in too big a whiz. But it'll probably seem tame compared to one of them big Alitalia jets we'll be ridin' t' London. Why didn't I stay down on Bunker!"

Erwin L. McDonald

IN THIS ISSUE:

FOR God or against Him? The question is put by Emil Williams on pages 8 and 9. You'll want to read his opinion of the ultimate tragedy.

* * *

Humor finds its way into a very un-humorous subject—the salaries of ministers. We enjoyed Francis A. Davis' writing on the topic. You'll find it on page 5.

* * *

CONVENTION time is approaching and many a Southern Baptist will plan a visit to Silverstreet, S. C., en route to Atlantic City. The tomb of Luther Rice on our cover is located for you in our cover story on page 7.

* * *

THERE'S a lot being said these days about the "new morality" the Editor reminds us. He has his say about "the new freedom" in our lead editorial on page 3. You'll want to call it to the attention of the young people in your circle of family and friends.

Arkansas Baptist newsmagazine

MEMBER:

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Associated Church Press
Evangelical Press Ass'n

April 16, 1964

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Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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'The new morality'

THERE'S a lot being heard these days about "the new morality," dealing primarily with extra-marital sex. Now that there is a dependable birth-control pill, more and more young people, particularly those in college, are asking what's wrong with doing what comes naturally and "obeying the impulse" when there is little or no danger of unwanted offspring. *Newsweek Magazine* recently carried a special feature of several pages dealing with the situation. And *The Christian Century*, widely read national theological weekly, carried a few weeks ago a full-length, serious article attempting to answer, from the standpoint of Christian morality, the questions young people are asking about the so-called "new freedom."

So open and unabashed are the man-woman relationships on many of the college and university campuses that one cannot help wondering if the main reasons for going to college are now to be—at least for a large segment of the student bodies—more a matter of sex indulgence than of serious intellectual pursuits. That co-eds are now admitted freely to the rooms of male students, on many of our campuses, and with no questions asked, is not likely to help young people to develop the normal and moral restraints so essential to the strength of character needed in individuals and in society.

The so-called "new morality" is neither moral nor new. It is as old as the hills and as immoral as the first day it was practiced. It is not a new morality, but an old immorality and changing its name would not help. That those who flout the moral standards of God and who try to say there is nothing immoral about their conduct are following in the train of ancients of like depravity is reflected in Proverbs 30:20:

"Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness."

To argue that there is nothing wrong with "free" (extra-marital) sex relations if "no one is hurt," (meaning, usually, if no pregnancy results), is to prostitute the God-given endowment of sex from the human and divine to the animal level, and to argue that an evil practice is all right if you

don't get caught. This is to take not only a low view of one of God's greatest gifts, but to attempt to mock God himself.

The only real answer to the "free love" problem is, What attitudes and what conduct are in harmony with the plain and clear teachings of God as found in His Word? The brakes can be applied where they are most needed when the one who is tempted to live merely for sensual pleasures can say in all sincerity, "Lord, help me to be what you want me to be; have thine own way in my life."—ELM

Guest editorial

The Editorial

By Editor L. L. Gwaltney in *The Alabama Baptist*, July 14, 1927.

THE editorial knows that truth is mighty; that it will eventually prevail; but that it comes to the race in tiny instalments and when it comes it is scarcely welcome.

The editorial walks with the humble, speaks the language of the people, weeps with those who weep, challenges the cause of the oppressed and exults in the righteousness of the high and low.

The editorial is conscious of its power and influence, therefore, fears naught except its own mistakes and error in judgment and the possibility of being misunderstood.

The editorial asks no one either to concur in or demur from its opinion, but rather invites criticism and takes this as it comes, good or bad.

The editorial respects the conscience of others, tolerates much difference of opinion, asks and demands the freedom of the soul and grants to all the others all that it asks.

The editorial to be worth anything must be unembarrassed, unhampered and free, but it must instinctively know the difference between liberty and license.

The editorial assumes the right to study all subjects, to enter all fields, to comment on all truth, to combat error, to either agree or disagree with others, to speak its own mind.

The editorial seeks to serve all, to do good to all, to avoid the needless offense of any, to be kind-hearted, forgiving and to speak the truth in love.

The editorial is not an article. The editorial is not an essay. The editorial is not a preachment.

It is a voice crying in the wilderness. It is glorious to be an editorial.

[The only change we'd make would be in the title, which, it seems to us, should be: "The Ideal Editorial."—ELM]

Placing the blame

WHEN something goes wrong people naturally try to find out who is to blame, and they place blame on others more readily than they accept it for themselves. At this time, many Baptists are concerned about some trends in our church and denominational work, and causes and remedies are being discussed. This brings the question of placing the blame into focus. In such a situation, denominational leaders, the denominational program, pastors, church members, and the time in which we live may come in for a share of the

blame. It is doubtful, however, that any one could place all the blame where it belongs; and it is probable that the blame would be rather widely distributed if it could be properly placed.

It would help, we believe, if all would try to recognize their own share of blame for what may be wrong and their responsibility for correcting it. It is neither wise nor kind to try to blame others. It is far better to blame ourselves, and it is still better to be so devoted to the service of the Lord and so busy doing one's share of it that there is neither time nor disposition to try to place blame on others.

The needs we face in our work present a challenge for all of us to examine ourselves, ask God to reveal to us our faults and failures, and give ourselves with renewed energy to our assigned responsibilities. Meanwhile, let us pray for one another and help one another rather than blame one another. Then there will not be so much that is wrong for which to place the blame. —S. H. Jones, Editor, *Baptist Courier*

LETTERS TO THE EDITOR *the people SPEAK*

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

'Most faithful'

ROY Mabrey is a member of the First Baptist Church of Leslie. His age is 77 years. He has a 14-year perfect attendance record in church and Sunday School. He serves the church as Chairman of the Deacons, Secretary and Treasurer of the church. He is an Executive Board Member of Stone-Van Buren-Searcy Association, and also Treasurer for the Association.



MR. MABREY

Roy Mabrey is one of the most faithful men that I have ever seen in his loyalty to his church and association.—Homer Allred, Pastor

Missionaries note

ALL associational area, city, and pioneer missionaries are requested to eat lunch on Thursday, May 21, Atlantic City, at the YWCA located about 10 blocks from Convention Hall, and then

to proceed to the gymnasium area for a meeting to determine the desirability and advisability of the formation of an organized fellowship for the above named missionaries.

Use of the meeting hall is without cost, providing missionaries eat lunch in the general cafeteria area. The time of this meeting will be 1:15 p. m. These arrangements were authorized by missionaries participating in the Associational Missions Workshop at Louisville in January, and all missionaries in the groups named above are asked to attend.—Rev. J. E. Pearson, N. C., Secretary

By way of Africa

In September 1963 it was announced in the Arkansas Baptist that Concord Association had authorized the Missionary to set up an associational library. The purpose of the library was largely to help the 40-45 young preachers in Concord and in adjacent areas have access to books of commentaries, sermons and sermon outlines and other necessary books for sermon preparation which they were not able to buy.

Practically all of these young preachers have full-time churches which only pay them \$25-30 per week. Their secular work only pays \$45-50 per week

and with a family of four and five this does not leave them ONE PENNY to spare for books which they need so badly.

The announcement in the Newsmagazine got results from the most unexpected place. A letter came to me from Hudson and Gene Favell in Ghana, West Africa saying that they had some valuable books stored in the home of Gene's parents, Mr. and Mrs. C. D. Christy, in Ft. Smith. She asked me to go by and get all of them.

The books numbered 165 and a 16 volume set of the American International Encyclopedia and 17 volumes of the Interpretation of the English Bible, and scores of other books of sermons and inspiration. So, while Gene and Hudson are preaching the gospel in far Africa to the black race they are helping these young preachers preach better sermons through these 165 books they have contributed to our library.

Do you have ten, twenty-five, fifty, or a hundred books that are NEVER USED? Would you like to make a contribution to the cause of Christ by contributing those books to a library that will be READ by nearly 50 young preachers who will become better and more effective preachers because of your contributions.

Send them to Jay W. C. Moore, P. O. Box 757, Ft. Smith by truck freight and COLLECT from me the cost of the freight.

Brother Editor you shall never know in this life the GOOD you are doing through the columns of the Newsmagazine. This is only ONE EXAMPLE, Thank you and the Favells for this WONDERFUL CONTRIBUTION to the cause of Christ.—Jay W. C. Moore, Superintendent of Missions, Concord Baptist Association, Ft. Smith

ON

MINISTERIAL

SALARIES

By Francis A. Davis

In The Maryland Baptist



IF you should ask any member of our Baptist churches, "What is the salary of your minister?" I would wager (except I am opposed to gambling) they could not tell you.

This is because this matter, in most of our churches, is kept in the hands of a few supposedly discreet people under the guise of a finance committee, and the rest of the membership feels it has discharged its duty when such a committee is appointed and makes its annual budget report to the congregation at a business meeting, where many vote for it without even understanding what it is all about.

What is a reasonable basis on which to ascertain the proper salary? It should be the median level of the income of the congregation, with weight on the higher side. Thus a minister should be able to live comfortably among his people, not as well as some, but better than others.

When the minister is called, his salary is naturally a part of the call and can be freely discussed on both sides. After his acceptance, it becomes a "hush-hush" matter. I suggest that the minister, while he is still in a bargaining position, arrange an annual increment to which he can look forward, without being compelled to ask for more. This annual increment can be expressed on a five-year basis—experience has shown that few last longer, but perhaps more would stay longer if such an arrangement was actually made.

