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Arkansas Baptist Newsmagazine

2-12-1959

February 12, 1959

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "February 12, 1959" (1959). *Arkansas Baptist Newsmagazine, 1955-1959*. 164.

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ARKANSAS

Baptist

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FEBRUARY 12, 1959



Arkansas Mission Gifts Set New Record

THE CHURCHES of Arkansas contributed \$1,483,191.29 to world missions through the Cooperative Program during 1958. This is a new record by more than \$62,000. The designated contributions amounting to \$99,880.80 brought the grand total to \$1,583,072.09. For this marvelous achievement, we praise God and express our sincere gratitude to the churches.

All but 90 of the churches in our state participated in world missions through the Cooperative Program during 1958. There were eleven, or exactly one-fourth, of our associations with a 100 per cent record. That is, all of the churches in the following associations contributed some amount to world missions through the Cooperative Program during 1958. These are:

Black River — Moderator, Ed F. McDonald, Jr.; Missionary, Cecil Guthrie. Churches and pastors: Alicia; Banks: S. Norris; Black Rock: C. Johnson; Campbells Station: J. Baker; Clear Springs: G. McGehey; Clover Bend: L. Smelser; College City; Diaz: J. Whitlock; Grubbs: J. Montgomery; Horseshoe: R. Pledger; Hoxie: J. Colbert; Imboden: J. Smith; Immanuel, Newport: J. Melton; Jacksonport: O. Dudley; Murphys Corner: J. Green; New Hope No. 1; New Hope No. 2: S. Norris; Newport, First: Ed F. McDonald; Old Walnut Ridge: R. Pittman; Ozark: J. Hamilton; Pitts: N. Tanner; Pleasant Ridge: S. Norris; Pleasant Valley; Ravenden: B. Johnson; Sedgwick: S. Goza; Smithville: C. Viniard; Swifton: R. Pittman; Tuckerman: B. King; Walnut Ridge: W. Heard.

Boone County — Moderator, Dale Jackson; Missionary, Dennis James. Churches and pastors: Alpena: S. Hacker; Batavia: E. Powers; Bear Creek Springs: P. Fitchue; Bellefonte; Burlington: P. Fitchue; Eagle Heights: D. Jackson; Elmwood: J. McBee; Everton: J. Carter; Gaither: M. Spence; Grubb Springs: E. Powers; Harrison: Bill Cook; Hopewell: R. Dodd; Lead Hill: T. Eoff; New Hope: E. Cox; Northvale: H. Allred; Omaha: Q. Middleton; Oregon Flat: T. Logan; Prairie View; Southside; Union: E. Gault; Valley Springs: J. Burnett; Missions: Western Grove.

Buckville — Moderator, Joe Anderson; No missionary. Churches and pastors: Cedar Glades: A. Palmer; Mt. Tabor: H. Speer; Mt. Valley: J. Anderson; Rock Springs: B. Bashaw.

Carroll County — Moderator, J. E. Cox, Blue Eye, Mo.; Missionary, Seth Compere. Churches and pastors: Berryville: J. Measel; Blue Eye: J. Cox; Cabanal: W. Lively; Eureka Springs; W. McMichael; Freeman Heights; Grandview: H. Martin; Green Forest:

G. Poole; Rock Springs: B. Huffstutter.

Centennial — Moderator, Graham Fowler; No missionary. Churches and pastors: Almyra: G. Fowler; DeWitt; A. Heskett; East Side, DeWitt; A. VanHorn; Gillett: I. Davis; Hagler: D. Jameson; Humphrey: J. McClenney; North Maple, Stuttgart: M. Craig; Reydell: H. Green; St. Charles: J. Gannaway; Stuttgart, First; Tichnor: B. Coonis.

Hope — Moderator, W. P. Mears; Missionary, M. T. McGregor. Churches and pastors: Anderson: D. Ralley; Antioch: J. Ingram; Arabella Heights: H. Peterson; Beech Street, Texarkana: H. Bennett; Bradley: H. Hime; Bronway Heights: K. Cooper; Calvary, Texarkana: W. Mears; Canfield; Central, Magnolia: L. Hunnicutt; Doddridge: L. Baker; Eastview: R. Phillips; Fouke: J. Crabb; Fulton: J. McClanahan; Garland: D. Hillier; Genoa: W. Mallett; Guernsey: E. Hughes; Haley Lake: W. Ely; Harmony Grove: J. Duncan; Hickory Street, Texarkana: T. Morrison; Hope, First: J. McClanahan; Immanuel, Magnolia: H. Williams; Immanuel, Texarkana: J. Stagner; Lewisville: E. McMurry; Macedonia No. 1: V. Bond; Macedonia No. 2: F. Eaton; Mandeville: E. Croxton; Memorial: J. Harrison; Mt. Zion: A. Dowd; Piney Grove: J. Irish; Pisgah: L. Blalock; Red River: E. Cantwell; Rocky Mound: C. Taylor; Shiloh: J. Wilson; South Texarkana: L. Westberry; Spring Hill: L. Collins; Stamps: W. Perry; Sylverino: L. Lemmond; Tennessee: A. Smith; Trinity: L. Hughes; Troy.

