February 15, 1962

Arkansas Baptist State Convention
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If you move, or if there is any change whatsoever in your address, this includes route numbers, box numbers, street numbers, or deceased members of the family who were receiving the paper, please notify the ARKANSAS BAPTIST NEWSMAGAZINE office immediately. The Post Office is now making a charge of ten cents for every copy of the paper returned to us, or for any information they furnish us concerning your address. The ARKANSAS BAPTIST NEWSMAGAZINE has already been charged over $100 for returns since January 10 when the new regulation became effective. Your help and cooperation will be greatly appreciated.
One of twelve Southern Baptist statewide associational leadership conferences is scheduled at Little Rock, Immanuel Baptist Church, February 19.

The Church Music, Training Union, and Sunday School departments of the Baptist Sunday School Board, Nashville, along with Music, Training Union, Sunday School, Brotherhood, and Annuity departments of the Arkansas Baptist State Convention, and the local association, are jointly sponsoring the conference.

Taking part in the meeting will be personnel from the Sunday School Board: Crawford Howell, Lloyd Barnes, D. P. Brooks of the Sunday School department; R. Maines Rawls, Mrs. Doris Monroe, and Miss Florrie Ann Lawton of the Training Union department; and Dan C. Hall and Paul Bobbitt of the Church Music department. Others include: Jesse Daniel, Sunday school secretary for the Tennessee Baptist Convention, Nashville; Bryant Cummings, Sunday School secretary, Mississippi Baptist State Convention, Jackson; Russell Noel, minister of education, Tower Grove Baptist Church, St. Louis, Missouri; Mrs. Evelyn George, Nursery, Beginner, and Primary worker, Training Union department, Mississippi Baptist State Convention, Jackson; and Sam Prestidge, associate, Church Music department, Baptist General Convention of Texas, Dallas. Dr. Floyd Chafin of Dallas will represent the Annuity Board.

Are preachers rich?

By Bernes K. Selph, Pastor, First Church, Benton

"Trick or treat" greeted me as I answered my doorbell last Halloween. Two small boys stood grinning at me. When I handed them their "treat" one said, "Are you a preacher?"

I answered, "Yes."

He said, "I'll bet you're rich."

I assured him that wasn't the case and closed the door. Whatever led him to ask the question, I'm not sure. But I've thought about it often since that night. Preachers may be rich in many ways but not financially. At least the Baptist preachers I know aren't.

A study made by a committee of the Arkansas Baptist Hospital Board confirms my opinion on this matter. Seeking to find some hospital insurance available to ministers, this group made a recent survey of Convention Baptist pastors' salaries in the state.

Based on the 1960 Arkansas Baptists Annual report, the average salary was $2,521.

The churches in Pulaski Association reported the highest salary, at $4,302. Buckville Association was the lowest, with an average of $864. Lake Ouachita covers a greater portion of the territory which formerly made up this association. Six churches compose this association.

Pulaski Association also led in the number of churches paying the highest salaries. Fifteen churches reported paying salaries of $6,000 or more. There were only 45 churches in all the other associations which paid $6,000 or more.

Eight associations reported an average salary of $3,000 or more for 1960. And 36 associations reported an average of less than $3,000 annually.

An additional comment was given by the committee on the annual salaries in the Baptist churches cooperating with the Southern Baptist Convention. Out of the 30,000 churches, 23,000 churches reported salaries less than $200 per month.

Interesting information in the light of the boy's question, isn't it?

From Arkansas, the following will take part: J. T. Elliff, Director of Religious Education Division, Lawson Hatfield, Ralph Davis, Leroy McClard, Nelson Tull, C. W. Caldwell and T. K. Rucker, all of the Arkansas Baptist Building.

The purpose of the conference is to study basic long-standing needs of the association and churches; to help stabilize the associational program; to provide an opportunity for local leaders to counsel with state and Sunday School Board personnel about problems and needs of the churches; and to consider ways the association can reach maximum efficiency as a channel for communicating information among churches, states, and denominational agencies.

Starting time for the conference is 10:00 a.m. Monday. It closes at 7:00 p.m.

The Cover

Arkansas Baptist news magazine

Younger than springtime

This little girl is seven-year-old Jennie Lynn of Van Nuys, Calif., who plays a part in the Broadman film "The Great Challenge." The film, in color, and available at all Baptist book stores, is cast around the problems of a prospective teacher who hesitates before the task but is inspired by children such as Jennie.
Laws will be enforced when Georgians wake up

[EDITOR’S NOTE: In the same issue of the Georgia Baptist paper that carried this editorial, Editor Hurt ran a list of the 130 holders of federal liquor stamps in dry Georgia counties. Wonder what the situation is in the dry counties of Arkansas? Would our readers like to know?—ELM]

HANG your heads in shame, you citizens of 41 so-called dry counties in Georgia. You have 130 establishments paying a federal tax for dealing in liquor. The liquor business is illegal in your counties.

Hang your heads in shame, you citizens of 27 counties where the liquor traffic is legal. You bankrupt your morals just as you bankrupt your treasuries. The devil delights in every license you issue. Hell is filled with the men and women this legal poison has dragged into extinction.

Our quarrel of the moment is not with the General Assembly. No one is so stupid as to think temperance forces will win anything there in this or any other session until the people back home wake up.

But why must there be 130 establishments with little if any concern about enforcement of the state liquor laws? They respect the federal government or they would not have paid the dealer’s tax. The state law makes holding of the license evidence of a law violation.

The 27 counties where liquor stores are legal should awake to the suicide they invite. Fulton County (Atlanta) leads the parade with 254 licenses and can best testify as to the cost. Even the Grand Jury says Atlanta lost $4.5 million last year through arrest, trial and jailing of drunks plus welfare expenditures.

One-thousandth of the concern for atomic warfare given to war on liquor would solve the problem. Instead, the industry has spent its way into respectability with millions of dollars for advertising. It is the strongest lobby in the halls of government. It is the root of every evil.

Will we ever awake? Liquor costs the taxpayer twice and more than it produces in tax revenue. It causes half the traffic deaths. It wrecks every life it masters. It corrupts every government it influences. It makes hell on earth.

Yet, the federal government has the names and addresses of 1,130 establishments which purchased retail liquor dealer tax stamps. Of these, at least 190 violate state law.

It is time we enforce the laws against sale in the counties of Georgia where the people have voted dry. The same voters who demanded that law can oust those who refuse to enforce the law. Hang your heads in shame, you citizens of Georgia. It at least shortens your vision of the destruction which is ahead. The gutters are filled with victims of the liquor dealers you tolerated.—Editor John S. Hurt, Jr.

Overdoing self-criticism

BAPTISTS are not afraid of criticism for they pour a considerable portion of it upon themselves. It is a sign of their freedom. It is also a good American trait. If in this country we get to the place that we hold ourselves so proudly and seriously that we take umbrage easily when we as a people are found fault with, the symptoms of decay will have made great progress. The shallowness and cautiousness of political criticism in these days reveals we are tending in the direction of a cowardly attitude before the powerful political blocs which concentrate on men of principle to discredit their positions. That will be a bad day for this country when the pressure of men where God is still at the business of creating men of courage and determination to be free. On the other hand, however, because of the hysterical nature of our
The Bookshelf

WE have received four volumes of the paper-back Bible Guides series of Abingdon Press, which sell for $1 each: Paul and His Converts, by F. E. Bruce; Historians of Israel, (1), by Gordon Robinson; Historians of Israel, (2), by Hugh Anderson; and Nation Making, by Lawrence Toombs.

The aim of Bible Guides is to present in 22 volumes, a total view of the Bible, and to present the purpose, plan and power of the Scriptures. They are kept free of technicalities of Biblical scholarship but are soundly based on all the generally accepted conclusions of modern Bible research. Each volume offers a guide to the main theme of one or more books of the Bible.

Prayer Pilgrimage through the Psalms, by John Calvin Reid, Abingdon, 1962, $2.50

Here is a collection of 158 brief, expressive prayers, each based on a verse in the Book of Psalms.

“My plan of preparation,” writes Dr. Reid, “has been beginning with the first psalm, to read along—pen in hand—until some sentence or phrase seemed to speak a personal message to my heart; then concentrating prayerfully upon that particular verse, to record ‘My Response.’

Sensitive to life experiences, the prayers are for the morning and the evening, for growing old gracefully, for sleeplessness, for youth, for wisdom, for courage, etc.

The Man God Mastered, a new biography of John Calvin, by Jean Cadier, Eerdema, 1960, $8

Professor Jean Cadier is dean of the faculty of Protestant theology in the University of Montpellier and president of the Calvinist Society of France. His book is a portrait of a victor who was himself mastered by God. It is a testimony to the indomitable courage of one who fashioned out of continual self-denial his triumph over physical weakness and inveterate foes.