A minister's salary is a business arrangement, plain and simple, and should not be mixed up with the matter of a "call." It has always been a mystery to me how a church, after prayer, feels led by the Holy Spirit to call a man and the same Holy Spirit leads him to stay where he is.

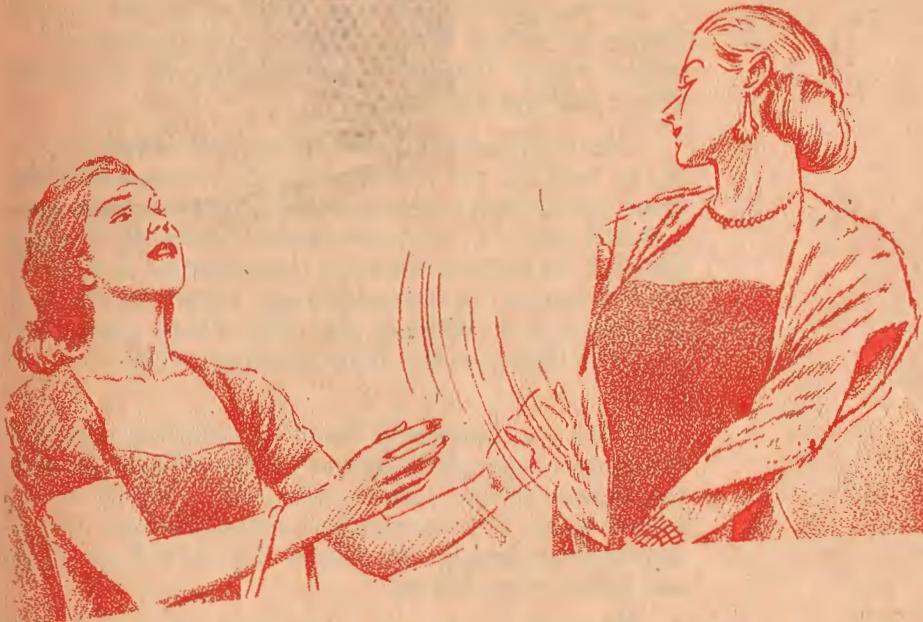
Our theologians would no doubt say that both are sincere in their belief, but one or the other is honestly mistaken in his interpretation of the will of the Holy Spirit.

At your next business meeting I suggest you rise and ask quietly, "What is our minister's salary and when was it last increased?"

This may cause consternation in some quarters, but, I assure you, you are within your rights in asking such a question and demanding an answer. If enough ask the question, the salary of many worthy ministers will be increased, as it should be.

One word of caution, before you ask the question, be sure your own gifts to the church are such that you can stand up and be counted if some intrepid soul should ask, "What concern is it of yours? You don't give enough yourself for us to increase anything!"

Needed: Forgiveness



YOUR communications are beginning to come again. Thank you.

This week's column is response to a letter that presents a forgiveness-needed situation. The letter is withheld from print as a precaution against any recognition of the writer's identity.

Just enough excerpts for this particular reader to know whose problem is being considered:

"For a long time I have wanted to discuss my problem with you. But I have hesitated to put my feelings into words"

"Thank you for any help you can give me with my unforgiving spirit."

ANSWER: Your very writing out of your problem was a helpful step. Many times a hurt or source of tension appears much less mountainous and much more solvable when one writes it out and faces it objectively. It is easy for one's emotions to magnify a hurt or strained relation out of true proportion.

Apparently you have a quality of humility: "I am a child of God, but a very weak one." A bit of microscopic scrutiny at this point, however, may be wise.

Is this admission of weakness truly sincere? Are you honestly trying day by day to grow strong-

er? Or is there present an element of retreat from the grown-up task of getting along with others? As you and I look together through the microscope, do we detect a slight tendency to blame God? Is there an overtone of: Why would God ever let so humiliating an experience as this come upon so pious a person as I?

This is not accusation; it is an honest effort to find the hidden complexity back of your recognized problem.

You say, "I have stated my problem as best I can"—but a good many questions are left unanswered:

Why is this person's attitude of such tremendous importance to you? Could you be courteous and prayerful toward the person but find your fellowship in associations and friendships with other people, if this one's reactions toward you generate so much unhappiness?

Is the key to the whole matter contained in an angle withheld until the last of your letter and even then merely slipped in as if incidental: "This person almost broke up my home."

What do you mean by that clause? Did this person come between you and your mate? A tri-angel affair? Or is it to be inter-

preted that this unfortunate relationship had such a damaging effect upon your general personality that your family suffered from it? If it has been a case of marital difficulty, that throws an entirely different light upon the whole case. If such is the source of your trouble, let me urge you to get in touch with a Christian marriage counselor.

Why don't you try accepting the other person's changed attitude as sincere. For your own part, adopt a warmly courteous but more reserved manner of acting. Leave initiative and aggressiveness to the other one involved.

It would seem wise for you to become so much absorbed in cultivating other friendships, so much concerned for the happiness of others, including your family, that this one unpleasant relationship will be proportioned down to where it will not overshadow the positive, good, and pleasant circumstances of your life.

It is normal for one to desire the good will and admiration of all acquaintances, but such an utopian state is an unrealistic ambition. All people who live positive, constructive lives are destined to encounter disappointments, criticism, and disillusionments along the way. Paul had an excellent formula for taking in stride this inescapable fact of life: "Recompense to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves . . ." (Romans 12:17-19)

Recognize the fact that personalities and moods of all people vary. What loss do you risk to accept at face value this person's new and improved attitude?

Continue to read your Bible. Run all references on forgiveness.

Shun like poison a neurotic state of mind. Work and pray yourself on to a plane of living above suspicion and pessimism. Cultivate cheerfulness, genuine interest in others and the practice of being appreciative rather than critical of other people. "Seek not so much to be consoled as to console; not so much to be understood

(Continued on page 23)

Beacon Lights of Baptist History

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

Interest in education

INTEREST in education was mounting among Arkansas Baptists by the mid-1850's.



DR. SELPH

The Convention had entered into cooperation with the Louisiana State Convention in establishing the Mt. Lebanon University. The brethren from that state had been invited to attend the State Convention meeting with the Tulip church, 1854.

Two academies, one at Arkadelphia and one at Nashville, had been established in 1851. They were supervised and supported by Baptists, but were not denominationally controlled. They greatly assisted the denomination, however. Financial help had been given them by churches and individuals to assist young preachers in going to school. Other academies were springing up and other states were establishing schools which helped stimulate Arkansas Baptists to get on with this work.

The Convention met with the

Facts of interest

... MADWAY Main Lines Homes, Inc., has constructed a prototype of an easily moved one-family house designed for use by military personnel. The house is a six-room ranch-type structure that can be folded up so that it can be moved by trailer or rail flatcar. It measures 45 by 26 feet and has three bedrooms, a living room, a kitchen, a bath, and a powder room.

... A special study of trends in housing, by race, made by the Housing and Home Finance Agency, Washington, D. C., showed that 38 per cent of all non-white families owned their own homes in 1960, compared with 31 per cent in 1950. During the same period, home ownership among whites rose from 57 to 64 per cent. The typical owner-occupied Negro home was valued at \$6,700 in 1960; and the typical white owner-occupied Negro house, at \$12,230. In 1950, however, the median value of homes owned by Negroes was less than half of those owned by whites.

... Theodor D. Sterling, director of the University Medical Computing Center, Cincinnati, Ohio, believes a blind person may be superior to a sighted person of equal intelligence in planning programs for computers. Obstacles usually faced by the blind have been overcome in a pilot training program; and a full-fledged training program, designed to open many new career opportunities to the talented blind, is beginning at the center this year.

... Free distribution of cigarettes in military hospitals and clinics, long a goodwill advertising project of tobacco companies, is ended. The Defense Department has announced a ban on gift cigarettes in its 479 medical institutions. The military establishment said it would establish an educational program to point out dangers of the cigarette habit to the 2,700,000 men and women in the armed forces. The report continued to resound commercially around the nation.—The Survey Bulletin

New Hope Baptist church, Dallas county, 1856. The body voted "that the convention go into a 'Committee of the whole' on Monday morning at 9 o'clock to consider the propriety of a denominational school of high character. . ."

At the designated hour the next day the body deliberated for two hours on the question of education and adjourned until 1 p.m. At that time the body went into "a committee of the whole" and discussed the education matter until 3:30 p.m.

Then the Convention went into session and heard the following report: "Resolved that we recommend that the Executive Board of this body employ three agents to raise a Ministerial and Educational fund by contributions and subscriptions. We further recommend that said agents also raise money in like manner to establish a Denominational School of high character in the State. . ." (Rogers, History of Arkansas Baptists, p. 481)

The report further stated that Prof. W. R. Trawick had been selected as agent to canvass the state for educational funds.

Elder Darius Buckley was selected to bring a sermon on "Ministerial Education" at the next session. The Convention met at Samaria, eight miles west of Princeton, 1857. Elder Buckley took as his text, II Tim. 2:15.

The Cover



150 years ago

ONE hundred fifty years ago, on May 18, 1814, a convention of Baptists met in Philadelphia. Thirty-three delegates from eleven states and the District of Columbia adopted a constitution which provided for the Baptist Board of Foreign Missions in the United States.

Baptists in the United States thus became organized; and Adoniram Judson, his wife Ann, and Luther Rice became the first foreign missionaries of the "Triennial Convention."