Independence — Moderator, Leonard Bunch; Missionary, Harrison Johns. Churches and Pastors: Batesville, First: J. Holston; Calvary, Batesville: R. Bone; Cord; Cushman; Desha: E. Haley; Floral: F. Westmoreland; Marcella; Mt. Zion: J. Fox; Pfeifer: C. Jones; Pilgrims Rest: E. Rodgers; Pleasant Plains: R. McLeod; Rehobeth: W. Bunch; Rosie; Ruddell Hill: W. Sample; Salado: B. Kimbrough; Sulphur Rock; West Batesville: L. Rihard; White River.

Liberty — Moderator, Jack Gullede; Missionary, W. F. Couch. Churches and pastors: Buena Vista: G. Williams; Caledonia: F. Canady; Calion: C. McCollum; Calvary, El Dorado: J. Burns; Camden, First: T. Harris; Camden, Second; Chidester: R. Miles; Cross Roads: J. Hargett; Cullendale: H. Coble; East Main, El Dorado: J. Gullede; Ebenezer: J. Burton; El Dorado, First: W. Warmath; El Dorado, Second: L. Webb; Elliott: D. Moore; Fellsenthal: J. Smith; Gallie: J. Livingston; Grace: D. Creech; Harmony: E. Ward; Hill Side: E. Herndon; Huttig: B. Murphy; Immanuel, El Dorado: J.

Tolleson; Joyce City: T. Newton; Junction City: C. Allison; Knowles Chapel: H. Diffee; Lapile: R. Blann; Lawson: R. Harris; Liberty: C. Johnson; Louann: L. Rhoads; Maple Avenue, Smackover: L. Clark; Marrable Hill: E. Glover; Memorial; Midway; New London: J. Tipton; Norphlet: A. Moore; Parkview: B. Stone; Philadelphia: C. Hale; Salem: R. Jeanes; Shuler: C. Miller; Smackover: D. Taylor; Snow Hill; South Side: W. Simpson; Stephens: H. Cantrell; Strong: M. Baker; Temple, Camden: L. Lasater; Temple, El Dorado: C. Jones; Three Creeks; Trinity: W. Smith; Union: H. Evans; Urbana; Village: R. Collard; Wesson: J. Lair; West Side: W. Pratt; White City: J. Kuehn.

Newton — Moderator, Adrian Cobb; Missionary, Dennis James. Churches and pastors: Cassville; Deer: C. Woods; Jasper; Parthenon: A. Cobb; Walnut Grove.

Stone-Van Buren-Searcy — Moderator, Don Jones; Missionary, J. D. Seymour. Churches and pastors: Clinton: C. Overton; Corinth: C. Harness; Evening Shade: E. Griffith; Halfmoon: W. Koone; Leslie: D. Jones; Lexington: J. Hayes; Marshall: J. Hogan; Mountain View: C. Johnson; New Hopewell: C. Roten; Pee Dee: E. Marr; Plant: G. Kauffman; Pleasant Valley; Red Hill: J. Passmore; St. Joe: J. Passmore; Scotland: F. Wright; Shady Grove: J. Hayes; Shirley: J. Pyles; Snowball: J. Passmore; Zion: J. Green; Zions Light: J. Hogan.

Washington-Madison — Moderator, Burton A. Miley; Missionary, Dr. Alexander Best. Churches and pastors: Berry Street, Springdale: A. Kindred; Bethel: J. Teas; Black Oak: O. E. Wright; Brush Creek: P. Bumgardner; Caudle Avenue, Springdale: O. Hill; Elkins; Farmington: J. Heskett; Fayetteville, First: A. Hall; Fayetteville, Second: E. Logue; Friendship: L. Brown; Hindsville; Huntsville; Immanuel, Fayetteville: D. Overstreet; Johnson: L. Weir; Liberty: J. Penland; Lincoln; T. Gordon; New Hope: B. Dove; Ogden: C. Tripp; Prairie Grove: J. Coleman; Providence: W. Jesser; Sonora: J. Taylor; South Side, Fayetteville: N. Drake; Springdale, First: B. Miley; Spring Valley: J. Taylor; Sulphur City: F. Maddox; University, Fayetteville: W. Johnson; West Fork: J. Allen; Winslow: E. Turner—S. A. Whitlow, Executive Secretary. ■

G. I. Bill & Clergy Training

RECENT FIGURES released by the Veterans Administration indicate that over 35,800 veterans of World War II and 13,392 from the Korean conflict have taken training for the ministry under the "GI Bill of Rights." (EP)

Resolutions Are Not Enough

By FRITZ E. GOODBAR

IN ALMOST every Baptist association meeting and State Convention resolutions are adopted condemning lawlessness and evil practices. We thus put ourselves on record as believing in those things which are right in principle and practice. But we have realized that we must do more than pass resolutions if we are to defeat the forces who do not believe in Christian principles and who will seek by legislation and otherwise to promote their nefarious purposes.