Letters to the Editor

Grateful missionary

I APPRECIATE the Arkansas Baptist Newsmagazine so very much. The extras you are sending each week are helpful to me. I take them out to the churches as I visit.

From time to time I will be sending in some news from our Association. Many thanks, and I’ll do my best for the Arkansas Baptist in every home—Emon Boyette, Missionary, Carey Association, Fordyce

‘Thicket of sky’

I WANT you to know how grateful I am for your generous review of A THICKET OF SKY in the Jan. 11 issue of your Arkansas Baptist Newsmagazine. The fact that you wished to share it with your readers is made all the more valuable by your own talent in the field—Edsel Ford, Route 4, Rogers

Likes Elliott book

IN MY work as Dean of the School of Religion at the University of Tennessee and as pastor of a church that serves many of the University students and faculty, I feel personally indebted to Dr. Ralph Elliott for his definitive work.

As they pass through their courses in science, more students are bewildered over the Genesis account of creation more than any other portion of the Scriptures. Old Testament scholars are obligated to help our youth feel their way through with reverence and strong devotion to the truth.

Dr. Ralph Elliott has done this for us. He has refused to place a mechanical mold over the inspired Word of God. He has chosen rather to allow the Holy Spirit to guide him through the massive accumulation of scholarly research and has preserved for us the true spiritual values of the Genesis narrative so that no honest student need feel that he is intellectually dishonest when he contends that there still is an honest harmony between science and religion.

I have found enthusiastic endorsement for this book on the part of technical scholars and religious leaders. It has encouraged a more careful reading of the book of Genesis and has given us a richer insight into the nature of how God communicates his truth to his people.—Charles A. Tretham, Pastor, First Baptist Church, Knoxville, Tenn.

Almost all of it

AM renewing my subscription. Even though I do not live in Ark. I read almost all of it. Especially I watch for the names, and pictures, of my former students of Southern Baptist College.

This gives me joy. Once in a great while I hear from one.

Am still able to be active teaching and preaching.—H. L. Waters, 20 West Park, Harrisburg, Ill.

(Continued on Page 19)
The problem of in-laws

"The successful marriage is one in which differences are so organized that they contribute to the equilibrium, stability, and harmony of the marital relationship.

"... the parents on one or both sides of the family may be either unifying, disruptive, or indifferent."

—Burgess (The Family)

"For this cause shall a man leave father and mother, and shall cleave to his wife . . . ."

—Matthew 19:5

A FRIEND shared with me a telegram that was handed her as we sat together in a meeting. It was Mother's Day season, and the wire read, "My love to the mother of one who is very dear to me."

The incident was a moment of joy, not only in feeling my friend's pleasure at the thoughtfulness of one who was to become her daughter-in-law, but also in the assurance that there are young women in our day who recognize as an important part of the preparation for marriage the cultivation of a good in-law relationship.

A few months later, the ceremony that sealed to this girl the husband of her choice "until death do you part" made his mother her mother-in-love. That Mother's-Day communication helped to lay the foundation for a fine in-law relationship that is continuing on through the years.

It is great folly for a bride or groom to enter into marriage with the attitude, "I am marrying the one I love, not his (or her) family."

Thoughtful is the minister who includes in the wedding prayer remembrance of the two parent-homes of a new family unit formed in the sacred marriage hour.

A constructive look at the in-law relationship calls for the facing of causes of difficulties; aids in creating satisfactory relationships on the part of the couple; right attitudes on the part of the in-law parents; and realistic suggestions for those who must live with in-laws.

The fact that each is the product of a different home environment with a built-in loyalty to his, or her, own family calls for conscious effort on the part of all persons involved to build and maintain inter-family situations that make for happiness to all concerned.

This process is often complicated by jealousies, lack of confidence, absence of appreciation for family customs and ways differing from one's own pattern; poor ability or poor effort to understand and get along with people; resentment toward parents-in-law for imperfections in the rearing of one's mate; self-centeredness; uncooperative attitudes between mates; parents' failure to recognize sons and daughters as adults; and unawareness that in-law problems are no respecters of persons.

Consider these excerpts from an example given by Robert Geib Foster in marriage and family relationships:

"Tom and I both felt that in-law trouble was sort of funny-paper stuff and that well-bred people could avoid it just by being kind and tactful."

"Now this couple lived close to Tom's mother; and Tom worked for his wife's father."

Soon Tom's devoted mother began to make subtle suggestions to him about things that would be really helpful to him and "Bunny" in the management of their household, until . . . "I was ashamed of the way they bothered me (Bunny). But there were dozens and dozens of them. It was like mosquitoes."

It was when the fortunate opportunity came for them to move away to another city that the resentments that had been building up in Tom against having his father-in-law as his boss came out.

"It's such dinky little things that I hate to tell 'em to you. Oh, like when I got that raise in July. You kept saying how grand it was of your father. And—it sounds fluky to say it, but—I couldn't help feeling that if I'd been working for a stranger, you'd have been thinking how good I was instead of how kind the boss had been."

Sensible young people that they were, Tom and Bunny took the opportunity to move. Bunny acknowledged she had lacked maturity.

"Only half of me was really Tom's wife; the other half was still trying to stay the little girl in her own family. Now we will turn to each other because there won't be anybody else within a thousand miles to turn to; and that will be all to the good in the long run."

Love and good sense saved their situation.

David Mace, who has spent time dealing with family difficulties in all of the five continents, lists In-Laws among the five major adjustments in marriage. Here are adap-
Old Scarecrow
and the COWS

By ROBERT W. MOON

Just suppose there were one hundred fifty million cows in America. Let's suppose there is an industry doing a great business selling a certain kind of hay. This hay, called Old Scarecrow, while made entirely from locoweed, is alluringly described as a blend of old straw aged in the cornfield. As a result, cows by the millions turn from their sober diet of alfalfa and begin chewing Old Scarecrow.

Now let's suppose that this stuff makes the cows do silly things such as running smack into barbed wire fences, jumping off bridges or running into automobiles—so much so that five hundred thousand are killed or injured every year. Suppose milk production is cut down because the users of Old Scarecrow lose fifty million "cow-days" a year.

Suppose the life expectancy of the cows who chew it regularly is reduced by an average of 12 percent. Suppose that it makes four million of the cows so sick that much of the time they are useless, and suppose that for every one that is cured, the industry makes ten more Old Scarecrow addicts.

Suppose that caring for the victims of Old Scarecrow requires 80 percent of the farmer's time.

And now, just suppose that in spite of all this, the merchants of this fatal fodder are allowed to advertise the stuff in every pasture, so that on almost every fence there appear large pictures of contented "Cows of Distinction" munching away on Old Scarecrow. And suppose that the manufacturers of Old Scarecrow are making a tremendous profit out of all of this trouble and tragedy they cause the farmer.

How would you expect the farmers to take to all this? Would you expect them to take it sitting down? Or would you expect them to stand up and say to the producers of Old Scarecrow "That ain't hay," and then put forth an effort to protect their cows by banning the advertising and promotion of Old Scarecrow from the range.

And now just suppose that you care as much about your children and your fellowmen as you would expect the farmer to care about his cows! What do you suppose you would do about drinking?

—CHRISTIAN CIVIC FOUNDATION OF MISSOURI, INC.
Ladies boost Baptist world mission cause

By Dot Week

[This is the first in a series of Baptist Press feature articles on the work of Southern Baptist Convention agencies and other related groups.]

RECENTLY a doctor in Birmingham, Ala., asked his patient where she worked.

When she told him Woman's Missionary Union, the doctor answered, “So you work for WMU!”

He went on to say he was reared a Baptist, but “I joined another church with my wife.”

“I was a Sunbeam,” he declared, and with that he sang out the words of the familiar song, “Jesus Wants Me for a Sunbeam,” the song which children in Sunbeam Bands have learned by heart.

No matter where she travelled—to conferences in all parts of the country, or to the doctor’s office at home—this staff member of Woman's Missionary Union knew she would meet former members of youth organization’s sponsored by Woman's Missionary Union.

These members would still be thankful for their early missionary impressions and experiences. Home and foreign missionaries serving Southern Baptists have felt their first call from God while members of Sunbeam Band, Girls’ Auxiliary or Young Woman’s Auxiliary.

The parent organization and its youth groups have won a permanent place in the ranks of Southern Baptists. but when the organization was launched in 1888, the going was rough.

Even as the ladies gathered in one church in Richmond, Va., the menfolk were assembled in another several blocks away. The men were wondering what would happen if the ladies organized; would they take control of the money? Then they might want to be deacons . . . even preachers. Pretty soon they would run the whole Convention, according to some brethren.

Only a humorous story on the dangers of wildly supposing too much helped still the brethren's objections.

Meantime, the 32 women voted to organize. “We want to be a helper to the denomination,” the delegates said as they searched for the right words to describe their relationship to the Convention.