Credit for this organization was due largely to Luther Rice, who had returned from the Orient to rally Baptists to united efforts in support of missions and the Judsons. "He spent himself unselfishly traveling by any means available up and down the coast visiting churches and associations. Though foreign mission societies sprang up all about, Rice was never satisfied until he could bring the churches to see the necessity of a national agency." (From Pope A. Duncan, *Our Baptist Story*)

Our cover carries the picture of Luther Rice's grave. This tomb is in the graveyard of the Pine Pleasant Baptist Church, in a rural community about six miles from Silverstreet, S. C. It will be visited this spring by many Southern Baptists en route to the Convention at Atlantic City.

By *EMIL WILLIAMS*

'AGAINST GOD'

*The author is
pastor of First Church
Russellville,
Arkansas*

ANY casual reading of the opening chapter of Acts will reveal the fact that the early disciples were men perpetually in trouble. Acts 5:39, Gamaliel's celebrated defense of the disciples is one such instance.

There had been repeated warnings for the disciples to cease preaching in the name of Jesus. But the disciples repeatedly ignored this. The scene before us now brings the clash to a head. The Jewish leaders are ready to kill the disciples when a word of caution comes from a very unlikely source. Gamaliel, the well-known teacher and leader, makes his defense. The gist of his statement is this: Calling to mind an abortive uprising, he reminds the Sanhedrin that the cause of these men will fail if it is not from God. On the other hand, if they are on the side of God, they will succeed. To oppose them is to oppose God. If the movement is bad, God will destroy it. If the movement is good, no one can destroy it.

Thus, we are led to this truth: Be careful before you brand anything as being evil. It may be from God. There are some people whom we suppose to be against God who may not be. Some of them, in a very strange way, may be spokesmen for God without being aware of it.

Mistrust for learning

ONE such way in which we may make this mistake is to mistrust all learning and enlarging of intellectual horizons. We suppose that anybody with any brains has to be against God.

One of Dr. Gaines S. Dobbins' favorite stories was about the man in the little country church in Kentucky who prayed, "Lord, I thank thee that I am ignorunt. Lord, make me ignorunter. Make me as ignorunt as a mule."

We need to learn that ignorance is not necessarily a virtue, and that searching for truth is not a sin, for where the truth is there will God be. We don't need to be afraid of an examination of facts.

Sometimes our attitude toward people who are searching for truth may be more opposed to the Christian way of life than the attitude of some reputed unbelievers. Let us be sure that we act like Christians even when we oppose that which we believe to be non-Christian. The end does not justify the means—even, or especially—for the Christian.

Let us be sure, we who say we are defending Christ, that we do not deny Christ ourselves and find ourselves opposing God by the manner in which we "fight evil."

Don't despise the simple

ON the other hand—and there is always an "on the other hand"—be careful about despising the ignorant. They have their contribution to make, too. We can learn from the unquestioning, even unexamined, faith of the simple of mind and heart. In contempt and cynicism toward those who have a simple faith, we may find ourselves opposing God.

Brooks Hays, in his introduction to *The Baptist Way of Life*, writes of his early life in our church and his debt to Baptist church life and recalls the fact that one of the penetrating influences of his life was a Sunday School teacher, not learned in any sense, who worked as a miner and had the grime and callous of work on his hands. The important thing was that he revealed truth about God.

All of us could testify to the fact that some of the greatest influences in our lives have been from the untaught and simple, but sincere. Be careful! You may be found opposing God!

Social issues

THE same is true with the seething issues of our time. We exclaim with deep conviction, "Here we stand. We will not be moved." We mistrust anyone who is different, anyone who espouses a cause different from ours, anyone who is not like us. We have already made up our minds that ours is the right side and that there cannot be any truth on any other side. Nathaniel was like that. He had already decided that nothing good could come out of Nazareth. Prejudice says the truth is all on my side and error is all on your side. Be careful! You may be standing like a tree by the water—but God may be on the other side.

Gamaliel's flaw

BUT there is one fatal flaw in Gamaliel's approach. He did well to make his noble pronouncement but he remained outside the good news proclaimed. He had an open mind, and for this we are grateful. It is good when men have open minds to Christ, but there are many who claim to be objective and scientific who are not as objective as they suppose. There are many issues before us for which we should maintain openness, but there are some issues that demand commitment. The defense of the good and noble man reminds us to be cautious; we are dealing with God. But the fact that we are dealing with God means that we can't keep from making a judgment finally. Commitment concerning Christ can't be suspended.

Soren Kierkegaard wrote in one of his vivid parables on the dangers of becoming a specialized hearer of religion. He imagined that near the cross of Christ had stood a man who beheld the terrible scene and then became a professor of what he saw. He explained it all. He later witnessed the persecution and imprisonment and beating of the apostles and became a professor of all he saw. He studied the drama of the cross but was never crucified with Christ in his own life. He studied the apostles but never became a follower. He was a hearer and not a doer.

This is the ultimate tragedy: to face Christ, to maintain an open mind, to regard it all as being quite interesting, but really of no consequence to me. We must learn that we deal with God and not with man, that Jesus Christ is not the exclusive property of the conservative, the intellectual or the simple, the integrationist or the segregationist, the religious zealot or the ritualist. He is bigger than all human causes. We must not narrow him down and try to pour him into our mold and suppose that he is no greater than our notions about him. We do not possess him—he possesses us, and to be against him is to be against all that is good and eternal.

HYPOCRITICAL HUMILITY

BY J. I. COSSEY

A HYPOCRITE is one who "ain't" what he claims to be. He is just what he is, a hypocrite. A hypocritical type of humility is easily detected. If hypocrisy were a commodity it would advertise itself. It has no worth, and no one would claim to have it. Most of us have it, but none of us would admit it. If hypocrisy had a value it would not be a hidden value. Every hypocrite would like to cover his hypocrisy, but why have it if you want to keep it covered.

Who wants to be a 'show off' by a display of false appearances? Who can benefit himself or be beneficial to others by being a pretense? Honesty with one's self and with others is the best policy. Hypocrisy is weakened each time it is repeated. Hypocrisy has no place in religious circles.

The slightest ego in sermon delivery is out-of-place. Any kind of "hypocritical humility" should never appear in a pulpit. A false humility by the preacher or one rendering special music will not contribute to a spiritual service.

A pitiful sound in the voice is not necessarily a sign of humility. A sign of humility could be like the rolling thunder or the marching of a victorious army. Hypocritical humility is depressing, but Holy Spirit-filled praise brings boldness and freedom to express happiness. There is no place for arrogance and sensual weakness and pitiful sounding talk in a religious service.

Religion, to me, is like the throwing of a goal in a basketball game. God wants us to be humble, but not dead. To be saved is to possess the vibrant, living

MOSCOW (EP)—As the Christian world observed Holy Week, the Moscow Radio ridiculed the Easter feast, describing the Resurrection of "the so-called God-Man" as "a typical religious myth."

At the same time, it strongly criticized one Russian listener, Ireme Kirpichnikova, who had written to say: "Whatever proofs you may cite that there is no God and that Christ never existed, I shall not agree, since my feelings tell me that God exists and I want Him to exist."

In reply, the Moscow Radio gave its own explanation "why the Churches celebrate non-existent events."

The reason was, it said, "because they know very well that these celebrations are a means of strengthening belief in God, and also because the church festivals are a source of considerable profit to the officials of the churches."

"These wrong-headed ideas," it added, "are very harmful to the nation. Moreover the festivals cause great material loss to the national economy, since they draw people away from productive work and are conducive to drunkenness."

Christ in our lives. When we are Spirit filled, people will know it, and, when we try to appear to be Spirit filled, people will know that, too. To all of us the very appearance of hypocrisy is distasteful. The first appearance of ego is disappointing to friends. The first appearance of real genuine humility is gratifying to friends.

I wish I knew how to express the real difference between hypocritical humility and real honest humility. The difference is more easily detected than described. May God help us to see the difference between a soft, pitiful-talk type of humility and the Spirit-filled, bold charge against all the enemies of Christianity.

The March of Medicine, by H. S. Glasschief, Putnam, 1964, \$6.95

Author Glasschief had done a superb job of combining sound scholarship with the popular, anecdotal, and dramatic. His focus is on the terrible diseases and plagues that ravaged the human race, on how they were treated and finally conquered, and on the men of medicine—the geniuses who were often ignored in their lifetimes and the charlatans who gained wealth by fraudulent treatments that caused much misery and pain.

The opening section describes how the great killers—bubonic plague, tuberculosis, syphilis, leprosy, and other diseases—were introduced to Europe and relates the long struggle to wipe them out.

Part Two deals with the efforts to conquer physical pain—in childbirth and on the operating table—and recounts the fascinating stories of how anesthesia was developed, how the concept of asepsis was evolved, and how sound principles of surgery were gradually introduced.

In Part Three, Dr. Glasschief deals with the blind alleys, the misdirected efforts, that led to such follies as unrestricted bleeding for every ailment and the use of enemas to cleanse "poisons" from the body, and also with the shameless quacks whose practices brought only grief in the guise of help.

In the fourth and final discussion is told how physicians were at last able to understand the true workings of the body—both physical and emotional—as the result of anatomical study, the development of refined techniques of diagnosis, new discoveries such as the X-ray, and the revolutionary theories of psychoanalysis.

In Touch With Heaven, by Inez Kemper, Eerdmans, 1964, \$3.50

The theme of this anthology of Christian verse and testimony is comfort. Miss Kemper invites the sick, the burdened, and those with unanswered questions to search through these pages for the mind of Christ. The materials are taken from little-known and anonymous writers as well as from such well known persons as Dwight L. Moody, Horatious Bonar, C. H. Spurgeon, F. B. Meyer, and from the Bible itself.

