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Arkansas Baptist State Convention

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FEBRUARY 15, 1962


Arkansas Baptist
newsmagazine



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ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

February 15, 1962
Volume 61, Number 7

Associational Leadership Conference — one of a dozen

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.

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.

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 \$364. (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?

The Cover



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 130 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 tyrants get their way. We doubt it will come to that, however, since 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

time, self-criticism can be overdone when it is not balanced. For instance, in a December issue of the *Arkansas Baptist*, Southern Baptist State Convention organ, Dr. W. O. Vaught, pastor of the Immanuel church, Little Rock, sounds a needed warning. He urges caution in self-criticism lest it turn sinister, with a tendency to ignore the good things that can be said of Southern Baptist churches and their personnel, institutions, and organizations. He asks his readers to consider "the end results of criticism". That is the point. In Christian matters, the intention should never be to criticize if he has not something better in view. Then, too, the critic has no special right to take a zealous haughtiness towards those he finds fault with. The critic may be right, but the institution or the individual may be more right if all the facts were known. Finally, no critic should be heeded who is not eminently fair; it takes that to make it Christian.—Editor John W. Bradbury, in *The Watchman-Examiner*

Learning by doing

WHEN I enrolled for the drawing course at the Arkansas Arts Center this semester, I thought the drawing teacher would start out with a series of lectures and that I would be required to read some books. Imagine my surprise when the professor pointed to an easel my first night in class, and told me to start drawing pictures of a live model!



LADY

"You learn to draw by drawing," said the professor. And then he said some things that have always sounded like concentrated sin to my preacher ears: "Do what comes naturally. Let yourself go. Get away from inhibition."

He told us: "Keep your eye on the model 90 percent of the time you are drawing. Start anywhere, but start! You will have just a few minutes to complete your sketch."

I cringed when the professor came over to see what I had produced. My sketch looked like something from a kindergarten. Surely the professor would tell me I had no talent for drawing. Maybe he would give back my tuition.

Imagine my surprise when he commended me. "Fine! fine!" he said. "Now, turn your paper over and do the next sketch with your left hand. That'll help you to get rid of your inhibition."

The sketch I did with my left hand didn't look any worse than the one I had done with my right hand!

In that first drawing lesson the professor had me using a ball-point pen, charcoal, chalk, and tempera! And as we were completing the three-hour session, he asked that each one of us give him a sketch to put on exhibit in the classroom till we'd be back for our next lesson, a week later!

All of which has taught me something far more than a few fundamentals in art. There are a lot of things we can't do in life because we have locked ourselves in with inhibition.

How do you know, for instance that you can't make a German Chocolate cake? Have you ever tried?

How do you know you can't water ski? That you can't fish? Or golf? Or swim?

And how do you know that you can't speak in public? Or pray? Or teach a Sunday School class? Or comfort some one in sorrow? Or win a lost soul to Christ?

You can't if you never try.

Edwin L. McDonald

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. F. 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 118 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, Eerdmans, 1960, \$3

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.

Church Chuckles by CARTWRIGHT

"We don't have it in black, but about this two-tone job of sacred purple and symbolic white?"

Letters to the Editor
THE PEOPLE SPEAK

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—Enon 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 reverent minds 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. Trentham, 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)

COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

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 unaware-

ness 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-

tations of his practical suggestions:

Foundations should be laid during courtship and the engagement period. Young people should practice thoughtfulness and consideration toward the parents of their sweethearts. One of the purposes of the engagement time is the opportunity to know and cultivate each other's families.

Parents should be warm and gracious to the sweethearts of their children. They should be as concerned to present worthy mates as to get the right in-laws and should respect the choices of their sons and daughters.

When difficulties arise, face them with patience and understanding. Kindness achieves so much and costs so little.

Living with in-laws should be avoided wherever possible. Where it is inevitable:

(1) Have a clear understanding from the start about money, the use of rooms, and mutual responsibilities.

(2) Have respect on both sides for the privacy of others. Separate quarters and, if possible, separate kitchens are desirable.

(3) Face together the fact that the arrangement is not ideal. Make allowances when things go wrong. Avoid a critical and carping attitude.

(4) The young couple should make an all-out effort to stand together and to find a solution that will not sow seeds of bitterness in the years ahead.

One final quote from Dr. Mace: "The human spirit has a considerable capacity for adjustment, once the desirability of making that adjustment has been fully accepted."