In 1890, they officially adopted the name, “Woman's Missionary Union, auxiliary to Southern Baptist Convention.” The purpose drafted at the organizational meeting reads: “to distribute missionary information . . . stimulate efforts . . . encourage systematic cooperation of women and children in collecting and raising money for missions.”

Seventy-three years later the name and purpose remained unchanged.

Four organizations make up the “union.” They are Woman's Missionary Society for women over 25 years of age, Young Woman’s Auxiliary (ages 16-24), Girls’ Auxiliary (ages 9-15) and Sunbeam Band for children (boys and girls) birth through eight.

The women conduct missionary programs, mission study, community missions activities and weeks of prayer. They promote the Lottie Moon Christmas Offering for Foreign Missions, Annie Armstrong Offering for Home Missions and other stewardship emphases. Through these, women and children are lead to pray, give and witness.

Program material and promotional aids appear in the four magazines published by Convention-wide Woman’s Missionary Union. Royal Service is for Woman’s Missionary Society members, The Window for Young Woman's Auxiliary members and Tell for Girls’ Auxiliary. These are monthly periodicals. Sunbeam Activities is published quarterly for leaders of Sunbeam Band.

Realizing the Cooperative Program is the vital lifeline of the denomination’s mission endeavor, Woman’s Missionary Union has written into its basic organizational plan, direct and specific promotion of the Cooperative Program.

While Woman’s Missionary Union of Southern Baptist Convention receives no direct Cooperative Program assistance, some state Woman’s Missionary Union offices do. In one large state alone, for instance, the state organization receives $46,050 a year from Cooperative Program funds, considerably more from that state’s part of the Cooperative Program than they return to it for work in the state.

Ninety-two percent of its million-dollar plus budget comes from magazine subscriptions and the sale of manuals, yearbooks and other supplies which it sells. The remaining eight percent is given by the Foreign and Home Mission Boards of the SBC.

Directing the work of Woman’s Missionary Union is Miss Alma Hunt, executive secretary. Over 100 employees work with her in the headquarters at Birmingham, Ala. Among other duties, they answer 20,000 letters a year. Here is a typical one:

“I have been elected president of a WMU that is as dead as a door nail. Now I don’t know how to be a president, but if you will send me literature that will be helpful I’ll sure try to bring it to life.”

The helpful literature went in the next mail.

GLOBAL concern for winning men and women to Christ is the spirit of Woman’s Missionary Union. (BP) Photo
ANGELS

By HERSCHEL H. HOBBS
President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

SOME PEOPLE insist that belief in angels is merely a residue from heathen and primitive beliefs, since such beliefs were held by all ancient peoples. But universality of belief does not mean a false concept. We cannot assume that God did not create other intelligent beings besides man.

The Bible clearly teaches the existence of angels as created beings (Ps. 148:2-5). In the Bible angels appear in human form (Gen. 18:2; 19:18), but in other ways also (Matt. 1:20; Luke 2:13; I Cor. 6:3). The word “angel” (Hebrew, malak; Greek, angelos) means “messenger.” Angels are God’s messengers to do His work and will (Heb. 1:14). The “Angel of the Covenant” or “Angel of the Lord” is usually identified with God or the Second Person of the Trinity (Gen. 31:13; 32:30; Judges 2:1-5; 6:11).

The “angels of the seven churches” of Asia Minor are usually regarded as their pastors (Rev. 1:20). Jesus speaks of the angels of little children, or those who believe on Him, as being before the Father in heaven (Matt. 18:10). Are these guardian angels?

The Bible forbids the worshipping of angels (Col. 2:18). Instead it teaches that the saints shall judge the angels (I Cor. 6:3).

The Bible speaks of fallen angels. Angels were created as holy beings, since a holy God could create no other. But Jude speaks of “angels which kept not their first estate” (v. 6). Peter refers to “angels that sinned” and were cast down to hell, bound in “chains of darkness, to be reserved unto judgment” (II Pet. 2:4). Pride seems to be the cause of their fall (I Tim. 3:6). The arch-fallen-angel is Satan. With the fallen angels he shall be cast into the lake of fire (Matt. 25:41). All lost sinners as children of their father, the devil, will be cast into the lake of fire prepared for the devil and his angels (Matt. 25:41).

Gleanings from the Greek New Testament
by V Wayne Barton

How to communicate

To COMMUNICATE is to share. As a matter of fact the Revised Standard Version prefers to translate “share” instead of “communicate” in Galatians 6:6 and Hebrews 13:16. The point at the moment is not whether the KJV or the RSV is correct. Rather is it simply that communicate means to share.

“Communicate” is used in a more restricted sense today than it was in the days of King James. Today we think of communication largely as the transmission of information in a more or less verbal fashion. So, we think of the telephone, radio, and television as modern means of communication.

But the New Testament serves to remind us that there is a personal dimension in communication which the Christian should never ignore. According to the New Testament, to communicate is to share oneself.

In a remarkably fine article, “What is communication?” (Church Administration, November, 1961), J. P. Allen deplores the idea that communication for the Christian should be merely “mouthing the Word of Life.” Allen goes on to say, “There are so many ways of doing it. The train caller does it. The radio announcer does it. The priest of the cult does it. And the church politician does it, when he makes loud noises, with one eye on the denominational paper and one ear cocked for the faintest rustlings of the nearest pressure group.”

There is another way to communicate. That is to share. That is how Paul and his colleagues did it. Hence, we find Paul, Silas, and Timothy saying to the Thessalonian Christians: “So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us” (I Thes. 2:8).

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Meeting of the Omission Committee

By Kenneth J. Foreman

My sons, do not now be negligent.—2 Chronicles 29:11.

There is an inspired stenographer in our midst. She is capable not only of common or garden-variety mistakes, like ordinary stenographers. She can turn out brilliant, truly inspired errors. For truth (if we may mix a metaphor in honor of the occasion) often flies on the wings of boners. The young lady in question (it must be a she—no he would be so bright), no doubt taking down phonetically what she heard the preacher say on the 'phone, has turned out a Sunday bulletin in which it is plainly announced that a certain Convocation will be sponsored by the Presbytery's Omission Committee.

If this is not an error, but a fact, what an advanced presbytery that must be! Imagination boggles at the possibilities. Boggle or not, we cannot resist the temptation to eavesdrop a little at a meeting of this great committee which should provide a model for us all. (Assuming there is a meeting. . . . Possibly an ideal Omission Committee would be well on its way to a point where the committee itself could well be omitted—?)

The meeting does not have to be called to order. It is always in order. First item of business is the report of the subcommittee on Omitenda. (If we have an Agenda—Listen for Things That Ought to Be Done—why not an Omitenda for Things That Ought to Be Omitted?)

The Subcommittee has a small but comprehensive list of items that might profitably be omitted. It is noted that in debates the same arguments tend to come up too many times, and it is proposed by the subcommittee that any member of presbytery who uses an already threadbare argument more than twice shall be suppressed by the moderator. It seems also that a considerable amount of rancor has been shown in the meetings, which might well be omitted for the benefit of all concerned.

More sweeping changes are suggested in the organization of presbytery. Notice is taken of the fact that when committees fail to make a report this does not upset the presbytery, which goes its way almost as usual. If a committee isn't missed, could it not be omitted altogether? Hence a list of omissible committees is presented for presbytery's consideration.

In the ensuing debate it is brought out that if the omission of these dispensable committees is carried out, the time of the presbytery's meeting will be greatly reduced; so much so that one might question the wisdom of meeting at all. The point is then made by some one that this appears already to be the judgment of some ministers and elders in the presbytery. Some of the oldest ministers are almost never present, and when they are, they either come late or depart early, or both; the affairs of their own churches being too pressing to allow attendance on presbytery to interfere. As for the elders, it is noted that in many sessions the most vigorous elders are never able to find the time for presbytery, so that the church is always represented by the same elder, a truly elderly elder, who represents the thinking of the congregation that elected him forty years ago. The chairman of the Subcommittee suggests that if the pastoral leadership and the main body of elders throughout the presbytery find almost anything else more important than the presbytery meetings, should not the whole thing be omitted? The Stated Clerk could be appointed a Standing Committee of One to carry on all necessary business, and the rest be relieved of a needless burden.

The Committee is about to vote favorably on this proposal, when someone recalls that there is another sub-committee which has not made its report. This is the Subcommittee on Things That Should Not Have Been Omitted.

"We find," their report says, "that some matters have been overlooked which—not appearing in the regular dockets nor in the manual of organization—are not missed by most of us. Nevertheless we feel there have been some serious omissions. One of these is a sense of goal, of overall purpose. The presbytery exists to transact business, but what is the purpose of the business? We inquire (for example) whether we have raised our budget, but we do not inquire whether the presbytery is any nearer its goal, as a body of Christians, than we were a year ago. We take up particular goals and achieve them. Do we ever raise our eyes to a goal which we cannot reach but to which nevertheless we should be striving?"