Show, the Magazine of the Arts, Hartford Publications, Inc., 140 E. 57th Street, New York 22, New York, April 1964, 75 cents per copy, \$7 per year

Several travel articles will be of special interest to those among the current stream of tourists to points far and near. We found "Irish Interlude," especially interesting reading just before taking off for the Emerald Isle. Among other features is the beginning of William Golding's new novel, *The Spire*, described as "a powerful and enthralling story about the nature of pride."



MR. COSSEY

Hays lauded at Little Rock

BROOKS Hays, former president of the Southern Baptist Convention, was described at Little Rock Apr. 6 as a religious man who did not surrender to the temptation to stand apart from public life, afraid of its contamination.

The speaker was Sen. Eugene J. McCarthy (Dem., Minn.) who addressed more than 1,000 people who had paid \$25 a plate to attend the dinner honoring Hays, a former congressman from Arkansas and national chairman of Brotherhood Week, a project of the National Conference of Christians and Jews.

The theme of the sell-out banquet at Robinson Auditorium, embodied mostly in tributes to Hays, was brotherhood—between religious groups, between the races, between nations—and the equality of all men.

Three speakers—Hays, Senator McCarthy and Dr. Lewis Webster Jones, NCCJ president—talked about the racial issue.

Prominent guests included Gov. Orval Faubus, Winthrop Rockefeller, recently announced Republican candidate for governor of Arkansas, and Mitch Miller, the television star and a friend of Hays, who led the crowd in singing three songs.

Senator McCarthy said that Hays had been willing to put aside those things that are temporary . . . those things of the passing scene and to ask for more than those things that mankind has that it might be expected to hold.

"The movement of history," he said, "must be toward a better life for all. We must reaffirm our belief in the dignity of every man."

Hays, introduced by his pastor, Dr. Dale Cowling, pastor of Second Church, Little Rock, said that there is no conflict in loyalty to Baptist principles and the purpose of the NCCJ.

Dr. Jones, describing the goals of the group, said that it sought to have people "conduct our public life in the spirit of the moral laws that derive from the Judaeo-Christian tradition, and to create a new norm of decency and value in the conduct of our public life," and "to build a climate where good politics can get things done."



TELEVISION star Mitch Miller leads Senator Eugene J. McCarthy and Brooks Hays in a "Sing-along" at the Little Rock dinner Apr. 6 honoring Hays.

Telegrams were read praising Hays from President Johnson, Secretary of State Dean Rusk, former President Harry S. Truman, Evangelist Billy Graham, Norman Vincent Peale, and Richard Cardinal Cushing of Boston.

Formerly a special assistant to President Kennedy, Mr. Hays is now a lecturer at Rutgers University.

Hays told reporters that he was "deeply moved by this evidence of good will and friendship. I realize that the meeting is more than a personal tribute, but a sign that the state approves my efforts to marshal our resources of faith and good will in a period when national unity is needed."

Mitch Miller, a Jew, astounded two Sunday School classes at Second Church on the day preceding the dinner when he showed up to lead their singing. One was a group of intermediate boys and girls. The other was the Brooks Hays Bible class.

Pierce to West Memphis

REV. Billy Joe Pierce has accepted the call as pastor of Ingram Boulevard Church, West Memphis.

A native of Mississippi, Mr. Pierce comes to West Memphis from Marks, Miss., where he served as pastor of West Marks Church for the past three years.

He is a graduate of Clarke College and Mississippi College and has completed two years' work at New Orleans Seminary. He plans to complete his seminary work in the near future.

Mrs. Pierce is also a graduate of Clarke College and Mississippi College.

Rev. and Mrs. Pierce have two children, William Keith, 20 months, and Penelope Karen, 4 months old.

Mr. Pierce, age 29, has nine years' experience in the pastorate, all in Mississippi. He also served one year as music and education director in East Side Church, Jackson, Miss.

Weekly reminder of profession of faith

IT is with a great deal of pride that we reprint the following article from the bulletin of First Church, Walnut Ridge, and with a word of thanks to the pastor, Rev. William H. Heard:

Do you read the *Arkansas Baptist Newsmagazine*? It is the policy of our Church to send a copy of this excellent paper into the home of each resident member. If you are not getting it or if per chance more than one copy comes to your home, please let us know in the office. Through the Church Budget plan cost of sending this excellent paper into each home is kept to a minimum but the benefits to those who receive and read this weekly publication is beyond estimate! To those who do not read it, even to some few who have been known to remove it from the mail box and put it in the trash can at the Post Office, it is a fifty-two time per year reminder that they once made a profession of faith and promised to live for Christ and to be loyal in their support of His Church. Maybe someday one of these reminders will break through a heart that has grown hard, bitter, or cynical and the result will be a spark that will eventually rekindle the fires of devotion, will warm a cold heart and thaw out a frozen ineffective life.

Behind the weekly publication are many personalities. Our own Bro. Cossey opens his mind and years of rich experience in his "Middle of the Road" column. This month Dr. H. E. Williams writes the Sunday School lessons. Every young person would find enrichment and enlightenment from Mrs. Street's page on, "Courtship, Marriage and the Home." Back of it all is the Editor, Erwin L. McDonald, who not only has keen insight but a pointed pen that can not be frightened nor intimidated.

Pastor Clarke honored

LEWIS E. Clarke, pastor of Maple Avenue Church, Smackover, was honored with a dinner by the church recently on the occasion of his sixth anniversary as pastor. Theme of the program was "A Family Reunion." Baby pictures of all the deacons were displayed alongside those of the pastor.

W. H. White Jr., chairman of deacons, gave an account of the past six years of the pastor's ministry and presented the pastor a gold engraved wrist watch on behalf of the church.

Mr. Clarke has announced he will direct a Baptist Pastor Exchange with the pastors of Scotland, England, and Africa in the month of July, 1965.

EDDIE Hardister, of First Church, Springdale, recently qualified for the God and Country Award in Boy Scouting. The award was made by his pastor, Rev. Burton A. Miley. Eddie is the son of Mr. and Mrs. W. A. Hardister.

Home joins League

ARKANSAS Baptist Home for Children has become an associate member of the Child Welfare League, according to Superintendent John Price.

Mr. Price said that the affiliation will assist the Home in keeping abreast of the latest methods in the field of welfare services to children.

Each year the Home will be visited by a League representative who will survey the program and make recommendations for improvement. The Home will also receive publications, vocational and information service.

O'Neal in 'Quote'

W. B. O'NEAL, the *Arkansas Baptist Newsmagazine's* "Preacher Poet," is quoted in the April 5 issue of "Quote," the weekly digest. A poem appearing in a recent issue is reprinted. The title is "If:"

"If" is but a wee small word
Next to "I" most often heard.
Yet quickly stops a useful try
Because one-half of it is I.

Kendrick ordained



BILL G. KENDRICK

BILL G. Kendrick, pastor of Franklin Church, Rocky Bayou Association, was ordained a minister of the gospel, Mar. 29 at Emmanuel Church, Hot Springs.

Mr. Kendrick, a student at Southern College, is president of the ministerial association on the campus. He has served as pastor of Franklin Church since October. Franklin, previously a part time church, voted Mar. 1, to go to a full time program.

The Kendricks have two daughters, Colleen, 9, and Cathy, 7. They were members of Emmanuel Church, Hot Springs, before going to Southern.

1,100 at 'Tiger Day'

ARKADELPHIA—About 1,100 Arkansas high school seniors paid their annual "Tiger Day" visit to the Ouachita College campus Apr. 3 to get a first-hand glimpse of college life.

They saw one of their number, Janis Morehead, Benton, selected and crowned as "Tiger Day Queen" in one of the highlights of the day's activities. She later announced her intent to enter Ouachita next fall to study mathematics.

She succeeds Bettye Spears, Pine Bluff, the 1963 Queen. Miss Spears is a freshman at Ouachita this year. Runners-up were Sue Orsburn, Okolona, and Amelia Owen, Russellville.

A. L. Hart retires

REV. A. L. Hart, Benton County Association missionary, retired Apr. 15.



MR. HART

The association will honor Mr. and Mrs. Hart Apr. 17 with a banquet at First Church, Siloam Springs.

Mr. Hart served the association for 22 years.

Fulbright scholar

JAMES Harry Feldman, Oklahoma Baptist University senior who is a double scholarship recipient, has been awarded a Fulbright scholarship to study history at the University of the Andes in Bogota, Colombia, the Department of State announces. Earlier this spring Feldman received a scholarship from Rockefeller Foundation to study in a seminary next fall.

Mr. Feldman, son of Mrs. Harry Feldman, Ft. Smith, is a graduate of Fort Smith High School, and has attended Fort Smith Junior College. He is president of OBU's Student Congress, vice president of the student body, president of the Order of the Bison.

Student of the Year in 1963, Feldman has attended OBU four years. He is a member of Omicron Delta Kappa, senior men's leadership fraternity.

Farris to Australia

JOHN M. Farris Jr., minister of music and education of Gaines Street Church, Little Rock, will participate in the Missouri Baptist-sponsored Australian Evangelistic Crusade Apr. 13-May 15.



MR. FARRIS

His church is paying the cost of the trip for him. Approximately 150 preachers and 30 ministers of music will join with the Baptists of Australia in the crusade.

Mr. Farris will be in Ryde Me-

morial Church in the suburbs of Sydney, New South Wales, Apr. 19-26; Newcastle Church, Newcastle, New South Wales, Apr. 26-May 3; and Belmont Church, Geelong, Victoria, May 5-10.

A graduate of Little Rock College and Southwestern Seminary,

Mr. Farris served churches in Texas and Tennessee before coming to Little Rock in 1960.