Be kind!

Rosalind Street

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

February 15, 1962

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.

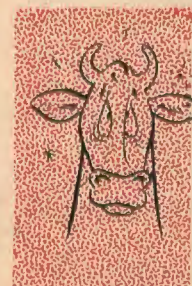
And now, just suppose that in spite of all this, the merchants of this fatal fodder



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 cared 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 co-operation 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 Pro-



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

gram 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.

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; 19:13), 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).



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 deplors 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 an-

nouncer 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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New Orleans Seminary

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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 prove 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 Omittenda. (If we have an Agenda—Latin for Things that Ought to Be Done—why not an Omittenda 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 ablest ministers are almost never present, and when they are, they either come late or depart early, or both; the affairs of their own cathedral 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 subcommittee 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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ARKANSAS BAPTIST

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 Mangelbaum 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.

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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."

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Mrs. Rebekah 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. Thanks a million."

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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: _____

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 GS 713

Signed: **X**

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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.



MR. LILES

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



MR. GROBER

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."



MR. WHITE

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?



Photo by Mucklow

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.

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.

Arkadelphia church adopts policy

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.

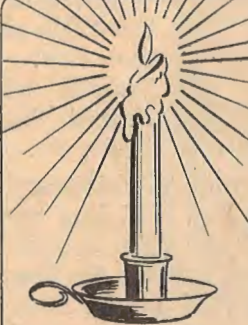
The vote was occasioned by enrollment of two Southern Rhodesian students—Michael Makosholo,

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)



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MAIL TODAY

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. Bernes 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.



REV. J. N. SWAFFORD

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.

Brother McLarry spoke on "Regeneration—the Must of the New Birth," "The Holy Spirit Uses Methods," "A Prepared Message," and "The Program for Spiritual Growth."

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.

HOLY LAND TOURS

Easter in Jerusalem Tour departs April 8—\$1295.
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Arkansas

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COMPANY**

Religious Education

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.



MR. ELLIFF

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 a sustained 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 the real cause of illness.

Perhaps it should be observed again that we Christian workers must not be concerned with just the mechanics of our program. 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 202 students enrolled, 57 are Baptist.



DR. LOGUE

BSU Director. Mrs. Dan Seibert is serving as volunteer Baptist Student Director. Both she and her husband teach at the college, and Mrs. Seibert was formerly BSU president at

Arkansas College.

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 vesper service Monday-Thursday. The group was represented at the recent Leadership Retreat, as 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?



DR. CALDWELL

If you were asked to state what an associational 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 Associational 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:

1. Evangelism;
2. Leadership Training;
3. Denominational Loyalty;
4. Stewardship Promotion;
5. Establish New Missions;
6. Deeper Spiritual Life;
7. Improved Pastoral Service.

The tabulation of the questionnaire as to what the associations are really doing were listed as follows:

1. Educational Meetings;
2. Promotional Work;
3. Establish New Missions;
4. Maintain Associational Unity;
5. Encourage Evangelism;
6. Strengthen Local Churches;
7. Stewardship Promotion.

This shows that the actual functions of the association do not correspond to what is considered the needs. Evangelism is listed first in the list of needs but in the list of functions it is fifth place and educational meetings stand first.

In Mr. Bennett's paper he summar-

izes the answers to the question, "What are the missionaries now doing," as follows:

1. Promotion;
2. Preaching-Teaching;
3. Helping the local church;
4. Coordination and Planning;
5. Information (Bulletins, etc.);
6. Mission work.

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

The survey revealed the answer to the question, "What should the missionary do":

1. Promotion;
2. Preaching-teaching;
3. Helping local church;
4. Mission work;
5. Coordination-planning;
6. Organizational leadership;
7. Information (Bulletins).

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.

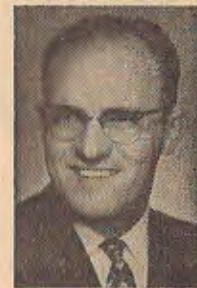
Mr. Bennett makes the following comment about what the survey reveals regarding the associational missionaries:

"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

'Salmest time

IT IS almost time for the Statewide Associational Leadership Conference. This meeting at Immanuel Church,



MR. HATFIELD

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 associational 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; acquaintance 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.