"Perhaps the lack of a sense of the Goal leads to other omissions. In reviewing the committees of presbytery we find no committee charged with reporting on Life Around Us. Listening to presbytery talk and plan, we have wondered whether anyone would gather that we even hope to make some sort of impression on the world, or our corner of it. We have plenty of ecclesiastical business; isn't part of the church's business to have some work that is not ecclesiastical? We need a committee to keep reminding us of what our churches could be doing, not for its members, but with its members."

"Furthermore, there seems to have been omitted a sense of esprit de corps..." At this point a debate breaks out. This part of the report is unintelligible, it is claimed, since few of the members of presbytery have ever studied a foreign language dead or alive. An elderly minister rises to translate; it means, he thinks, Spirit of the Body. The Examiner, in Theology objects to this, it smacks of Hellenism, he says, it is not a Biblical concept. Someone in the Subcommittee says no, this just means Togetherness. "Why didn't you say so?" several exclaim in chorus. Order being restored, the Subcommittee chairman proceeds to say that whatever you call it, it seems to have been omitted. He suggests that if the sense of Goal were clearer, and if the eyes and minds of presbytery were more often directed across the street from the church-yards, the Esprit de Corps [he liked this phrase] would no longer be omitted, and there would be no more talk of omitting the presbytery altogether.

We cannot report on the outcome, as the whole matter has been remitted to the Omission Committee for further consideration.—in The Presbyterian Outlook

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Tour to Bible Lands

THIS stately statue of an African lion stands guard at one of the bridges crossing the Nile, in fabulous Cairo. Although a comparatively young city, dating back to the early 1800's, Cairo is near the site of the ancient city of Memphis and the renowned Sphinx and Pyramids. Egypt is of interest to Bible students because of the sojourn of the ancient Israelites there and their miraculous deliverance through the Red Sea. And it was to Egypt Joseph and Mary fled, with the baby Jesus, to escape the treachery of a ruler who sought to destroy the child.

By ERWIN L. MCDONALD

As I stood at the famous Mandaus Gate in Jerusalem one day last April, saying goodbye to the young Arab who had been our guide for several days, he said, "I hope we will meet again."

Although I had no idea at that time that I would ever have the privilege of visiting the Holy Land again, I appreciated his kindness.

Now that the Arkansas State Convention has voted for Dr. Tom J. Logue, of the Student Union department, and me to conduct a group to the Baptist Youth World Conference in Beirut, July 15-21, 1963, I have hopes of seeing again this young man and other friends I met last spring on my first visit to the Holy Land.

Dr. Logue and I have worked out with Jackson Travel Agency, Tyler, Tex., what we feel will be a once-in-a-lifetime experience for those who cast their lots with us for this momentous occasion.

Our tentative itinerary calls for us to leave New York City the evening of July 8, 1963, and travel by jet plane non-stop to Rome. In between the departure and our arrival back in New York City at 1:25 p.m., Friday, Aug. 16, we will spend a full week at Beirut, attending the World Conference, and travel in a total of 13 different countries.

Besides Jordan, Israel, Syria, Lebanon, Greece and Egypt, in the Bible Lands, we will visit world-famous places in Italy, Switzerland, Germany, Denmark, Holland, France, and England.

The total ticket, from New York back to New York for this 39 day period, including travel by jet planes most of the way and stopping at the better hotels, two meals a day, and sight-seeing excursions all along the way, is $1,695.

For those who would choose to "go now and pay later," we are hoping to have a plan worked out similar to one used by members of the Scotland Evangelistic Crusade party last spring, making this possible.

Naturally, we are especially interested in having college young people make the trip. But we are also hoping to have at least a good sprinkling of pastors and laymen.

One Woman's Missionary Union, in Northwest Arkansas, has already inquired about the possibility of sponsoring a young person for the trip. This would be a wonderful investment in missions, and we shall be glad to work with this WMU and any others in the state who would be interested in such projects.

Churches in a position to send their pastors would be greatly repaid through the enrichment of their pastors' ministries, by making it possible for their leaders to take this trip.

The party will be limited to 50 and this group will divide into two groups of 25 each for local sight-seeing along the route.

Those interested in going or helping to send others should get in touch with Dr. Logue or me at once. We have copies of the detailed itinerary we can supply and we will be happy to answer any questions you may have.

February 15, 1962
If you are the one American in four who does not drink, the Gold Star Total Abstainers' Hospitalization Policy will pay you $100.00 a week in cash, from your first day in the hospital and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! With the Gold Star Plan you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers.

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

READ WHAT A BLESSING
THIS PROTECTION HAS BEEN TO OTHERS

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

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

Mr. James Gilbreth, Colt, Arkansas. "Thanks so much for the way you handled my claim. It was indeed a comfort to have such protection."

Mrs. Ever L. Givens, Sparkman, Arkansas. "I am grateful for your prompt settlement of my claim. I am happy to be a Gold Star member, knowing my insurance is with a fine organization."

Mrs. Mae Bell Hoffman, Fort Smith, Arkansas. "Words can't express my appreciation and thanks for the prompt and courteous way my claim was taken care of. I am more than pleased. Since mine was a rather large claim, I thought there might be a delay, but there wasn't and I am more than happy to recommend your plan to my friends."

Mrs. Rebie Marks, Monticello, Arkansas: "I received your check for my stay at the hospital and do you know what it meant for you to be so prompt? Five policy holders were just waiting to see if you would pay off and I am glad you did. I never had any kind of insurance before and did not know how to go about collecting it... so, you saved the day. Thank a million."

LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstainers' Hospitalization Policy, you receive $100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month, or $60 for a full year.

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

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever... as long as you remain in the hospital (we can't pay any longer!).

Money-Back Guarantee

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

This is the same GOLD STAR PLAN as offered in the following leading publications.

- Baptist Beacon
- Baptist Bulletin
- Cadle Call
- Child Evangelism
- Christian Life
- Eternity
- Evangelical Beacon
- The Gideon
- King's Business
- Lighted Pathway
- Moody Monthly
- Sunday School Times
- Sword of the Lord
- The Voice
HERE ARE YOUR GOLD STAR BENEFITS

Pays $100.00 weekly for life while you are in the hospital.

Pays $2,000.00 cash for accidental death.

Pays $2,000.00 cash for loss of one hand, or one foot, or sight of one eye.

Pays $6,000.00 cash for loss of both hands, or both feet, or sight of both eyes.

OUTSTANDING LEADERS SAY—

Dr. Robert G. Lee, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: “After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful.”

Rev. Vincent Cervera, Widely used Evangelist: “I am amused that your company can offer such a policy for hospitalization at such a small premium. It is made understandable when one considers the fact the policy is sold only to non-drinkers. The plan stands head and shoulders above any Hospitalization Policy being sold today. I am delighted to give my endorsement to this Gold Star Plan. This is without doubt the best.”

J. Strom Thurmond, United States Senator, South Carolina: “There are many people who do not use alcoholic beverages, one of them being because of the ill effects which alcohol can have on a person’s health and life. I have been pleased to learn that there is an insurance plan available which offers non-drinkers an opportunity to capitalize on their decision, to abstain from the use of alcoholic beverages.”

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.

“Special Protection for Special People”

HERE’S ALL YOU DO:

1. Fill out application below.
2. Enclose in an envelope with your first payment.

You will receive your GOLD STAR POLICY promptly by mail. No Salesman will call.

APPLICATION TO

Old Security Life Insurance Company

My name is ________________________________

Street or RD.# ________________________________

Cty. Zone State ________________________________

Date of Birth: Month __ Day __ Year __

Height __ Weight __

My occupation is ________________________________

My beneficiary is ________________________________

Relationship __

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

NAME AGE HEIGHT WEIGHT BENEFICIARY

1. ________________________________ _______ _______ _______ _______

2. ________________________________ _______ _______ _______ _______

3. ________________________________ _______ _______ _______ _______

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _ No _.

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

Signed: ________________________________

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: ________________________________

FORM 08-213

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.

OLD SECURITY LIFE INSURANCE CO.

Old Security has an enviable record of promptness and integrity and is rated A+ Excellent (highest rating available) by Dunne’s Insurance Reports, the world’s largest policyholder’s reporting service.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO
Three from Arkansas in SBS graduation

LOUISVILLE, Ky. — Mid-year graduates at The Southern Baptist Theological Seminary here have departed to take up their ministry with a challenge to demonstrate personally the "marks of Jesus" still ringing in their ears.

Graduation speaker Elwin L. Skiles set that high goal for 110 candidates, three of them from Arkansas. Dr. Skiles, pastor of First Baptist Church, Abilene, Tex., is president of the seminary Alumni Association.