In opposing this bad legislation we find ourselves fighting a group or groups who have almost unlimited financial backing. The real purpose behind most

bad legislation is that money may be obtained by legal means which could not be so easily obtained by illegal means. Even the Devil's crowd prefers to masquerade under the cloak of respectability, and would prefer to have their activities unhindered by law enforcement officers. On the contrary those who oppose this bad legislation not only make no money by doing so, but find ourselves spending our own limited funds and giving our time in doing so. There must be some other reward other than monetary.

At this writing we are glad to report that there has been less bad legislation proposed in our General Assembly than is usually the case. Bills continue to be introduced. Nearly 500 separate pieces of legislation have been proposed.

Tremendous responsibilities rest upon our legislators. Their decisions will affect every one of us. Let us remember them in prayer and help them in every way we can. ■



MR. GOODBAR



COVER STORY—Louisville's Freedom Hall is the second largest indoor arena in the U.S., seating 22,000. This setting for the Southern Baptist Convention provides each spectator with a clear, unobstructed view.

Children's Homes Enter New Fields of Service

OKLAHOMA CITY —(BP)— Southern Baptist children's homes are carrying on far more services than they did a few years ago, according to discussions at the annual meeting of Child Care Executives of Southern Baptists here.

The child care executives also said that because of the greater demand for services, the homes must constantly keep Baptist people aware of the homes' financial needs.

During the past few years, there has been a trend for more children's homes to receive a portion of their funds from the state's Cooperative Program or undesignated gifts. These homes formerly depended entirely upon designated gifts.

Some of the multiple services now rendered by Baptist children's homes reflect the shift from their former status as orphanages. Once they offered only residential care and a large percentage of the children were true orphans.

Today, they must offer services outside the home itself and orphans — children with both parents dead — are a definite minority.

Baptist children's homes, the leaders said, are now engaged in social work, placement of children in foster homes, providing mother's aid to widows so that a child may be kept in his own home, and providing for adoption of children. ■

Growth?

THERE ARE some people who grow more in grace than they do in grease. —N.P. Howington, professor of Preaching, Southern Seminary. ■

Broadus' Look at Ministers

"WHAT IS the use of being alive if you do not improve?"

"A minister ought to be so earnest that he will want to kill himself and yet have sense enough not to do it."

"Some say we had better wear out than rust out. Need we do either?"

"A little learning is a dangerous thing for a little man." — John A. Broadus, Southern Seminary, as quoted in *The Seminary Magazine*, April, 1958. ■

SOME 15,000 volunteers are conducting the county's largest church census. Only two questions are being asked for the census: the religious preference of the resident and if there is a Bible in the house.

ARKANSAS BAPTIST

107 BAPTIST BUILDING
LITTLE ROCK, ARK.

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D., Editor-Mgr.
MRS. E. F. STOKES, Circulation Mgr.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

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

Paragraph abbreviations used in crediting news items: RNS, Religious News Service; BP, Baptist Press; CB, church bulletin; DP, Daily press.

February 12, 1959

Volume 88, No. 7

TV Drama Titled 'Gimmick' Hits Citizen Failures

SHOULD A man risk his own livelihood when selfish interests oppose the constant fight for civic improvement? This question of vital importance to every American citizen will be answered on Sunday, February 15 in the dramatic television series "This Is The Answer." The drama, "Gimmick" will be seen on key TV stations throughout the nation that day in the new series of half-hour films dealing with problems of serious national concern.

The teleplay portrays a young newspaperman who tries to revive a faltering paper with a much-needed civic improvement campaign. Successful at first, he finds he is offending some short-sighted commercial leaders who fear new street-safety regulations may hurt their business. Facing ruin from an advertising boycott, the young newsman pins his last hopes on a "gimmick" surprisingly suggested by the crusty, cynical newspaper veteran he employs. ■

H. H. McMillan Dies

DR. H. H. McMillan, 73, emeritus missionary to China and the Bahama Islands, died Jan. 29 after a long illness. Dr. McMillan and his wife served in Soochow, China, for 37 years following their appointment as foreign missionaries in 1913. Dr. McMillan taught in a Baptist academy for several years, but he devoted most of his time in China to evangelistic work. He was interned by the Japanese in 1941 and repatriated in 1943. In 1951, after the Communist occupation of China, the Foreign Mission Board named the McMillans its representatives to the Baptist churches in the Bahamas. They served in the islands in an advisory capacity until their retirement in 1955. ■