'Salmest time. Plan t'come.—Lawson Hatfield, Secretary

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 State Training Union Secretary will attend four meetings and the Associate four meetings.



MR. DAVIS

Associational elimination tournaments for Junior memory-sword drill, Intermediate sword 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 sword 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 sword 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:



MR. TULL

- Friday Afternoon—8 to 5
- Friday Night—7 to 9:15
- Saturday Morning—9 to 11

The general theme of the Convention is, "That I May Know"

The Friday afternoon session will emphasize Brotherhood mechanics, instructions, displays, and will close with an inspirational message keyed to the Convention theme. Every Brotherhood officer on every level will find this meeting profitable. Every Baptist man, whether he is a Brotherhood officer or not, will be helped by attending.

The Friday night session will be dedicated to clarifying our Christian perspectives, 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 not 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 "went about doing good." (Acts 10:38)



DR. HART

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 them 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 News magazine, 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 that only the highly educated can grasp the meaning in 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 say what it means; however it seems to mean what it doesn't say and it says what it doesn't mean."

Wot 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 river to river.

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, 18 Belle Meade, 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

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion of a Sound Mind*, published by Broadman Press.)

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?



DR. HUDSON

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).

Peter said, "If ye call on the Father, who without respect of persons judgeth according to every man's work, etc." (I Peter 1:17).

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.)

Beacon Lights of Baptist History

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

Builders in God's Kingdom

ENOUGH has been written about the failures of Arkansas lay men and women in the churches.



DR. SELPH

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.

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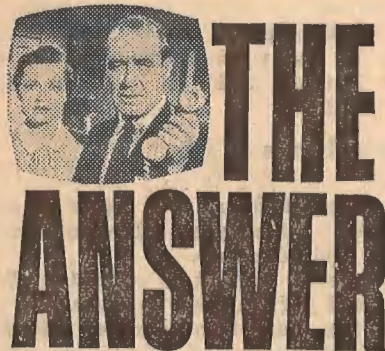
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'I'm sorry'

By GLADYS R. BURKETT

"LET'S get far 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 a bad one, 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 wouldn't let Donna take all the blame. We just had to come back. It was the fault of all of us. We are sorry."

"We want to help pay for the pot, too," Patsy offered. "Is there something we can do?"

"Yes," said Mrs. Simpson, "the grass needs pulling 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.

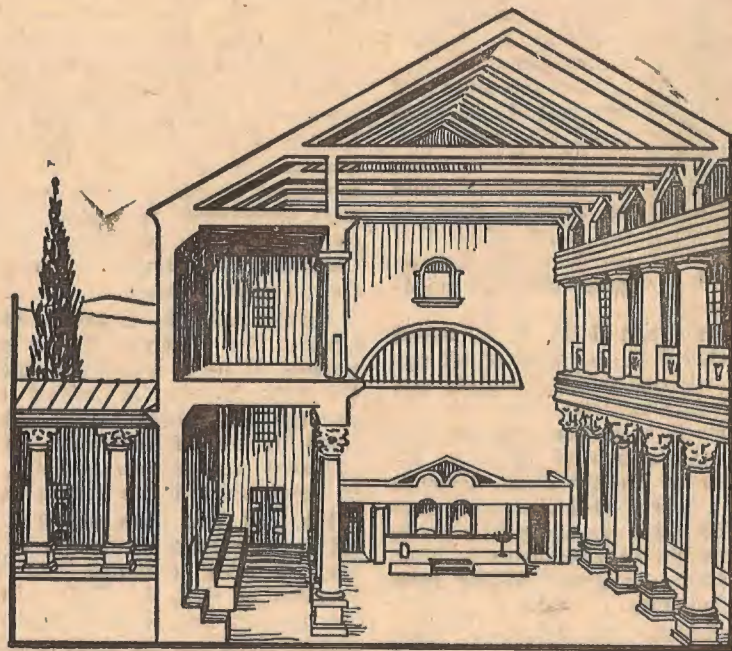
"I'm glad we came back," he added. "I feel much better about that."

"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. (Sunday School Board Syndicate, all rights reserved)

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 domed, 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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Respect for personality

By D. HOYLE HAIRE

Pastor, First Church, Marianna

February 18, 1962

Scripture Passages: Exodus 20:13; Matt. 5:21-26, 38-48; 19:13-15; Luke 12:4-7

"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.



MR. HAIRE

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 commandment.