Speaking at exercises January 30 in the chapel, he told the graduates:

"Paul possessed the proof marks that gave him the right to do his work. From this day forward you will bear the marks of this institution. Your diploma will be an outward mark or sign, but it is not the proof mark which will give you the right to do the work to which you have been called. Your diploma will have little meaning and no value apart from a genuine demonstration of the marks of Jesus branded upon your inward life." He added:

"The disciple must be as his master," said our Lord. Then there is to be an identity of spirit between the Christian and Christ. Marks of Jesus, which when found in us become proof marks giving us the right to work for him, are unhesitating obedience to the will of God, compassion for all men and the spirit of self-sacrifice."

Following the address, Seminary President Duke K. McCall presented diplomas to graduates of the Schools of Theology, Religious Education and Church Music.

Arkansans graduating were: Johnny S. Liles, Master of Religious Education, Drasco; Glendon D. Grober, Graduate Specialist in Religious Education, Little Rock; and David A. White, B.D., Texarkana.

Rodgers named baseball coach

R. D. (RAB) Rodgers has been named baseball coach at Ouachita College for the 1962 season, President Ralph A. Phelps, Jr., has announced.

Rodgers will succeed Bobby Gill, who resigned at midterm to become offensive line coach at the University of Houston. Dr. Phelps indicated that Rodgers' assignment as baseball coach would in no way affect his position as head football coach and athletic director.

Phelps in 'Student'

DR. RALPH A. Phelps, Jr., president of Ouachita College, has written an article appearing in February Baptist Student, Southern Baptists' collegiate magazine.

Following the issue theme, Dr. Phelps writes on "The Christian Student and War." He answers for students such questions as: What is war? Can I do anything constructive to help avert it? And what should be my attitude and course of action if war comes?

Former BSU President Honored

CHARLES O. Ripley, a former president of the Arkansas Baptist Student Union and a deacon of Central Church, Magnolia, where he is also a Sunday School teacher and superintendent, is shown receiving the Distinguished Service Award of the Magnolia Junior Chamber of Commerce as "Outstanding Young Man of the Year." On the left, W. M. Bigley, president of the Senior Chamber of Commerce, makes the presentation while Mrs. Ripley looks on.

Page Fourteen
Choir service for 50 years honored

MRS. R. L. Taylor, who served with the choir of First Church, Augusta, 50 years prior to her resignation Jan. 1, was honored at the close of the morning worship service Sunday, Jan. 21. The pastor, Rev. T. E. Lindley, presented her with a lovely gold bowl in appreciation of her years of service to the music of the church.

Mr. Taylor served for many years as choir director and sang in the choir before becoming director.

Mrs. Taylor was connected with the choir of First Church even as a child. She often assisted her mother, Mrs. Jonathan Haralson, in presenting various musical programs in the church.

Mrs. Taylor, a graduate of Ouachita College in 1920, has also taught piano and voice to hundreds of pupils, many of whom have gone on to establish themselves in the field of music.

Crowder to Bentonville

FIRST Church, Bentonville has called Raymond Crowder to fill the position of music and education director.

Mr. Crowder is a native of St. Louis, Mo., having attended St. Louis Baptist College. He received a diploma in Church Music and Religious Education in January from Southwestern Seminary, Ft. Worth, Tex. He was music and educational director of First Church, Haslett, Tex., before coming to Bentonville. Mr. and Mrs. Crowder have two sons.

Knoxville Church plans construction

THE Knoxville Church has voted to build a new sanctuary and an education unit, Pastor Eugene Wright reports. The sanctuary will be 34x54 and the education unit 28x54.

The church has also voted to participate in the Church Development Ministry.

February 15, 1962

FIRST Baptist Church, Arkadelphia, by a secret ballot, voted about 2 to 1 to "look with favor upon the application for membership of foreign Negro students of Ouachita Baptist College who are recommended by two or more Southern Baptist missionaries."

The recommendation came to the church at the close of a Sunday worship service attended by about 600 persons. The church committee on international students presented the matter.

W. P. Jones Jr., chairman of the deacons, presided. Pastor Sam C. Reeves announced from the pulpit the previous Sunday that a meeting would be called in a week. Members received written notices also.

The vote was occasioned by enrollment of two Southern Rhodesian students—Michael Makosholo, 40, and his wife, Mary—at Ouachita College. The Africans have been teaching in a Baptist school at Gatooma, Southern Rhodesia, and came recommended by two Southern Baptist missionaries who are alumni of Ouachita.

The Makosholos have not presented themselves for membership in First Church. The vote apparently cleared their way for membership if they do.

They are the first Negro students to enroll at Ouachita under a trustee policy of admitting qualified students from other countries where Southern Baptists have work, on recommendation of two missionaries.

First Church has a membership of about 1,400, many Ouachita students and faculty members among them. (BP)
Arkansas All Over

Calvary Church, Benton ordains six deacons

CALVARY Church, Benton, recently ordained six deacons, with Rev. Rev. J. W. Royal, pastor, acting as moderator, and Lester Chandler, as secretary.

Rev. Hugh Owen, associational missionary of Central Association, led the questioning. Rev. L. G. Miller led the ordination prayer. Rev. Eddie McCord, pastor of Trinity Church, brought the message and Rev. Graham Fowler, pastor of Third Church, Malvern, led the closing prayer.

The new deacons are: Floyd Bryant, Clyde Brown, Maurice Fulcher, Ben Holiman, J. J. Thomas and Jim Vinyard.

W. A. Jackson, Benton, Lay Leader, Dies

WALTER A. Jackson of Benton, 77, retired Saline County school superintendent and from 1952 to 1956 secretary of the Arkansas Baptist Foundation, died Friday, Feb. 9, in a Little Rock hospital. A native of Waldo, he was a graduate of Ouachita Baptist College. He had resided in Benton since 1917. He retired as county superintendent in 1949. Mr. Jackson was a Sunday School teacher, deacon and treasurer of First Church, Benton. He had served also as associational moderator, executive board member, treasurer and clerk. Surviving is his wife, Mrs. Dorothy Tyler Jackson. Funeral services were held Sunday at First Church, Benton, with Dr. Bernard K. Selph in charge. Burial was in Rosemont Cemetery.

Association News

February 19

FEB. 19 is almost here. It is the date for the state conference for all associational officers. Five out-of-state leaders will assist in the conference for associational Training Union officers. The place is Immanuel Church, Little Rock. We will begin at 10 a.m. and adjourn at 7 p.m.—Ralph W. Davis, Secretary

Concord Association

By JAY W. C. MOORE

REV. J. N. Swafford, who served as pastor for three years of the Long Branch Baptist Church, in Southern Illinois, has accepted the pastorate of First Church, Magazine, and has begun his work there. He succeeds the Rev. Taylor Stanfill who has retired from the pastorate.

The 50-year-old minister is a native of Alma, and has served as pastor of churches in California, Illinois and Arizona for the past 15 years. In California, Bro. Swafford served the Colusa and North Sacramento churches, and for four years he served First Southern Church in Eloy, Ariz.

While serving the Long Branch Church, Mr. Swafford served as moderator and clerk of Saline Association.

The Swaffords have two daughters, Mrs. Barbara Jane Lowery, of Eloy, Ariz., and Martha Ann, of the home.

NEWMAN McLarry, pastor of First Church, Ft. Smith, was a featured speaker recently in the Colorado Southern Baptist Evangelistic Conference in Rapid City, South Dakota. The Colorado Convention covers six states. Dr. O. L Bayless, formerly pastor of Second Church, Hot Springs, is the Executive Secretary.


DR. JAMES Smith, formerly pastor of First Church, Paris, and more recently pastor of the 2,000-member Raytown Baptist Church in Kansas City, has been appointed associate state executive secretary of Missouri Baptists, with headquarters in Jefferson City.

Smith will serve as co-ordinator of the Missouri Christian Education program of the Cooperative Program. His main task will be to lead in raising $12 million for these causes.

SBC News & Notes

By THE BAPTIST PRESS

Hobbs visits Kennedy

HERSCHEL H. Hobbs, president of the Southern Baptist Convention and pastor of First Church, Oklahoma City, visited 45 minutes with President Kennedy at the White House, in a meeting arranged by Sen. Robert S. Kerr (D., Okla.), who accompanied the Baptist leader on the presidential visit.

Hobbs explained that this was an informal and personal visit with the President. He thanked the President for the strong position on separation of church and state that he has maintained.

The two men exchanged books. Hobbs gave Kennedy a copy of his latest book, "Christ in You," an exposition of Paul's letter to the Colossians. Kennedy gave Hobbs a copy of his book, "To Turn the Tide," a compilation of the President's addresses delivered since his election.

Before leaving the White House Hobbs prayed with the President. He said that this is a custom he always follows whenever he visits public officials. The President autographed the New Testament which Hobbs carries with him and from which he preaches when he travels.

The purpose of Hobbs' visit to Washington was to make inquiry at the State Department about conditions in several countries in South America, Africa, and Europe.