Our Public Schools Indispensable

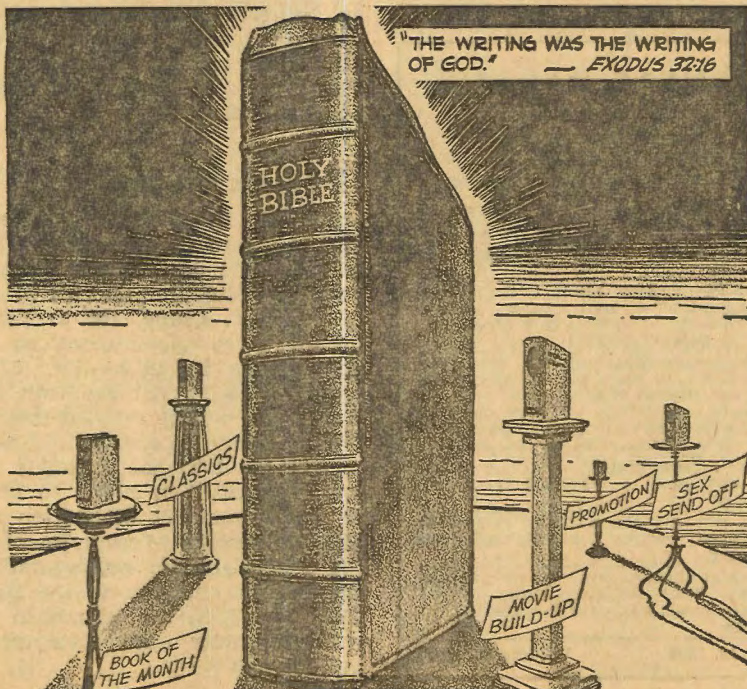
WITH THE hope of Little Rock reopening her public high schools on a segregated basis becoming dimmer and dimmer, the people of Arkansas face a fateful decision. It becomes more and more apparent that we must accept the limited integration as ordered by the Supreme Court of the United States or do away with our public school system altogether.

Let those who would even think of the drastic alternative to the re-opening of the schools as public schools be reminded that one of the gravest tragedies of the Civil War was the lack of public schools. Many of us are old enough to have known personally relatives and friends whose whole lives were blighted by the lack of education because schools which they could afford to attend simply did not exist.

Little Rock has demonstrated this year that there is no real substitute for public schools open free to children and young people of rich and poor alike. As valiant as is the effort of our Little Rock private high schools which have entered the field to do the best they could to meet the emergency of no public high schools, who could say that the private schools have solved the problem? Hundreds of pupils, both white and Negro, have had to go away to school, at considerable expense to their families, or have had to forego school temporarily if not permanently because of the disruption of the school system.

Our public school system is the very bulwark of our democracy. We cannot afford under any conditions to destroy what it has taken us many generations of sacrifice to build. Only in recent years has the South had anything approaching an adequate school system. And we are still far behind the nation as a whole in this most important provision. For example, our own dear Arkansas, according to U. S. Census Bureau figures released for the year 1957, stood at the bottom among the 31 states financed through local school districts, in the amount of money spent per pupil.

Let us not waste time trying to assess blame for the deplorable condition that prevails. But let us not willingly sacrifice the lives and careers of many of our fine children and further cripple Arkansas and the South. The thought of the possible permanent closing of our public schools in the event that legal and due-process methods of avoiding compliance with orders of the Supreme Court fail should call all of us to use all our strength to keep the schools functioning as free, public schools. There simply is no way for a system of private schools to replace the public system. Public schools must continue to be the bulwark of democracy. —ELM



Personally Speaking . . .

'Cheerful Helpfulness'

WANT TO be successful?

Then your main job is not to find someone who will help you, but find a way to be "cheerfully helpful" yourself.

That is the point of a feature carried some time ago in the **Columbus Dispatch**.

Learning to be "cheerfully helpful" is, according to the article, the first lesson in success and "ought to be learned early by every boy and girl." And the place to learn this lesson, the writer continues, is in the home, for if it is learned in the home, it "will be second nature everywhere else."

We note further:

"If the young folks will start out with the thought that the greatest thing in the world is serving others and not being served by them, all of the later that anybody could wish will come as a natural result. Do you doubt it? Put the question to yourself, whom do you like to serve?"

"Invariably, the answer will be those who serve or are willing to serve you. Not the quarrelsome, petulant, bullying persons about you, but those who are cheerful, watchful and willing to do the little things that smooth the rough texture of everyday life.

"Those who soonest make a place for themselves in the home or in money-earning tasks are those who are quick to see what they can do to help and are willing to do it, giving time and effort to the task of learning, if it be difficult. It is thus that the office boy becomes a clerk, the clerk a partner in the business and the partner the head of the firm. And the same way up is open to the young woman in any part of the employments that she seeks.

"On the other hand, the sure way to failure is through blindness to the little bits of helpfulness, evasion of duty, watchfulness of the clock that not an extra minute of time may be put in; the expectation that, while you give ungrudging service to none, everybody will give it to you.

"Opportunity opens wide to the cheerful, helpful person, but her gates must be pried open for those who lack good will and expect always to be helped."

The writer might have said that the home is the best place to start because that is where we are with the people who are nearest and dearest to us. What better way to make home a little heaven on earth than through the practice of such loving thoughtfulness by its members as here recommended? And where is the home that does not afford scores of opportunities every day for each member of the family to be "cheerfully helpful"?

Erwin L. McDonald

Available for Arkansas

BROTHER JACK J. Bledsoe, who took his B.D. here a year ago and has worked on his Th.M. Degree, hopes to return to an Arkansas pastorate. He has had good pastoral experience in both Arkansas and Texas for a total of over five years. He is 35 years of age, married, with two children, ages 4 and 7. Brother Bledsoe lives at 4405 Carmel Avenue, Ft. Worth, Texas, telephone JE 4-7270. Brother Bledsoe is a graduate of Ouachita and is a very fine pastor.—Carl A. Clark, Pastoral Ministry, Southwestern Seminary, Ft. Worth, Tex.