Another Arkansas minister of music participating will be Archie Y. McMillan of Second Church, Little Rock.



AMONG the 400 students who attended the recent Student Missions Conference at New Orleans Seminary were a large group from Arkansas A&M. Pictured going over the conference schedule is Seminary Public Relations Director Charles Arrendell (center) with Arkansas students (from left) Karen Trotter, Ann Ellington and Mr. and Mrs. Charles Adams.



DARDANELLE GROUND BREAKING—First Church, Dardanelle, broke ground recently for a \$75,000 auditorium seating 350, offices and additional educational space. Mrs. Bertha Hecht, a member of the church since 1905, turned the first shovel of dirt, surrounded by members of the board of deacons and building committee, headed by Orville Brown. O. Damon Shook is pastor.

Attacked for amendment stand

WASHINGTON—An attack on the Baptist Joint Committee on Public Affairs for its defense of the First Amendment as it now stands and its opposition to proposed constitutional amendments relating to Bible reading and prayers in public schools has been published in the Congressional Record.

Sen. Strom Thurmond (D., S. C.), a Baptist, inserted in the Record attacks on the Baptist committee by Baptist pastors and churches in Charleston, S. C. The insertion included a story from the News and Courier of Charleston, a letter from Woodrow W. Britton, a Baptist layman, and a resolution passed by the Rutledge Avenue Baptist Church, Charleston, of which Douglas N. Baker is pastor.

The occasion of the attack on the Baptist Joint Committee on Public Affairs was a news story on the semi-annual meeting of the committee in Atlantic City, N. Y., March 5-6. The original story appeared in the Philadelphia Inquirer and has been given wide circulation among Baptists by a New Jersey radio broadcaster and in an independent religious publication.

When asked about the news story and the attacks, Walter Pope Binns, former president of William Jewell College, Liberty, Mo., and chairman of the Baptist Joint Committee on Public Affairs, said that "the story obviously distorts the action of the committee." "Some of the attacks were made without checking with the committee for correct information," he said.

W. Barry Garrett, associate director of the committee, was quoted in the story as saying that the action of the committee "puts us on record as opposing any constitutional amendment which will allow the Bible in public schools."

He denied having made this statement.

Binns explained that "the position of the Baptist Joint Committee on Public Affairs has always been clear. It has openly and continually given its views on recent Supreme Court decisions relating to religion in public schools to the Baptist Press and other channels of information to the Baptist people."

"There is nothing new in our position," Binns said, "and the Public Affairs Committee stands firm in its fight for religious freedom and against all efforts to amend the Constitution to allow government on any level to regulate in any way the religious life of the people."

The correct story and the complete text of the resolution of the Baptist Joint Committee on Public Affairs in its Atlantic City meeting was distributed to both Baptist publications and secular papers throughout the nation. In its resolution the committee reaffirmed "its conviction that laws and regulations prescribing prayers or devotional exercises do not contribute to a free exercise of religion."

"The effect of this action," according to Associate Director Garrett, "puts the committee on record as opposing the 'Becker amendment' as well as all the 143 other proposed constitutional amendments that would alter the meaning of the First Amendment."

"This does not mean," Garrett continued, "that the committee opposes children praying or reading the Bible if they want to do so. But it does mean that the committee opposes the regulation of such praying and reading by any level of government—local, state or national."

Budget materials in

NASHVILLE — Budget promotion materials for 1965 are available, the Stewardship Commission of the Southern Baptist Convention announced here.

These new materials are produced under the theme for the year, "In Loving Obedience... We give."

The 1965 budget materials will be available through March, 1965. This will allow churches to conduct their stewardship campaigns in the fall or winter. By ordering as early as possible, churches will avoid any delay in shipment because of stock shortages.

Orders for stewardship materials are filled by S. B. C. Stewardship Services, 127 Ninth Ave., No., Nashville 37203.

Nursery care planned

ATLANTIC CITY—Provisions are being made for care of children, nursery through Primary ages, at the 1964 Southern Baptist Convention here.

Nursery children should be brought to the Ambassador Hotel (Room 115) and Beginner and Primary children to Convention Hall (Room 15). The hours will be 9 a.m. until 12:30 p.m., and 2 until 4 p.m. from Monday through Saturday, May 18-23.

The cost will be \$1 per day plus \$1 for insurance, payable only once. Baby sitters are available at all hotels for evenings at \$1 per hour.

The child care program is jointly sponsored by the Southern and American Baptist Conventions. Since facilities are limited, parents must pre-register their children by writing John D. Raymond, Box 567, Willingboro, N. J., by May 1.

Prayer Amendment

WASHINGTON (BP) — The Judiciary Committee of the House of Representatives has scheduled hearings beginning April 22 on proposed constitutional amendments relating to Bible reading and prayer in public schools and in other public places.

Church Music

Summer music workers

IF you are interested in having a worker in your church for a music school this summer please make application on form that has been mailed to all pastors.



MR. MULKEY

The responsibilities of the church are to furnish room and board for the teachers, take a love offering during

the week, place order for study course texts, take a music survey on suggested card, (C M-30), schedule morning or afternoon classes for children (under 13) and an evening class (about two hours) for 13 years olds and over; and follow suggestions for conducting school in pamphlet, *Music Training in the Church*.

Unless otherwise specified the worker will teach *The Beginning Music Reader*, by James McKinney—Price \$1.00, Baptist Book Store.

The teacher will arrive on Saturday (usually by bus) to be in Sunday service and will leave on the following Saturday for the next assignment.

You may request teacher for two weeks by making guarantee of \$70.00.

This department guarantees workers \$35.00 per week and appreciates it when the local church is able to assume this responsibility. Please understand though that we will provide worker if the church will take a love offering during the week, whether \$35.00 is guaranteed or not.

Additional application blanks are available from Church Music Department, 401 West Capitol Avenue, Little Rock, Arkansas.—Hoyt A. Mulkey, Secretary

Student Union



DR. CECIL SHERMAN



CLYDE CLAYTON

AMONG the speakers for the annual Spring Planning Retreat for the Baptist Student Union will be Dr. Cecil Sherman, director of Campus Evangelism for Texas Baptists, and Clyde Clayton, state director of student work for Oklahoma Baptists. Two hundred and fifty newly elected officers of 17 local Baptist Student Unions are expected for the retreat scheduled for May 1-3 at Camp Tanako.—Tom J. Logue, Director.

Sunday School

"The Builder"

WHAT to do next Sunday? Where shall I turn for devotional help? How can I better administer my department responsibilities?



MR. HATFIELD

What is the major denominational emphasis this month? How can I help my class officers?

What are the major responsibilities of the Sunday School program for a church?

Ours is a smaller church, we need special help.

We need help in a specific department of our Sunday School.

These are some questions and statements made by sincere Sunday School workers who want to improve their personal ministries.

Is there a good resource magazine for such workers?

Indeed.

Use what you have.

It is the monthly issue of *The Builder*.

As another has said, "Let *The Builder* build." *The Builder* will help you build a basic and strong Sunday School program.

Current helps and testimonies from churches in enlistment, visitation, department and class administration are all available.

Special articles by outstanding and ordinary persons with an extra-ordinary message are practical and understandable.

General officers, department officers, all teachers and class officers should receive and use *The Builder*.

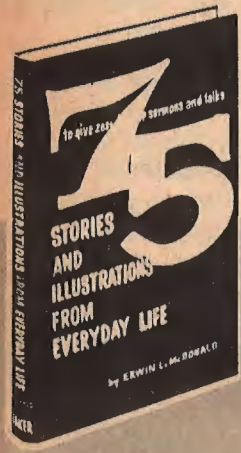
Use *The Builder*, it will help you build.—Lawson Hatfield, Secretary

Personally speaking in print!

Royal Ambassador camps

are you looking for a good story or illustration?

**NEW 75 STORIES
AND
NEW ILLUSTRATIONS
FROM
NEW EVERYDAY LIFE**



ERWIN L. McDONALD

This is a book for those looking for fresh, pointed stories and illustrations to illuminate sermons or talks. The book is, furthermore, for those who like to read stories from everyday life.

A comprehensive index helps the user locate quickly a story for the topic or subject which he desires to emphasize or illustrate. This handy book will soon be a favorite. **\$1.95**

Dr. McDonald is editor of the **Arkansas Baptist Newsmagazine** published in Little Rock, Ark.

BAPTIST BOOK STORE
408 Spring St.
Little Rock, Ark.

NAME

ADDRESS

CITY & STATE

THE SLIGHT touch of spring fever that some people may be feeling at this time will soon be cured by thoughts of the many activities of summer. In the minds of many people, and especially men and boys, the thoughts of summer activities quite naturally means camping and other outdoor events. One of the finest experience for group camping for boys may be found at the state Royal Ambassador camps. Each week of camp offers the opportunity for boys to have experiences, of lasting value



MR. SEATON

in their lives, in every area of growth and development. To be well-rounded useful boys and to develop into truly effective useful men in the Lord's work, boys must grow and develop spiritually, mentally, physically, and socially. A well balanced camp program offering opportunities for growth in these areas is being planned for Royal Ambassador age boys this summer. The Camp dates are June 8-12, for boys age 9-17 years, June 15-19, for Crusader age boys 9-11 years, and June 22-26, for Pioneer age boys 12-14.

The camp for 9-17 year age boys will be graded, in camp, for the regular age divisions for Royal Ambassadors.

Pastors, counselors, Royal Ambassador leaders, educational directors, and men of the church should work together in leading boys to attend Royal Ambassador camp this year. The Brotherhood should help provide the transportation for the boys. You lead out in getting boys from your church to attend. Information regarding camps will be mailed out soon.