On February 1, Dr. and Mrs. Hobbs set forth on a two-month tour of mission fields on behalf of the Foreign Mission Board of the Southern Baptist Convention. Mrs. Hobbs' expenses are being paid by friends, he reported. They will return to the United States on April 2.
Hays discusses 'wider Christian fellowship'

BROOKS Hays called on Southern Baptists to examine their relationships with other denominations "in the wider Christian fellowship."

Speaking at New Orleans, the former president of the Southern Baptist Convention said Baptists should work with other groups in stands against vice at home and communism throughout the world. This cooperation would include the Church of Rome, he said.

Hays, now special assistant to President Kennedy, addressed the 1962 Baptist Public Relations Association session.
**Symptom of trouble**

**BEING a vocal witness to lost people of the saving grace of Christ is the basic responsibility of every Christian. It is not optional. It is our first and primary service for Christ. A person whose life is under the direction of the Spirit will very normally love and care for men. A constant concern for lost people is a natural product of the Spirit's work in a Christian. All this being true, one may observe that a good indication of spiritual health is the basic concern for the lost. Unspiritual men may be busy men. They may teach a class, be a busy committee member, or even visit regularly to invite people to church, but they rarely if ever actually care for men enough to pray regularly for them and vocally witness to them.

Some feel that one of the most essential matters before us now is for multiplied thousands of us busy Christian workers to discover what our true condition is. Lack of real concern for souls is a symptom of a sick condition in the heart. Doctors don't treat symptoms; they let symptoms lead them to ing effect of mechanics.

**spiritual pride and deception**

**of our souls** is ing effect of mechanics.

**Some doctors** such as these help to keep our first and primary concern occasion and terms for spiritual health among students. We need to seek a high degree of spirituality to counteract the deadening effect of mechanics.

Would it be in order for us to check our spiritual health occasionally in terms of our concern for souls? Facing symptoms such as these helps keep us from spiritual pride and deepens our hunger for fellowship with God. — J. T. Elliff, Director

**Student Union**

**Arkansas College**

**STATISTICS.** Arkansas College is a four-year college located at Batesville and operated by the Presbyterian Church, US. This Presbyterian group is composed primarily of Presbyterian churches in the South. Of the 203 students enrolled, 57 are Baptist.

**BSU Center.** There is no Baptist Student Center at Arkansas College, but the college is very cooperative and a meeting place in one of the college buildings is provided for the group.

**BSU Activities.** The Baptist Student Union sponsors a vespers service Monday-Thursday. The group was represented at the recent Leadership Retreat, and it is at other state meetings. Last spring delegates from Arkansas College attended the annual Mission Conference at Southwestern Baptist Theological Seminary.—Tom J. Logue, Director

(This is the seventh in a series of articles on the fifteen Baptist Student Unions in Arkansas.)

**Missions-Evangelism**

**Association needs**

*IF YOU were asked to state the needs of your association, what would you list? If you were then asked what the association is doing, would the answer be the same as the need? If you were asked to state what an association missionary should do, what would you list first? If you were then asked what he is now doing would the answers correspond?*

Frank Russell Bennett, Jr., a student in Southern Seminary, wrote a paper on "A Southern Baptist Association Survey," which was submitted to the faculty of the School of Religious Education, a copy of which has been mailed to state superintendents of missions. For some of his material he used the results of a questionnaire the Home Mission Board sent out to moderators and missionaries. The questions above were among those asked. There were 384 returns.

The tabulation of the survey showed the most important needs of the associations were as follows:


It seems strange, however, that "Mission work" would stand seventh in the present functions of a missionary. Have we pushed the missionary into a proponent of programs to the neglect of missions?

The survey revealed the answer to the question, "What should the missionaries do?"


The questionnaire was sent to missionaries and moderators and more than 50 percent of returns were from missionaries. Perhaps pastors would have listed the duties differently.

Mr. Bennett makes the following comment about what the survey reveals regarding the associational missionary:

"They should spend more time on organizational leadership and evangelism and less time on office work. They should spend more time on mission work and in spiritual preparation and less time in visiting and traveling." — C. W. Caldwell, Superintendent

**Sunday School**

**'Sallmost time**

IT IS almost time for the Statewide Associational Leadership Conference. This meeting at Immanuel Church, Little Rock, scheduled for Feb. 19, 1962, will open at 10 a.m. and close at 7 p.m.

Mileage and meals will be furnished to assist association officers in making this important meeting.

Objectives of the meeting include a study of the needs of associations and churches; a deepening concept of the place and work of the associations; a study of how the officers can help the churches, acquisitions and fellowship of associational, state, and Southern Baptist Convention workers.

Other purposes of the meeting will be to make plans for an early selection of next year's officers, counsel about problems and needs.

The group will consider ways to reach maximum efficiency, study new materials and seek more effective ways to help the churches.

'Almost time. Plan to come.—Lawson Hattfield, Secretary
Training Union

**The tournaments**

EIGHT district elimination tournaments will be held during the week of Mar. 12. There will be night meetings beginning at 7 p.m. and closing at 9 p.m., with participants and judges meeting at 6:30 p.m. The final part of each meeting will be a general conference on Training Union work. The S.T.A. Training Union Secretary will attend four meetings and the Associate four meetings.

**Associational elimination tournaments** for Junior memory-word drill, Intermediate word drill, and speakers' tournaments will be conducted before the week of Mar. 12. Southern Baptist College will give scholarships to associational and district speakers' tournament winners. Ouachita College will give a tuition scholarship to the state winner in each speakers' tournament.

The Training Union Department will send the two speakers and the first and second place winners of the word drill to Ridgecrest or Glorieta during the summer of 1962. The Training Union Department will also furnish room, meals, registration and insurance at one of the assemblies at Siloam Springs for the third place winner of the word drill and the second place winner of each of the two speakers' tournaments (17-18 year and 19-24 year plus college students).—Ralph W. Davis, Secretary

Brotherhood

**Brotherhood convention**

WE ARE looking forward to the annual meeting of the State Brotherhood Convention, which will be held at Central Church, North Little Rock, Friday and Saturday, Mar. 2-3. Three sessions are planned:

- Friday Afternoon—3 to 5
- Friday Night—7 to 9:15
- Saturday Morning—9 to 11

The general theme of the Convention is, "That I May Know Him More." The Friday afternoon session will emphasize Brotherhood mechanics, planning, displays, and will close with an inspirational message keyed to the Convention theme. Every Brotherhood officer and every level will find this meeting valuable. Every Baptist man who is a Brotherhood officer or who will be helped by attending.

The Friday night session will be dedicated to clarifying our Christian perspective, to inspiring our hearts, and to challenging our wills to greater service to our Lord through our churches and our great denomination. Dr. Dale Cowling, pastor of Second Church, Little Rock, will bring the closing message of the evening session. Every Baptist man in Arkansas is urged to attend this session, whether it is possible to attend the other sessions, or not.

The Saturday morning session will give positive emphasis to prayer and to Christian growth of self and others. It will be keyed to the theme of the Convention, and the purpose is to help God's men draw nigh to God.

Plan to attend the Convention! Urge others to come with you. Work to see that other men have a way to travel. Bring a car load or two from your church. Come praying for a great meeting.

Details of the Convention program will soon be on the way to every church in the state.—Nelson Tull, Secretary

Race Relations

**My life's goal**

DEAR Lord, help me to be a “Do-Gooder.” This is my sincere prayer. This is my daily ambition. This is my life’s goal.

I am a “do-gooder” because each day I fall short of what I should do and be. But I want to be a “do-gooder” because I want to be like Jesus who was “about doing good.” (Acts 10:38)

How else can I do what Jesus taught when he said: “Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.” (Matt. 5:16) And he also said: “do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

I want to be a “do-gooder” because Paul was a “do-gooder” and taught others saying: “As we have opportunity, let us do good unto all men, especially unto those who are of the household of faith.” (Gal. 6:10). “All men” embraces the whole human race.

Therefore, I want to be a “do-gooder” because I am God’s child and I want to “hold just that which is good.” (1 Thess. 5:21) And “in all things showing (myself) an example of Good Works.” (Titus 2:7) Because I know “the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law.” (Gal. 5:22-23). The Bible records that “the disciples were called Christians first in Antioch.” (Acts 11:26). History may record that Christians were called “do-gooders” first in Arkansas.

I count not myself as having attained this goal but I can strive for it. I can pray, “dear God, help me to be a ‘do-gooder.’”—Clyde Hart, Director

Letters

(Continued from page 5)

“Message of Genesis”

I WAS surprised to see the article by Dr. Elliott in the Feb. 2d Newsmagazine, for this is the first time I have seen this viewpoint in print. I have a neighbor who has expressed these same views on the book of Genesis, although his reasoning is quite different from that of Dr. Elliott. This neighbor is an elderly man, without a formal education and states that he does not believe in God. Whenever anyone tries to witness to this neighbor, he always reacts by attempting to explain “away” the scriptures. Dr. Elliott now gives this man a pat-on-the-back for his intelligent understanding of the scriptures.