Study of Motivation

WHEN THE theologian in seriousness dismisses the work of the promotional man as little more than necessary evil, and when the promotional man dismisses the theologian as an impractical, head-in-the-clouds lecturer who never has a workable idea in his life, the situation has become serious. The man of thought also is likely to say that the man of action is stripping religion of its spiritual content by the nature of the activism in which he is engaged. Men of action are saying, "We carry the biggest part of the burden; we get things done; we raise the money which builds the buildings; we pay the salaries; we undergird the program." And, indeed, they do!

Therefore, it would seem imperative that Southern Baptists undertake a serious self-study in the area of motivation with the hope of closing the gaps that have opened in the various phases of our work. The men of action and the men of thought need to come together for a meeting of minds. The teacher and the promoter, the theologian and the administrator need to come to grips with the reality of the social and cultural pattern into which 20th century man has drifted.—Ben C. Fisher, Director of Public Relations, Southeastern Seminary, Wake Forest, N. C. ■

BWA Leaders Plan For 1960 Congress

WASHINGTON —(BP)— Two Baptist World Alliance leaders are in Rio de Janeiro helping to plan for the Baptist World Congress that meets there in the summer of 1960.

Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., and president of the Baptist World Alliance, and C. E. Bryant, editor of the *Baptist World*, are conferring with the Rio committees making plans for the Congress. While there they will attend a Latin American mission conference at Rio.

Adams and Bryant will return to the USA on Feb. 13. ■

Your **ARKANSAS BAPTIST** *Scrapbook*

by JUDY McDONALD



A free colored woman, Hannah Flannagin, was one of ten charter members of First Church, Pine Bluff, organized on October 6, 1853.

The Sterling Church began with twenty charter members.



Reverend R. J. Coleman, the first pastor, received an annual salary of \$100.

Baptist Logic

By C. R. Cantrell

WHAT DO you believe about the church?

Do you believe that the church is a place for the saints to assemble and worship?

Or do you believe that the church is a place for the low in spirit, the unhappy, the down-cast, to find love, joy, peace, and faith?

A fellow was asked to come to church.

"Why?" he asked. "I'm not a Christian, and I can't sing!"

Like the little boy his first day in school:

"What's the use?" he asked. "I can't read, I can't write, and they won't let me talk."

Or the father who says:

"Better stay out of the water until

you learn to swim."

Or this one:

"Soon's I quit sinnin' and get good 'nough, I'm going to start going to church."

I find Baptist logic to consider the church as having some of the characteristics of a mother — not only to bring children into this world but to feed, train, and teach them. This is Bible logic also. The church is the bride of Christ, not only to make disciples but to teach them to observe all things. ■

A MINISTER once said to a bright little girl in his Sunday school, "If you will tell me where God is, I will give you an orange."

"If you will tell me where He is not," promptly replied the child, "I will give you two."—Ex.

Inside Red Russia

Duty of Government: To Control Religion

By DR. H. E. WILLIAMS
(President, Southern Baptist College)

ONE AFTERNOON while in Moscow, it was my privilege to head a special committee of American educators to visit the Commission on Cults of the USSR and to talk with two members of the five about matters pertaining to religion. We were informed that the major duty of this organization of the government is to "control religion." This they do as full pledged members of the Communist party and as atheists.

I asked if the impression of the outside world that there seemed to be a change of attitude on the part of the government toward religion were justified and was hastily and flatly assured that such was in no wise true. They told us that the government did not feel any different toward the existence of religion now than in the early days of the Soviet system when they "suppressed religion," as they put it. I was told that religion had "learned its lesson" and that now the government simply tolerates religion but in no wise approves its effort.

The Commission on Cults told us that they have "separated the church from the school." This they did to disarm the church and to make it powerless with the children and youth of the land. All of education in the Soviet Union is state controlled and not one person can be taught anything by a church or other private group until aft-

er he is 18 years of age and then only a few may enter theological schools to study to become Russian Orthodox priests under severe restrictions.

There can be no Sunday Schools or youth organizations carried on anywhere. No Christian colleges can be organized. Every thought must be funneled to the people through the totalitarian government and its educational system. The children are prohibited from having any religious instruction but the schools all teach atheism, dialectical materialism, Darwinism and the history and philosophy of Communism. Every child must take such courses and most all of them desert

Moscow Shocked by Praying

JOHANNESBURG, So. Africa — (BWA)— The South African Baptist reports a leading article in the Moscow Evening News "attacking the marked increase in church going, particularly among girl workers living in hostels."

The newspaper reports that at one hostel in the Moscow area there is a "serious outbreak" of belief in the Baptist faith. Published under the headline, "Why Klava does not go straight home," the article flays the Communist youth committees for not taking immediate steps to stop religious worship among the young people. ■

A PAIR THE REDS CAN'T STAND



HOW BEAUTIFUL...
THE PERT OF HIM THAT
BRINGETH GOOD TIDINGS
— ISA. 52:7

any religious influences which might have been planted in their minds by well-meaning parents. They come out of school as devoted to atheism and materialism as your children are devoted to Christ and His Kingdom when reared in a very fine Christian atmosphere.