State Congress

May 1-2, is the date for the State Royal Ambassador Congress. South Highland Church in Little Rock is the place. Mission speakers are Clarence Allison and Billy Walker Jr. The closing inspirational message will be brought by Dr. Bernes Selph, pastor of First Church, Benton. There will be good music, visual presentation, testimonies by Royal Ambassadors and displays of camp craft material and projects. Be sure that your chapter and church is represented at the Congress. Plan to bring every chapter member.—C. H. Seaton, Associate Secretary

* * *

"Some people are so busy falling for everything that they don't have time to stand for much."—The Survey Bulletin

Six church tasks

THE Church is the basic unit. In Training Union programming, we don't start with the Training Union, but with the Church. The organizations of a church including the Training Union carry out church tasks. There are six tasks assigned to the Training Union, but these are church tasks delegated to the Training Union. These six tasks are Bible-based actions.

These six tasks are as follows:

1. Interpret systematic theology, Christian ethics, Christian history, and Church polity (Church government) and organization.
2. Train church members to perform the functions of the church.
3. Give orientation to new church members.
4. Discover, recruit, and train potential leaders for the church.
5. Provide organization and leadership for special projects of the church.
6. Provide and interpret information regarding the work of the church and denomination.

We can see that every one of these tasks is a church task. These are church tasks assigned to the Training Union to accomplish.

Next week we will see that the Training Union has been given five of the ten study programs for the Southern Baptist. Read these articles week by week for further information on Training Union work.—Ralph W. Davis

USED PEWS

18 light pews 14 ft. and 9 10 ft. in extra good condition Also pulpit stand, pulpit chairs and Lord's Supper table.

Contact Robert Cadwell or Jesse Peterson, First Baptist Church, Crocker, Mo.

ATLANTIC CITY, N. J. (BP)

—Nurses and doctors are needed to be on call during the Southern Baptist Convention here May 18-22.

There will be a first aid room, staffed with a registered nurse at all times. The services of doctors and nurses on standby would be required only during an emergency.

Nurses and doctors who would volunteer for this duty are requested to write George N. Bagwell, 635 Oakhurst Avenue, Absecon, N. J., 08201, or register at the first aid room after arrival.

Centennial Association

Simultaneous revivals

Church	Mar. 8-22, 1964		
	Profes- sions	By letter, etc.	Rededica- tions
Almyra	1	1	1
DeWitt, First	9	0	0
Eastside	4	8	0
Gillett	1	0	15
Hagler	0	0	0
North Maple	5	0	0
St. Charles	1	0	0
Southside	9	4	0
Stuttgart, First	6	7	9

Accepts pastorate

DAN McKee, who has been serving as minister of music at Immanuel Church, Fayetteville, has accepted the pastorate of Hatton Road Church, Wichita Falls, Tex. He served as pastor of Low Gap Mission previous to beginning his work at Immanuel.

Calvary Church, Huntsville, recently ordained as deacons Mack Lewis, Dillard Reeves, R. J. Vinson and Mack McChristian. (CB)

Goodwin debt-free

GOODWIN Church held a note-burning service recently marking final payment of \$40,000 for the church.

Fire destroyed the church property in November, 1961. A new building seating 200 with ten Sunday School rooms was constructed and furnished.

Don Reed is pastor of the church.

Your
ARKANSAS BAPTIST NEWSMAGAZINE
Keeps you in touch with the world!

Greenleaf to Paragould

REV. Nelson Greenleaf has been called as pastor of East Side Church, Paragould. He began his services with the church March 8.



Mr. Greenleaf

Mr. Greenleaf is a native of Arkansas. He graduated from Ouachita College and had two years training at the Southwestern

Baptist Theological Seminary, Fort Worth, Texas. He has been pastor of the following churches: Arkansas City, Hunter, Atkins, Murfreesboro, Elaine and the Forty-seventh Street, N. Little Rock. Also, South Moor Church Memphis, Tennessee. At the present his wife is finishing her teaching in N. Little Rock. They have two daughters, Gayle, who is a Junior at the Oklahoma Baptist University, Shawnee, Oklahoma, and Gwen, thirteen years of age.

ORDINATIONS

FIRST Church, Paragould ordained George Barnhill and Kenneth Hamilton as deacons, recently. P. E. Claybrook was the moderator. Theo T. James led in the questioning and preached the sermon.

REV. Joe Wood was ordained to the ministry on Feb. 23 by First Church, Paragould. Rev. Guin Renshaw questioned the candidate. Tom Hill was the clerk of the presbytery. Rev. Lester Thompson led the ordination prayer. Algie Jeter presented the Bible to the candidate. Theo T. James preached the sermon.

BAPTIST Heritage Week will be held April 20-24. Five group schools will be held as follows:

Group I, Marmaduke First, Thomas Dale Kinder, leader.

Group II, Oak Grove, Paul Exum, leader.

Group III, East Side, Paragould, D. A. McDonald, leader.

Group IV, Paragould First, Rafe McKinney, leader.

Group V, Light, Lawrence (Tom) Sawyer, leader.

Rev. Guin Renshaw, of the Associational Training Union, will direct the group schools.

FIRST services were held in the new building of Oak Grove Church March 8. The pastor, Rev. Raymond Lyon, preached on "A Church With a Vision." Formal dedication was Sunday, March 22. The new building has a beautiful auditorium, eight new classrooms, an assembly room, a kitchenette and central heating. The Oak Grove Church grew out of a revival service sponsored by the Baptist Brotherhood of the Greene County Baptist Association in 1952.—Reporter

Revivals

FIRST Church, Searcy, Mar. 15-22; Ben Bracken, Camden, evangelist; Gayle Bone, First Church, Fairborn, O., singer; 15 professions of faith; 10 by letter; William J. Sewell, pastor.

First Church, Marmaduke, registered its new church library with the Sunday School Board's church library department, Nashville, Tenn., recently. Guin Renshaw is pastor of the church, and Kayle Willyard is librarian.

CENTENNIAL Church, Pine Bluff, Mar. 29-Apr. 5; Dr. Ralph Douglas, evangelist; Dennis Acklin, song leader; 11' for baptism; 13 by letter; J. W. Whitley, pastor.

SHOREWOOD Hills Church, Jones Mill, Mar. 29-Apr. 5; Garland Morrison, evangelist; Willard Holland, song leader; 20 by baptism; 3 by letter; Alfred Duncan, pastor.

CALVARY Church, Birmingham, Ala., Mar. 29-Apr. 5; Nelson Tull, evangelist; Howard Thompson, song director; 43 additions; 36 by baptism; J. B. Thompson, pastor.

LEXA Church, Lexa; Mar. 9-15; Dale Barnett, Yellville, evangelist; Herbert "Red" Johnson, Mountain Home, singer; 22 by baptism; 6 by letter; 3 for special service; Glen Hicks, pastor.

Uncle Deak writes

Dear ed:

I wuz down at Bro. Flodstys store yestrday with my woman doin the grocery byin. Well we got to talkin bout the church. Bro. Flodsty sed thet if'n the precher didnt quit talkin on money so much he wuz gona quit comin. He sed thets all prechers talk bout anymore. He rely wuz on a tirade. He jest kep on an on bout how it semed like the precher woodnt always have to have money fer ever thing. Bout that time he got our groceries added up an sed thet it come to nine dollars and thirty-to sents. Elle, thets my woman, sed rele quick like, "sems like ye want money ever time we gets groceries anymore." Ye shoulda sen Bro. Flodsty. He got redder'n his spenders. Reckon he got the point?

Uncle Deak

Witness

He placed his hand upon the head Of a heartbroken child.

The hungry shared part of his bread;

He cheered them with a smile.

Those who were caught in Satan's snare,

This man did not disdain.

He lifted them from their despair And set them right again.

We serve our God by things we do And not by what we say.

His was a life of service true— He witnessed every day.

—Carl Ferrell

300 Used Opera Chairs

in good working condition. Will sell any quantity at \$1.50 each.

Central Mfg. Sales Co.

5th & Vine
P. O. Box 593
N. Little Rock, Ark.

A Career of Enrichment

Few careers bring greater personal enrichment than does a life of professional nursing. The enrichment is far deeper than material things.

Nursing Education gives alert young ladies a strong insight into the moral and spiritual values that are the fiber of society. Such inner understanding coupled with the opportunity to serve others is indeed a path to personal satisfaction.

Baptist Memorial Hospital of Memphis offers a fully-accredited, three-year Nursing Education program that includes a year of study at Memphis State University.

Applications for the September, 1964 Class are now being received from high school graduates. Interviews and pre-nursing tests will be arranged after application forms are submitted.



SCHOOL OF NURSING BAPTIST MEMORIAL HOSPITAL

Director of Nurses — 899 Monroe Avenue — Memphis, Tennessee

Please send me (check):

- Bulletin of The School of Nursing
- Application Blanks

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City _____ State _____

DESERT

SPRING bursts upon the desert. Spears of grass shoot up, Flowers of pink, white, lavender, and yellow open quickly. The sun warms the earth.

Suddenly a stretch of quiet sand stirs and humps itself. It quivers and slides. On its disturbed surface a dragon-like foot appears, then another. A head sticks up. A desert tortoise draws its hard-shelled body from its winter bed. Almost at once it starts its hunt for yellow flowers for breakfast.

This harmless dragon plods along in its search in a seemingly aimless manner. He might as well go in one direction as another or stay where he is. Yellow flowers are everywhere. But turn him from his path and, even though yellow flowers are right in front of him, he will not go on that way. He will take a few steps, then turn and go the way he started. He will draw his head inside his shell and refuse to move at all.