A second point, how far must we read in the Bible before we can believe that it says what it says? Dr. Elliott seems to imply what the highly educated can grasp the meaning of the book of Genesis, and if this is true in Genesis, then it’s true elsewhere in the Bible, for God is the author and He never changes.

Another thought, how will this be taught by our missionaries to the pagans? I can see it now—a missionary standing on a hillside, surrounded by a group of spiritually starved people and saying, “... this verse of scripture doesn’t mean what it says and it doesn’t mean what it means however, it seems to mean what it doesn’t say and it says what it doesn’t mean.”

What now coach?—Paul Sawyer, McCaskill.

REPLY: Frankly, I feel that Dr. Elliott has pretty well answered his critics. My feeling is that he believes in the Bible from cover to cover as God’s revelation to man. He is just fortunate enough to have a much broader knowledge of the Bible in the original language than the most of us. Let us be careful not to permit the gap between our scholarship and his to cause us to jump to the wrong conclusions as to what it takes to be an orthodox Baptist.—ELM

Finer things of life

WE would like to send our paper to some other folks as well as order our own for another year. Here are their names and addresses.

"Course we couldn’t do without it. We both read it from kiver to kiver.

As you may have guessed without our saying, we especially enjoy Mrs. Street’s page. The best part is that she is exactly the way she writes.

We feel this paper is written and-or edited by a man who thinks about and listens to what is going on in the world. Mr. and Mrs. George Purvis, 13 Belle Mado, Little Rock.

REPLY: Your letter is readily accepted, in this court as evidence that you have a keen appreciation for the finer things of life. Thank you, my dears!—ELM
Talk directly to God

QUESTION: My Sunday School teacher says that we cannot talk to God. Her idea is that we have to ask Jesus and he intercedes for us. What do you think?

ANSWER: Between your Sunday School teacher and Jesus Christ I will listen to Him. He said that when we pray we are to say, "Our Father, who art in heaven." Also, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

Paul said, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you" (Col. 1:3). I could quote many other passages. You go right ahead praying to the Father. He hears. (Address all questions to Dr. Hudson, 116 West 47th St., Kansas City 12, Missouri.)

COUNSELOR'S CORNER
By Dr. R. Lofton Hudson
(Author of the new paper-back, The Religion of a Sound Mind, published by Broadman Press.)

Beacon Lights of Baptist History
By Bernes K. Selph, Th. D.
Pastor, First Baptist Church, Benton

Builders in God's Kingdom

ENOUGH has been written about the failures of Arkansas laymen and women in the churches. It's time something was said about their strong points. Many pastors and churches have depended upon their leadership and sacrifices.

When the Lake Village church erected its structure in 1871, Col. J. G. B. Simms served with his pastor on the Building Committee. He again took the lead in another building project in 1912. Col. Simms purchased a lot three blocks from the church, outside the business district, for the church's future location. He willed his home to the church for the pastor's home, and his farm to be sold and the money applied on a new church building.

Miss Mary Allen, in 1874, gave lots to the First Baptist Church, Russellville, on which it erected a frame building which lasted until 1917.

Peter Siler, a one-arm, prosperous farmer, employed the Rev. R. J. Coleman at Redfield Church, 1859. He gave him $100 a year to preach once a month. Mr. Siler, his wife, two other men, and their wives made up the original membership.

Alfred Pagan was a deacon of the Bethabara Church on Cane Island. He was a poor man. But the year the Bethabara Church decided to preach, he'd saved $125 with which to make a crop. The church desperately needed money. Mr. and Mrs. Pagan talked it over and agreed to give the church their $125, and do the best they could without it.

These zealous souls illustrate the interest and devotion of numerous others who have made our churches what they are.
I'm sorry

By Gladys R. Burkett

"Don't let's get apart," said Donna. "That will make catching the ball harder and more fun."

The children backed up and began kicking Jimmy's new football to each other. It was more fun this way.

Everything went well for quite a long time. Then Patsy kicked it far too high for Jimmy to catch. It sailed right over his head, bouncing into Mrs. Simpson's yard. Without stopping, it bumped against a pot of geraniums, breaking it into pieces.

"Run! Run!" yelled Jimmy, dashing behind the garage as fast as his legs would carry him.

Patsy followed, but Donna didn't move.

"Come on, Donna," Jimmy coaxed. "You didn't break the pot."

"But I was playing. If I hadn't said to stand far away, we wouldn't have kicked it so far," said Donna.

As they heard Mrs. Simpson's screen door slam, Jimmy and Patsy hid farther behind the garage.

Slowly Donna walked up to the back fence. "I'm sorry about the flowerpot," she said softly.

"Learning to say 'I'm sorry' isn't always easy," smiled Mrs. Simpson. "Weren't there other children with you?"

"Yes," said Donna, "but it was my fault that your flowerpot was broken. I was the one who wanted to kick the ball farther. If we hadn't been so far apart, the football wouldn't have gone so far away. Can I pay for the pot by running errands? I haven't much money."

"Accidents will happen," said Mrs. Simpson. "You have done right in coming to tell me. If it will make you feel better, you may go to the grocery store for a few things I need."

"Oh, yes, I'd like to do that," said Donna.

In a few minutes she was back with her wagon. Mrs. Simpson met her with her list of groceries.

When Donna returned, Jimmy and Patsy were waiting for her.

"We'd like to go with you to tell Mrs. Simpson we are sorry," they said almost in the same breath.

"Mrs. Simpson met them at the door. "We are the ones who broke the pot," said Jimmy. "We ran away, but we didn't let Donna take all the blame."

"I want to help pay for the pot," said Patsy. "Isn't there something we can do?"

"Ten," said Mrs. Simpson, "the grass needs mowing beside the garden walk."

The three children were busy for the rest of the morning. It was hot, tiring work. Pulling the tough grass hurt their hands. Small pebbles hurt their knees. At last they reached the end of the path.

"I'm glad that's over," said Jimmy slowly getting up to stretch his back.

"I'm glad we came back," he added. "I feel much better about that."

"I do, too," agreed Patsy. "I'll never run away again, no matter what I do," she said solemnly.

"I won't either," echoed Jimmy.

God's Wondrous World

Ancient building designs

By Thelma C. Carter

FEW PEOPLE today realize that beautiful new buildings of steel, concrete, glass, and plastics are patterned very much like the ancient buildings of Palestine and the other great Bible countries.

The post and lintel, spoken of many times in the Bible, consists of a stone slab or wooden beam placed upon the top of two upright posts. We have the post and lintel in the construction of our homes, churches, and other buildings. We usually speak of them as doorposts, pillars, and columns.

The arch is another ancient building design. The Romans are given credit for discovering the best way to erect a true arch. We have them in our vault-like buildings, in domes, and in our homes. Some of today's most beautiful buildings are designed with many domes, half domes, and arched ceilings.

The flying buttress and the balanced-stone design are also ancient in origin. The buttress is the protruding part of a pillar or column which gives more strength to massive walls. Today as in ancient times, statues and other stone decorations rest on the buttress part of pillars and supporting columns. The balanced-stone patterns brought about building of pinnacles and spires reaching skyward.

In recent years, excavations of ancient buildings in Palestine have uncovered such beautiful buildings as to fill people with amazement. The post and the lintel, the arch, and the flying buttress and balanced-stone masonry are found in exquisite beauty in excavated houses of worship, tombs, bathing areas, public buildings, and homes.

The illustration on this page is a drawing of the interior of the synagogue in Capernaum. It is one of the ancient buildings of Palestine that has been restored in recent years.

It's amazing, isn't it, when we look at the exciting domes, arched, and columned buildings of today, to think that David, Solomon, the disciples, and Jesus knew these same building designs long, long, ago?

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Sunday School Lesson

Respect for personality

By D. Hoyle Haire
Pastor, First Church, Marianna

February 18, 1962


"Respect for Personality" is the correct title for this lesson. One that has been suggested is "Respect for Human Life." This is good but one can respect human life and fail to respect human personality.

There are some who interpret this command to mean respect for all life, without limitation, human or animal. This is far from what God had in mind when he gave the command.

"Thou shalt not kill" is a moral precept included in the laws of all nations, and without which no state can long survive. Our first duty towards our neighbor is to respect his life. The brevity of this command increases its force. To take another's life through murder is a crime. God absolutely forbids it. There are no exceptions made and no extenuating circumstances that one can plead. Accidental killing falls in another category.

Murder derives its existence from the fact of sin. In the early dawn of history, Cain slew his brother Abel. This is the first murder and began that long line of murders that continue to this day. We Americans ought to give particular heed to this command for we are the leading nation in homicides. Last year New York City averaged nine murders a week. That is more than one a day.