With heavy heart, we must acknowledge that the Soviets do succeed in erasing religion from the minds of modern youth within its power. They argued atheism with me as devotedly as if they had a supreme unction from Satan. For the first time in my life I found people on whom the Christian witness seemed not to make the slightest impression. They not only live behind an "iron curtain," they seem to have hearts of iron, and wills of steel.

It is my considered opinion that the greatest lesson the world should learn from Soviet education is not how to produce "sputniks" but to avoid the irreparable mistake of ever permitting all of education to fall into the hands of any government. The day that happens by purpose or default, will be the day that a nation passes the point of no return on the road to final and total loss of its freedom.

The nation which cannot preserve independent sources of training cannot preserve the dignity of the independ-



GAMES FOR YOUNG PIONEERS. The former palace of the son of Czar Nicholas II is now used as a recreation hall for Young Pioneers. More than 10,000 Leningrad school children, 7-17, use this building each week.

ent mind. They in turn will become the pawns of those who control the educational life of the nation. The tyranny of the mind is the most terrible and most devastating of all tyrannies. There can be no freedom where the mind is not free and men cannot extricate themselves from a tyranny until they first think freely.

We must remember that Jesus preached his hope for freedom for all men on the basis of their first being acquainted with Truth, which in turn would lead men to freedom. In the Soviet Union men are not permitted to know the truth of God nor the truth of the ages of man. The educational leadership of the entire country told us time and again, "We teach everything in the light of Marxism-Leninism," which simply means that the truth of the ages must be discarded in favor of a diabolical mental experimentation of two atheists who knew more of the ills of men than safe and intelligent methods of treatment of those ills. ■

Yale Announces 1959 Alcohol Study School

NEW HAVEN, Conn. —(BP)— Yale University here has announced that it will hold its 17th annual summer school of alcohol studies over a four-week period starting June 28.

"Men and women engaged professionally in activities in which a knowledge of the problems of alcohol would be of advantage" are invited to apply for admission to the summer school. ■

Reorganized Council Adopts Constitution

MOBILE, Ala. —(BP)— Courts Redford, Atlanta, executive secretary, Southern Baptist Convention Home Mission Board, has been elected here as first president of the reorganized Inter-Agency Council of the Convention.

Paul Stevens, Ft. Worth, executive secretary of the Convention's Radio and Television Commission, was elected vice-president and Norman W. Cox of Nashville, executive secretary of the Historical Commission, secretary-treasurer.

The Council, reorganized under vote of the 1958 session of the Convention, was attended by 28 Convention agency representatives.

Its functions, defined in the constitution, will be:

(1) "To consider program problems of importance to Convention agencies and plan ways to overcome them through cooperative effort.

(2) "To consider the need for cooperation in establishing and carrying on new programs authorized by the Convention and plan the ways in which that cooperation should be achieved.

(3) "To consider the need for cooperation to overcome problems, eliminate duplication of effort, and otherwise improve the effectiveness of existing programs and plan ways in which that cooperation should be achieved.

(4) "To recommend to Convention agencies the measures they could take to correlate their programs and to strengthen their programs so that they could contribute more effectively to the total Convention effort.

(5) "To develop specific plans for conducting programs cooperatively.

(6) "To prepare a proposed denominational calendar for consideration by the Convention's Committee on Denominational Calendar."

The Council will meet twice a year, in March and in November. The next meeting will be in Richmond, Va., Nov. 16-17. ■

Dr. Herschel Hobbs To Continue on Radio

DR. HERSCHEL H. Hobbs will continue as preacher on "The Baptist Hour" through September, 1959, Dr. Paul Stevens, director of Southern Baptists' Radio-TV Commission, has announced.

Dr. Hobbs, pastor of Oklahoma City's 1st Church, was to preach through March, which would have been six months. "The Baptist Hour" Committee requested that he continue for a full year.

This modified worship service is currently broadcast by 470 radio stations in 35 states and several foreign countries.

Theme for "The Baptist Hour" messages for February is "Secrets" and for March, "Shadows." ■

Arkansas All Over

Three Arkansas Pastors Leave on Crusade

SEVENTY-NINE SOUTHERN Baptist ministers, lay leaders, and their wives left Houston, Feb. 2 via a special charter KLM Royal Dutch Airlines flight on an evangelical crusade to England, Russia, and the Holy Land.

Among those making the trip were Lewis Clarke, Maple Avenue Church, Smackover; Alvis J. Moore, 1st Church, Norphlet; Dr. O. L. Bayless, 2nd Church, Hot Springs.

Upon arrival in London, the evangelistic group was honored with a reception tea in the House of Commons by Sir Cyril W. Black, member of Parliament.

The crusade is being sponsored by the Church Evangelism Association of Corpus Christi, which is headed by Dr. Warren Walker.

C. B. Woodson, a real estate developer in Corpus Christi, is chairman of the CEA board.

Mr. Woodson and Dr. Walker were in Europe last spring setting up plans for missions which will be held in Scotland, Ireland, Channel Isles, and France and Germany.