If this is a mother tortoise, before long she will lay her eggs, cover them with sand, and leave them for the warmth of the sun to hatch. As soon as the babies are out of the eggs, they start eating grass and flowers. They roam the desert until cold comes. Then they burrow into the sand to sleep the winter away.

At about the same time as the tortoise creeps out of the sand, the chuckwalla slides out from his winter crevice between rocks.

The chuckwalla is a lizard, the largest in North America. It is brown and scaly. When it comes out into the sun, its thick skin hangs in folds around it. It stands, out into the sun, its thick skin hangs in folds around it. It stand rising on its long front feet. It stretches its neck and looks over the country. Should danger threaten, it slips back into its crevice and blows itself so full of air it cannot be withdrawn.

The chuckwalla eats nothing but grass, shrubs, and flowers. Though it has teeth, it does not bite and



DRAGONS

By Enola Chamberlin

it carries no poison. It is slow moving, with no shell to protect it as the tortoise has, and it is unable to fight. Therefore, it uses broken rock walls as shelters. It never ventures far from this protection.

The Gila monster, our only poisonous lizard, seems to hibernate all year. At least it stays in a sleepy condition most of the time. About once a week it rouses itself

and sets out to find a meal. This may be bugs or eggs, or whatever it can find without much effort.

Heavy headed and broad tailed, this lizard lies flat along the sand. The colorful markings on its body may be figures, lines, or almost anything else. No two have ever been found with the same colors and markings. Many designs on the blankets and baskets made by Indians of the West have been copied from the Gila monster's hide.

This dragon will bite and its bite is poisonous. It has no fangs or poison sacs as snakes have. The venom seeps into the wound from around the base of the teeth. The longer a bite lasts, the more dangerous it becomes. Once this lizard has set its teeth, it hangs on until forcibly pulled loose or killed.

People who come upon the Gila monster have one protection. Leave it alone. It will not get out of a person's way, but it will not bother anyone if it is not bothered first. It will scarcely give a look, no matter how close you come to it. In captivity it has been carried and handled without ever offering to bite. It seems to bite only if hurt.

This Gila monster cannot be mistaken for most of our harmless lizards because of its size. Its coloring of light and dark patterns make it different from the chuckwalla's muddy brown. Then, too, the chuckwalla stands higher and is more active.

These are dragons of the desert. They are interesting to watch and study. They are beautiful in a strange way.

The tortoise and chuckwalla should never be killed, the Gila monster only if it is near where people live. In the hundreds of miles of unpopulated desert, it should be allowed to sleep away its life unmolested. It is a part of the desert, a heritage of America. We should preserve our dragons whenever possible. So few of them are left to us.

SCRAMBLED WORD QUIZ

UNSCRAMBLE the Bible names, and place the letters in the blanks at the right. The letters in the parentheses spell out a message.

1. AILTHOG () - - - - -
2. HONA () - - -
3. INEALD () - - - - -
4. IEL - - ()
5. AULS () - - -
6. UAMELS - - - - - ()
7. EOBD () - - -
8. DDIVA - - () - -
9. RAZE () - - -

ANSWERS

8. David, 9. Ezra
 4. Eli, 5. Saul, 6. Samuel, 7. Obad,
 1. Goliath, 2. Noah, 3. Daniel,

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The Christian faces family tensions

BY H. E. WILLIAMS, PRESIDENT
SOUTHERN BAPTIST COLLEGE

LESSON TEXT: EPH. 5:21 TO 6:4; MATT. 10:34-39
APRIL 19, 1964



DR. WILLIAMS

THE importance of the Christian home and its solidarity was most forcefully brought to my mind a few years ago while I was touring a Federal Reformatory Hospital with the director of recreation and athletics of that institution. He was a devout deacon of a Baptist church in the nearby community. Toward the end of the two-hour tour I asked him why the 742 inmates were there, with the thought that he would give me a statistical answer.

My deacon-guide answered by telling me a startling thing. He said, "The first reason that these men are here is because of broken homes." He pointed out that 72 percent of the inmates were from homes which had been broken during the childhood of the victims. What a tragic indictment of those who think lightly of the family relationship!

It may well be added that, of the remaining 28 percent of the inmates, many of them were from homes with very poor moral influences, despite the fact that they may have legally remained together.

The nation that plays fast and loose with the marriage vows must inevitably reap a whirlwind of moral degeneracy. Nations would do well to build better homes, rather than larger jails and more efficient police forces.

HUSBAND-WIFE RELATIONSHIP (Eph. 5:21-33)

THE early church was accustomed to the long tradition of a patriarchal family life. The oldest

male in the family was the unquestioned head of the family. This "head-of-the-family" concept has been common to the Hebraic-Christian religious heritage.

Paul very clearly sets forth the Hebraic concept of the wife in the family. She is to be "submissive" to the husband in all matters. This word "submit" in the original Greek seems to have come from a military background which means "to set in array under." This would not indicate that the woman is to be considered an inferior individual, but that family lines of authority would begin with the husband and that she would be "next-in-line."

This rather ancient recognition of the husband as the final authority in family life is greatly modified by the exhortation to the husband to "love your wives, even as Christ also loved the church, and gave himself for it." This in no wise leaves the slightest room for the pagan concept of the wife being without the privilege of human rights.

It certainly does away with the idea held by some uncivilized peoples that a woman does not possess a soul and is therefore not entitled to immortality. The husband is to love the wife with the limitless devotion of complete self-sacrifice. The love of the husband is to be met with the devotion of the wife until the two become one in spirit.

To avoid the idea of a lack of spiritual equality before God, Paul sets forth the fact that men should "love their wives as their own bodies. . . . for no man ever hated his own flesh." The husband-wife relationship has become so intertwined in spirit that a man should treat her as his own body—with proper care and provision.

He would not mistreat his own body; neither should he mistreat his wife. He should honor and cherish her in all conditions. This unity of spirit makes the same Christian demands upon the wife. She too is to treat her husband with the same consideration that he gives her.

The Christian concept of marriage has always been that of monogamy—one husband and one wife living together under God. The sordid history of polygamy in all lands where it has been practiced has been a great deterrent to civilization. The modern practice of social polygamy illegally practiced by a reputed 50 percent of the men and 30 percent of the women in America will eventually rot our national life. Doubtless the infidelity of so many married people in America is the main reason for the tragic sex revolution among youth in our land. If the fathers and mothers held to high standards and demanded moral conduct from their children, it is likely that the influence would be seen in the lives of young people in our world.

"Thou shalt not commit adultery" still stands as the immutable law of a moral God against family infidelity. It also stands as the command of God for the unmarried, demanding that they properly conduct themselves in matters pertaining to sex.

CHILDREN OF CHRISTIAN PARENTS (Eph. 6:1-4)

AGAIN, Paul combines the long and ancient traditions and teachings of Israel with the principles of Christ, as he reviews the parent-child relationship. He reminds us that the first promise God ever made was connected with his commandment to the child to "honor thy father and mother."

Such proper conduct was assured of reward. So it is today. The nation of Christian homes is a nation of sobriety and prosperity. It is a nation of peace. Tob, these attributes result in clean living which cannot help but result in longevity.

The modern trend of the home is away from authoritarianism in

the home and in all walks of life. Doubtless some of the old and un-Christian authoritarianism should have gone long ago. But if the modern family does not again find the center of Christian authority, it is likely that the alarming trend toward lawlessness will finally destroy our nation. The spirit of arrogance and disrespect in the lives of so many young people toward their parents is the seed-bed in which we are sprouting a crop of criminals. Youth need not have all the reasons why they should not engage in certain practices. If they have proper respect and honor for their parents, they realize that these parents have reasons refined in the crucible of long and trying experience. They must learn to take the counsel of those who have gained wisdom from tragedy, both experienced and observed, and consider that when they have lived a few years they too may be more ruled by reason than emotion or passion.

Parents are extolled not to "provoke their children to wrath." They are to be certain that correction is corrective—not emotionally destructive. Abuse is neither helpful nor constructive. The parent that understands the problems of the youngster in the child's own psychological framework must help the child make the adjustment. He must learn some basic rules of moral responsibility that he will assert on his own when the problems arise.

Abusive authoritarianism may drive the child to moral irresponsibility. Being given the right Christian tools to work with on moral problems, the child can solve the dilemma of the puritanism of the church and the wild peer culture of the community. The child should be brought up "in the nurture and admonition of the Lord" until he would not long "halt between two opinions" but would readily "serve the Lord."

As a parent, what does the Lord mean to you? The real answer to that question will be found twenty years later in the lives of your children.

The preacher poet

Our greatest need

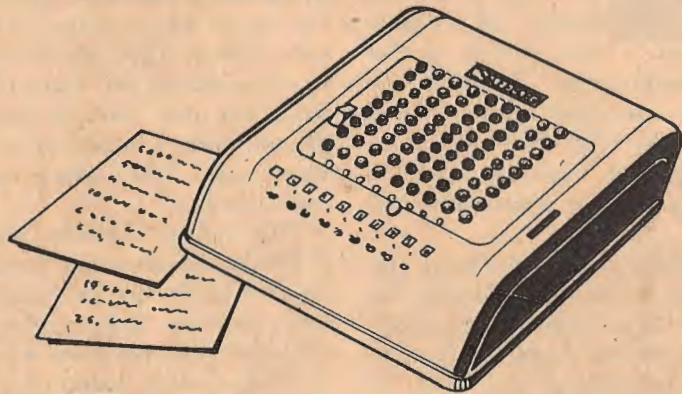
In this old world so disarranged
Where minds are taxed and oft'
deranged
We pray that better days, ex-
changed,
Be given and in peace arranged;
But few pray that themselves be
changed
That they be not at all estranged,
But fitted in a world engranged
To edify wherever ranged.—
W. B. O'Neal

Spanish Lutheran hymnal

CHICAGO (EP) — Completion of editorial work on a new Spanish-language Lutheran hymnal and worship book and a companion service and altar book for ministers was announced here by Dr. William G. Arbaugh, editor and chairman of the Spanish Hymnal Committee.