The law that protects personality

"Thou shalt not kill" is the Sixth Commandment. The English Revised Version makes this verse read "Thou shalt do no murder." The verb translated "kill" really means violent, unauthorized, killing. So throughout this lesson we shall understand that the commandment is directed against murder. Manslaughter, and killing by accident, are not involved here. They are discussed and treated in other sections of the Bible, but here the question under consideration is murder. This distinction is necessary if one is to properly interpret this commandment.

What is murder? Murder consists in taking human life on the sole responsibility and at the will of the murderer. To kill a man is to commit the final crime and outrage against him, and against God. Man, who has no power to give life, can take it away in a single blow and in a moment's time.

Murder is a crime committed against the person attacked. It takes from him his life in this world. It does not allow him to live out his days. If the person murdered be not a Christian, his further opportunity to repent and receive eternal life is denied him. If he is a Christian the service he may render God is denied him.

Murder also is a crime committed against the relatives of the murdered person. If he is a husband and father, the wife becomes a widow and the children lose their parent. Each one loses his love and affection, as well as guidance and support. Thus, murder is far-reaching in its consequences.

Like all sin, however, the greatest crime the murderer commits is against God. Murder destroys the ultimate creation of God, for God created man "in his own image." God gave man life and he alone has the right to take away life. Thus, the murderer invades the prerogative of God and usurps Divine authority. This law is given to protect human life, and as we shall see, Jesus so construed it as to protect human personality also.

Jesus and personality

One author has stated that men love and admire Jesus for many reasons—but we have not yet taken into account his hard, common sense. In this passage, "Whosoever is angry with his brother without a cause shall be in danger of the judgment," Jesus goes back to the cause of murder and lays it bare. He amplifies the Sixth Commandment, making it mean to the Christian more than it meant to the Jew. He clearly delineates what causes men to kill—namely, anger.

Control anger and you control murder, for nine times out of ten men kill out of anger. Some murders are premeditated and planned; most murders are committed in a moment of uncontrolled passion and anger. The way to stop murder, says Jesus, is to stop being angry.

There is a terrible progression from anger, to hate, to violence, to death. A first-century Jewish Rabbi said: "He who hates his neighbor, behold, he is one who belongs to the shedders of blood." Was he not but echoing the words of our Master?

Our Lord forbids us to defame a person by saying to him "Raca." This word, which is not translated but is transliterated (brought over into English), means contempt for a person—and specifically, contempt for a man's intelligence. To use it is to call a man "stupid." This is surely degrading to one's personality. Jesus goes a step further. He says, "Whosoever shall say, 'thou fool!' shall be in danger of the hell of fire." Here "thou fool!" is the equivalent of "good-for-nothing," "morally worthless." In this expression a man's character is attacked. He is counted as being a "second-class." This further degrades a man's personality.

To further fortify us against the spirit that leads to murder, Jesus now speaks of our gift at the altar. If God does not accept our gift, then it is of no value whatsoever, and it had as soon not been made. And our gift will not be accepted if there is a grudge between us and another.

Before making the gift—go and make peace with your brother, then God will receive your gift. Never leave a wrong unrepaired. We must be swift to act to forgive and reconcile. How many Christians need to do this? Yet not one of us does it. With what searching inquiry will our Lord consider our long-standing failure in this.

In this manner Jesus would protect the personality and worth of every person. It is very wrong for people to speak contemptuously, hatefully, and bitterly one of another. This is especially true of Christians. No amount of rationalization and justifying ourselves will be acceptable to our Lord.

Whom to fear

Men can kill the body. It would stagger the mind if one were in possession of the number of people who have been killed (murdered) since the beginning of time. Beyond killing the body, men cannot go. It is natural to fear death, and all men do. But death is not the greatest thing to dread. "The one whom all men have good reason to fear is God. His power is not limited to this life (Luke 12:5). It extends through death and beyond death. He is the one who judges men, placing the righteous in his Kingdom of Light, but the wicked is shut up in the darkness and awfulness of hell. So, if bitter suffering and even death comes, nothing happens without the consent and knowledge of God. Go on fearing him, and trusting him, and loving him—for his mercy is great. If he has

Arkansas Baptist
mercy on every sparrow that dies, don’t you think he has mercy and love for you also? You are of more value than many sparrows. Men may kill you; men may judge and punish you. It means little. The love and judgment of God mean everything.

**Is capital punishment right?**

**THIRTY-FIVE** nations have abolished capital punishment. Nine states in the United States have abandoned it. Is it morally wrong? And does the Sixth commandment forbid this also?

If capital punishment is ever right, it is still both right and necessary today. Capital punishment rests upon two things, the teaching of the Bible and the sacredness of human life. In the chapter following the Sixth Commandment, we are given the solemn law concerning it: “He that smiteth a man, so that he... shall surely be put to death” (Ex. 21:12). This was in confirmation of an earlier injunction, “Whosoever sheddeth man’s blood, by man shall his blood be shed; for in the image of God made he man” (Gen. 9:6).

The wickedness of murder does not consist only in the wrong done to the murdered man, but in the attack that is made on the prerogative of God. Man is created in the image of God. Whoever strikes a blow at that image, offends God whose image the man bears. No man ever forfeits his right to justice, but he has the same right to suffer justice as to receive it when he is wronged.

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Bethel Baptist Church, 3200 Mary St., Little Rock, Ark.


**Sentenced by Soviets**

MOSCOW (EP)—Michail Udodic, a Pentecostal preacher in the Western Ukraine, has been handed a sentence of five years in prison, followed by five years of exile in distant regions of Russia for “attempting to recruit peasants” as sect members.

Mr. Udodic succeeded so well in his evangelistic efforts, says Moscow’s daily newspaper Selskaya Zhizn (Rural Life), that the peasants participated in “fierce prayers” for many hours with the result that they were so affected emotionally that they had to be sent to “mental houses.”

The severe sentence is not new here, but in spite of efforts by Communist officials against religion in Russia, Pentecostals remain active especially in the Western Ukraine and some Siberian regions.

**Asks Queen for housing**

NEW CASTEL-ON-TYNE, England (EP)—“There must be a great deal of spare room in the palace (which has about 600 rooms),” writes Presbyterian minister William Barbour in an editorial directed at England’s Queen Elizabeth. “I know if the Queen allowed people in need of accommodation to share her house many other people would follow suit.”

The Rev. Barbour, writing in his church magazine, stressed that he was not suggesting the Queen “should become a landlady or that she should run a bed-and-breakfast service.”

“But letting commoners into the palace would not distract from the position of royalty at all,” he added.

**Latin diminishing**

ROME (EP)—A small group of priests in Israel now conducting mass in Hebrew are said to be forerunners of thousands more in this year of Ecumenical Council who will abandon the Latin rite.

The priests are members of the Dominican Order and have been members of the Latin Rite until now.

A consideration of mass in the common tongue is on the agenda for the 1962 Roman Catholic Ecumenical Council.

**Soviets arrest Baptists**

MOSCOW (EP)—Several Russian Baptists have been arrested in Leningrad for allegedly carrying out “savage religious agitation,” says the newspaper Leningrad Pravda.

The paper said police arrested the group after it was ejected from Leningrad’s great Kazan Cathedral—now an anti-religious museum.

The paper said the Baptists tried to “brainwash” visitors at the museum.

**World government**

WASHINGTON, D. C. (EP)—Several prominent clergymen have joined international political leaders, scientists, writers and educators in issuing a call for a world constitutional convention to draft a plan for effective world government.

Among clergymen signing the manifesto were Dr. Martin Niemoller, one of the co-presidents of the World Council of Churches; Dr. Martin Luther King, Jr., of Atlanta, Ga., Baptist minister and Negroid integration leader; Canon L. John Collins of St. Paul’s Anglican Cathedral, London, a leader of British disarmament; Sir George McLeod, former moderator of the Church of Scotland; and Dr. Arthur L. Miller of Denver, Colo., former moderator of the United Presbyterian Church in the U.S.A.

**Kennedy ‘marked man’**

NEW YORK (EP)—Declaring that President Kennedy as a Roman Catholic is “a marked man,” the National Catholic weekly America says that the Chief Executive “has bent over backwards” not to favor Catholic Americans.

“U. S. Catholics, we believe, realize the unique position in which Mr. Kennedy finds himself,” said an America editorial. “As the first American President to profess the Catholic faith, he was, is, and will remain a marked man.”

The editorial said that Catholics are not likely to ask special favors of the President, but at the same time they will continue to press for aid to parochial schools and other legislation of interest to them—precisely as they would with any president of any faith.

**Anti-Catholic rally**

VALLETTA, Malta (EP)—The long-continued feud between the Roman Catholic Church and the Labor Party was marked by a new incident here recently when the clanging of church bells disband ed an outdoor rally of vociferous party supporters.

In retaliation, party members stoned churches and a free-for-all fight developed in which many persons were injured before police called a halt.