Following that, about 25 of the group will go to the Holy Land, 20 will go on to Russia, and the balance will tour Europe individually.

The entire group will re-assemble in London February 28 for the return flight. ■

● MISS EMOGENE White, Kansas City, Mo., has joined the staff of Ingram Boulevard Baptist Church, West Memphis, as minister of music and youth. She came to West Memphis from Bremen, Ga., where she has served in the same capacity. Following graduation at the University of Kansas City with a Bachelor of Arts degree with a major in voice and elementary education, Miss White taught in the public schools of Kansas City for four years. Another year of teaching was for the United States government in Tokyo, Japan, where she taught as well as supervised a 12-teacher school for army officers' children. During her stay in the public schools of Kansas City, Miss White sang with both the Kansas City Opera Company and the Kansas City Philharmonic Chorus. She was on the staff at Ridgecrest one summer. Miss White graduated from the New Orleans Seminary with a master of sacred music degree and has traveled extensively in Europe.



MISS WHITE

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PASTOR DARELL S. Ross, Forest Highlands, Little Rock, breaks ground Feb. 1 as construction begins on the new \$100,000 building which will provide room for 350 in Sunday School and a similar number in a temporary auditorium. The brick and hadite block building is slated to be ready Aug. 1. Bill Cody, Foreign Mission Board, was speaker at the service attended by about 125. The two-story building will feature central heating and air conditioning.

● TWO NEW churches are receiving the Arkansas Baptist for three months free, under the trial offer available to all new churches in Arkansas. They are Woodland Heights, Harrison, sent in by Mrs. Earl Baxter, and Arkansas St. Church, Van Buren, sent in by Mrs. John D. Maddox.

ALASKA, THE newest state in the nation, was the first to forward a check through the Cooperative Program to the Convention offices in 1959. Treasurer Porter Routh said a check for \$478 was received from Alaska.

Narcotic Committee Schedules Workshops

FOUR WORKSHOPS have been scheduled by the Narcotic Education Committee of Arkansas during February.

Following is a list of the sites and times of the meetings:

Fayetteville, 1st Christian Church, Feb. 17, 1 p. m., Mrs. Ira Spencer, presiding.

Marked Tree, 1st Methodist Church, Feb. 19, 2 p. m., Mrs. James Blankenship, presiding.

Little Rock, 1st Christian Church, Feb. 20, 1 p. m., Mrs. Gaston Fulmer, presiding.

Magnolia, Central Baptist Church, Feb. 24, 1 p. m., Mrs. R. H. Cole, presiding.

Mrs. Fulmer, who is vice president of the committee, said the workshops are designed to acquaint Christian leaders, both men and women, as to the workings of the committee. ■

● FEB. 15 marks the beginning of the 7th year of the pastor of 1st Church, Beebe, for Reese S. Howard. During this time, there has been 196 additions to the church. The budget has been doubled, and many improvements made to the physical equipment of the church. The debt on the church property has been paid off and additional property purchased for a pastor's home and for future expansion. On Feb. 1, the church began a Sunday School enlargement campaign, with a census as the opening event. Four persons came by profession at the morning hour, and the pastor baptized eight at the evening service. E. E. Boone, associational missionary, and a group from 1st Church, Searcy, aided in the enlargement campaign. Dr. Edgar Williamson, State Sunday School secretary, was speaker at Thursday evening's service.

Editor, Louisiana President Honored

PINEVILLE, La. —(BP)— The president of Louisiana Baptist Convention and the editor of the convention's weekly newspaper are to receive honorary doctor-of-divinity degrees from Louisiana College here.

The degrees will be awarded May 26 to Paul Roberts, former pastor of 1st Baptist Church, Lake Charles, La., convention president, and to Editor James F. Cole of the Baptist Message.

Louisiana College is the convention's senior college.

Roberts resigned his Lake Charles pastorate recently to accept a call to Little Rock's 1st Church. ■

Pastoral Changes

J. W. DEATON has resigned as pastor of Keiser Church, Mississippi County Association, to go to Lulu Church, near Kennett, Mo. (CB)

HAROLD SADLER, Arkansas City, is the new pastor of Dell Church, Mississippi County Association. (CB)

● SUNDAY SCHOOLS of University Church, Fayetteville, and 1st Church, Springdale, recently attained the Standard. (CB)

● FRED DAVIS, minister of music and education at Levy Church, North Little Rock, has resigned to accept a similar post with 1st Church, Searcy. (CB)

● J. N. Riley has been elected chairman of the board of deacons of 2nd Church, Little Rock. Wade Hansford was named vice chairman, William Somervell, secretary, and Ed Johnson, assistant secretary. (CB)

● JAMES B. JOHNSON, Canyon, Tex., has been called as educational and music director of 1st Church, Blytheville, succeeding Dr. M. Loyd Owens, who resigned to take a similar post in Colorado Springs. (CB)

● REV. AND MRS. M. D. Oates, missionaries to Peru who are now in the States on furlough, have moved from San Diego to El Cajon, Calif., where their address is 1857 Eucalyptus Drive. Mr. Oates is a native of Belleville.