The committee is made up of representatives of three major U. S. Lutheran bodies—the Lutheran Church in America, American Lutheran Church and Lutheran Church-Missouri Synod.

COMPTOMETER RELIGION



Webster defines a Comptometer as "a kind of calculating machine." Now what does a calculating machine have to do with stewardship? Just this: In our zeal to raise money in our churches, we must guard against measuring a person's spirituality by statistics. Just because a person gives a tenth of his income does not automatically qualify him for sainthood. After all, a bank robber might conceivably be a tither!

When we make pledges and keep records, there is always the temptation to measure a person's spirituality with an adding machine, a yardstick, or slide rule. But this is always a hopeless task. Why? Because virtues such as love, mercy, and justice cannot be measured mathematically. A sack of sugar and a section of land can in turn be weighed and measured. But love, mercy, and justice cannot be weighed on scales, totaled on an adding machine, or measured by a yardstick. And these spiritual virtues are just as important as making fifty-two offerings a year, or attending church twice on Sunday and once in the middle of the week.

Now this is not to imply that regularity of church attendance and liberality in giving have nothing to do with Christian character. More often than not, they are the external evidences of inner consecration. And the person who claims to be "spiritual" — and at the same time irregular in his giving — is only fooling himself.

We are simply saying that real religion goes beyond the Comptometer stage. Nothing more, but also nothing less.

3

SBC STEWARDSHIP COMMISSION

460 James Robertson Parkway, Nashville, Tennessee 37219

(Continued from page 6)

as to understand; not so much to be loved as to love."

Do not brood over the past; nor try to fathom the future. Live well today to the glory of Christ.

Rosalind Street

Mrs. J. H. Street
P. O. Box 853
New Orleans Baptist Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana

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Church Chuckles by CARTWRIGHT



"I don't know about Sunday School, Reverend, will it dampen his little spirits?"

A Smile or Two
Silver lining

"SON," said his father sadly, "after four years of college, you're nothing but a loafer, and a nuisance. I can't think of one good thing it has done for you."

The son was silent for a moment. Then he said timidly:

"Well, it cured Ma of bragging about me."

'Nuf said

"ANY big men born around here?" asked the tourist sarcastically.

"Nope," replied the native. "Best we can do is babies."

Time-ly

THE installment collector came around to remind Joe he was 7 payments behind on his piano. "Well," replied Joe, "the company advertises 'pay as you play'—and I play very poorly."

What else

THE little boy was asked if he knew who Atlas was. "A giant who was supposed to support the world," answered the boy.

"Well, who supported Atlas?"

"I expect he must have married a rich wife."

The terror

JOHNNY started school and within two weeks the teacher sent home a note containing the following: "Young Johnny is more than I can handle. I am forced to ask your help."

The next day the mother sent her answer: "Listen, all those years I had him alone, did I ask you for help?"

Get-well cars

TEXAN: "Good mornin'. It's a big, bright, wonderful day, ain't it?"

Automobile Dealer: "Yes, sir. Can I help you?"

Texan: "I hope so. My wife's coming down with the sniffles and I'm looking for some sort of a get-well car."

April 5, 1964

Church	Sunday School	Training Union	Additions
Alma, Kibler	112	73	
Berryville, Freeman Hgts.	157	87	
Blytheville			
First	519	149	2
Chapel	40		
Gosnell	371	127	
Trinity	206	98	
Camden			
Cullendale, First	357	200	
First	374	171	
Conway, Pickles Gap	66	46	
Crossett, First	444	160	5
Dumas, First	198	74	8
El Dorado			
East Main	241	181	1
First	495	226	
Northside	34	38	2
Forrest City, First	439	153	1
Midway	45	39	
Fort Smith			
Grand Ave.	721	358	
Mission	20		
Temple	278	134	7
Trinity	315	161	
Heber Springs, First	159	58	
Crossroads	17		
Huntsville, Calvary	37	27	
Jacksonville			
Berea	96	68	2
Chapel Hill	37	20	
First	441	202	2
Second	189	92	2
Jonesboro			
Central	389	177	3
Nettleton	190	97	
Lavaca	253	148	1
Little Rock			
First	808	25	2
White Rock	25	18	3
Immanuel	1039	390	
Rosedale	226	91	
McGehee			
Chickasaw	77	41	
First	434	186	2
Chapel	79	29	
Monticello, Second	182	108	
North Little Rock			
Baring Cross	589	224	2
Southside	33	26	
Camp Robinson	33	15	
Calvary	394	132	
Forty-Seventh St.	150	68	
Gravel Ridge First	182	100	2
Runyan Chapel	28	23	
Sherwood First	163	96	
Sylvan Hills First	235	77	
Pine Bluff, Centennial	186	115	17
Springdale, First	445	170	
Van Buren Second	88	30	
Ward, Cocklebur	43	38	3
Warren, Immanuel	233	100	3
Westside	51	46	

Eagle eye

HUSBAND: "My wife does bird imitations."

Friend: "For instance?"

Husband: "She watches me like a hawk."

Rebate

"BUT doctor," the mother said. "Don't you think the bill is too high?"

"No, ma'am," he said. "I made 11 visits to Johnny when he had the measles."

"But don't you forget," she emphasized, "that Johnny made you a lot of money when he gave measles to the whole fourth-grade class!"

THE first lesson a child learns at his mother's knee nowadays, is to be very careful of her stockings.



Irish Peace Corps

DUBLIN (EP) — A Jesuit priest, in an address here, urged Catholics to form an Irish Peace Corps along the lines of the famed youth organization founded by the late President Kennedy.

Father Patrick Joy noted that "to date, 17 other nations have imitated the initiative of John Fitzgerald Kennedy in launching the American Peace Corps."

"Someone," he continued, "has now suggested that possibly the establishment of an Irish Peace Corps might be a memorial by which, more than anything else, President Kennedy might like to be remembered in Ireland—not forgetting that it was from an Ireland in a state of poverty and misery that his people, with so many others, fled to a land which from the start guaranteed their success."

'Back to the Bible'

LINCOLN, Neb. (EP)—A milestone celebrating a quarter of a century of continuous radio broadcasting by "Back to the Bible" will be observed here May 1-3. International significance will be given to this Silver Anniversary event on the broadcast of Friday, May 1, when a special commemorative program will be heard over the global BTTB radio network.

'Image of Soviet man'

WARSAW (EP) — With religion completely banned from the schools, the Communist regime in Poland has now evolved a plan aimed at forming and educating Polish youngsters in the image of the "Soviet man."

Announced by the Ministry of Culture, the program has created deep concern in Christian bodies throughout the country, according to reports here.

The Ministry's plan calls for re-arranging the teaching of Polish history and language and related courses in such a way as to bring about, in the shortest possible time, a "new generation" of Poles "fully aware of the great social and other changes" brought about by the October Revolution of 1917.

Polish children in the first grade will begin learning the meaning of the "Red Flag" of "our people's democracy." In the second and third grades, subjects such as the "life and work of Lenin," "the brotherhood of Polish-Russian arms," and "the leadership of Gomulka" will be taught. (Wladyslaw Gomulka is First Secretary of the Polish Communist Party.)

In grades six and seven, pupils will be instructed in "the meaning and beneficial" role of the Polish Communist Party and its programs.

All students are to be "ideologically educated" regarding the "values" of the Communist system of government and "thus better equipped to live in a new social order."

Russian will be taught along with the children's mother tongue. Russian will be a compulsory subject from the fifth grade on to make Polish children

fully acquainted with "the life of the Russian people, their patriotism and devotion to communism," and also with "Russia's economic, cultural and social achievements."

Polish Catholic leaders were said to be discussing what means they can adopt to prevent children from being, in the words of one commentator, "utterly ruined by this new type of Communist education along Soviet lines."

Missionaries threatened

KHARTOUM, Sudan (EP)—Sudan, which has ordered the deportation of about 300 Christian foreign missionaries from its southern regions, now has threatened to expel all other remaining missionaries.

The warning came from Maj. Gen. Muhammed Ahmed Irwa, Sudan's minister of internal affairs, who first announced the ousted missionaries' deportation.

He charged that the expelled missionaries were spreading "false allegations and slander about their alleged treatment while in Sudan," and threatened that if they did not stop, all missionaries still in the predominantly Muslim nation "will also have to go."

"We are most surprised about these false reports and to read them in the foreign press," he said. "I would like to add that they were expelled only after we were convinced that those missionaries were working against Sudan's unity."

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.

In the world of religion

... The United Society for Christian Literature, an interdenominational group representing the Anglican and Free Churches, is seeking \$300,000 for new projects in Asia and Africa. The projects planned by the society include printing presses in India; bookshops in East and Central Africa; writing centers in India, Ceylon, and Hong Kong; and mobile book vans in rural areas of Asia and Africa.

... Roughly, every fifth person in the world is a Muslim. Thus Islam is the world's largest organized non-Christian religion. In Africa, where a rivalry is going on between the Cross and the Crescent, Muslims now number 100 million—as compared with 60 million Christians—in a total population of 250 million.—The Survey Bulletin