"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 ungovernable 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—more 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 "scoundrel." 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 gifts go and make peace with your brother, then God will receive your gift. Never leave a wrong unrepaired. We must be swift to act in forgiveness and reconciliation. How many Christians need to do this! Yet not one out of a hundred 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

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 was 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 die, 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.

Attendance Report

February 4, 1962			
Church	Sunday School	Training Union	Additions
Abena, First	87	41	
Beard Camp	60	37	
Camden			
Coltsville First	442	219	1
First	538	184	
Conway, First	565	101	3
Crown, First	546	206	2
St. Dennis, First	894	255	2
Northside Chapel	72	61	
Providence, Providence	101	51	
Prater, First	393	154	
St. Paul			
Calvary	359	169	3
First	1206	372	7
First	394	164	
Grand Avenue	744	279	3
First	20		
Golden Heights	171	96	1
St. John	170	121	4
People	303	132	
Trinity Avenue	218	64	
Trinity	320	113	
Wagon, Beach Street	147	91	
Wagon, First	74	46	
Wagon, Calvary	168	125	15
Wagon, Eagle Heights	225	103	
Wagon, First	202	96	6
Wagon	28		
Wagon, First	109	50	
Wagon, Mission	30	32	
Wagon, Mission	18	11	
Wagon, Mission	20	20	
Wagon, First	691	264	1
Wagon, Marshall Road	103	46	2
Wagon, Central	473	187	1
Wagon, Shorewood Hills	118	64	8
Wagon			
Wagon	961	404	
Wagon, Chapel	106	83	
Wagon, White Rock	25	19	
Wagon	1847	505	14
Wagon, Tower	27	31	
Wagon	27	20	

Rosedale	294	85	1
Tyler Street	299	121	1
Magnolia, Central	662	266	1
Mena, First	308	108	2
Mission	43	22	
Mtn. Home, East Side	79	59	1
McGehee, First	427	189	2
Chapel	44	20	
North Little Rock			
Baring Cross	764	271	2
First	142	89	1
Highway	252	95	1
Levy	562	244	
Park Hill	745	265	1
Pea Ridge, First	153	76	
Rogers, Sunnyside	122	59	
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FOR SALE —Humphrey overhead heater, 75000 BTU with heavy duty fan, suitable for business or small church, excellent condition, reasonable. Phone MO 6-0092 or MO 6-9588.		
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A Smile or Two

Definition

A GENTLEMAN is a fellow who always gives a lady a head start before racing her to the bus seat.

Works like a charm

"YOUR wife used to be terribly nervous. Now she's as cool as a cucumber. What cured her?"

"The doctor did. He told her that her kind of nervousness was the result of advancing age."

Busy bodies!

THE only exercise some people get is jumping to conclusions, running down friends, sidestepping responsibility and pushing their luck.

Grateful

FOR many years a mining company out west employed a Chinese cook and one evening after an unusually good dinner the superintendent decided to raise his wages. The next day the Chinese noted the extra money in his envelope.

"Why you pay me more?" he asked. "Because," replied the superintendent, "you've been such a good cook all these years."

The Chinese thought it over, then said, "You been cheating me long time, eh?"

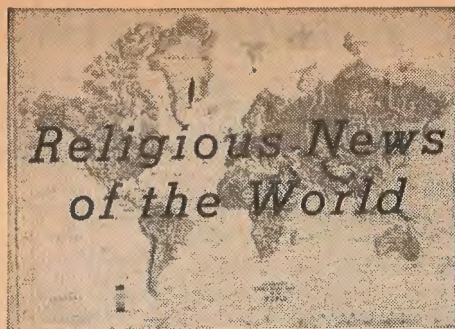
A worse fate

THE midwestern area had been recently plagued by unprecedented tornadoes. As a result, a ten-year-old girl came home and informed her father importantly, "We had a tornado drill at school today!"

"Oh, how did you go about that?" he queried.

"We kneeled along the corridor wall with our arms over our heads. I had to kneel between two boys!" Making a sour face, she added grudgingly, "But I guess that's better than being blown away."

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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 fore-runners 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 *Leninograd 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 Niemöller, one of the co-presidents of the World Council of Churches; Dr. Martin Luther King, Jr., of Atlanta, Ga., Baptist minister and Negro 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 disbanded 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.

ARKANSAS BAPTIST
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