MRS. L. E. WALKER receives a plaque for "stewardship in Sunday School, Training Union and WMU" presented on behalf of 1st Church, Siloam Springs, by pastor Clifford Palmer. The honor came on her 90th birthday. She has taught a Sunday School class for the past 35 years, was a pioneer member of adult Training Union and held several major WMU posts.

● DEDICATION SERVICES of the sanctuary and chapel of 1st Church, Springdale, which are now debt free, were held Feb. 8 with Dr. James L. Sullivan, Sunday School Board, as speaker. (CB)

● DR. AND MRS. Thomas E. Halsell, missionaries to Equatorial Brazil who have been in the States on furlough, have returned to their field of service. Their address is Caixa Postal 89, Belem, Para, Brazil. Both are natives of Arkansas, he of Benton and she, the former Mary Elizabeth Tolson, of Rison.

Ouachita Receives Federal Aid Fund

OUACHITA COLLEGE has received the initial federal contribution for establishing a National Defense Student Loan Fund and will participate in this program, Dr. Ralph A. Phelps, president, has announced.

Students eligible for the loans will be persons needing financial assistance who are majoring in elementary or secondary education, mathematics, science or language.

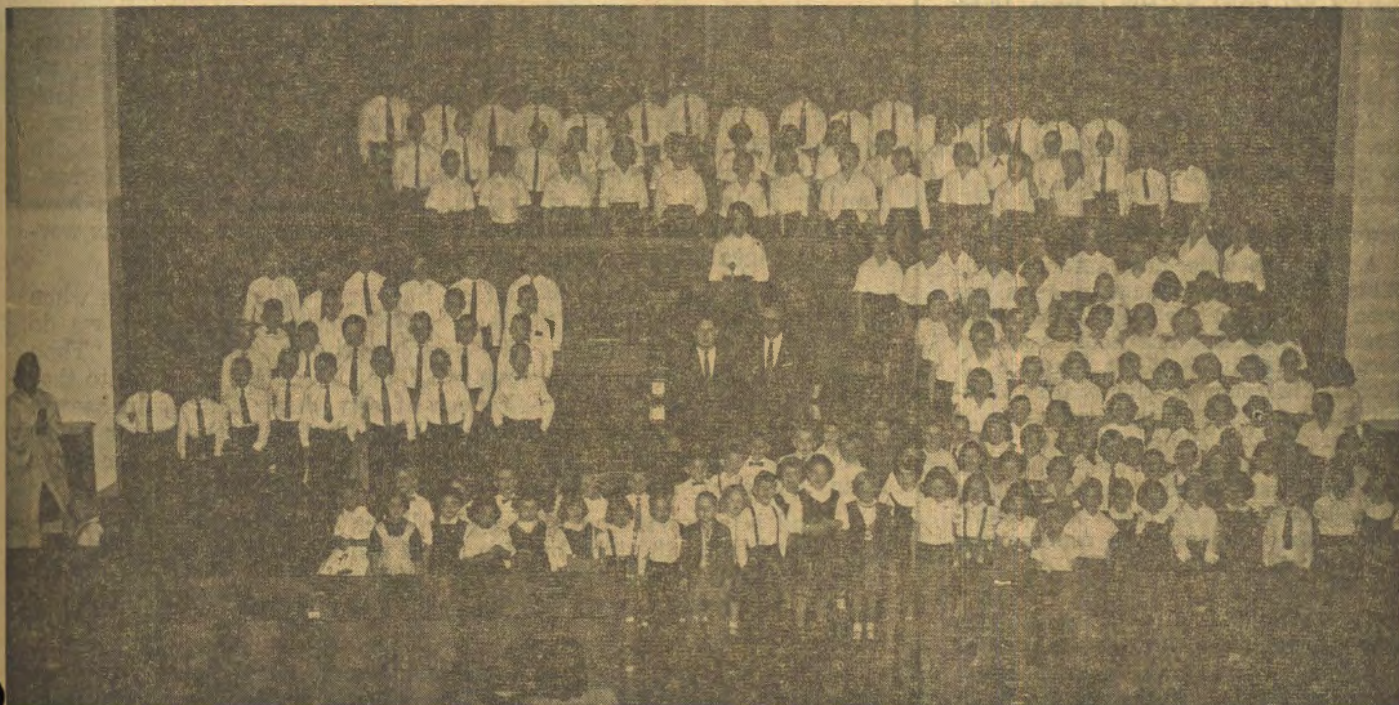
If the student becomes a teacher, one-tenth of the loan will be given for each year of teaching up to five years. Thus fifty per cent of the loan can be canceled by five years teaching in an elementary or secondary school. A student does not have to teach to be eligible for a loan.

The National Defense Education Act is administered by the U. S. Office of Education. ■

Revival Reports

CALVARY CHURCH, Rose City, North Little Rock, Jan. 4-18; William V. Philliber, pastor, brought the messages, and Alfred Cullum, music director, led the singing; 19 by baptism, 14 by letter.

FOREST HIGHLANDS CHURCH, Little Rock, ordained the following as deacons on Feb. 1: David White, Runyan Deere, Billy Gilstrap and Flinn Greathouse. Dr. J. F. Queen led the questioning; W. C. Halsell, ordination prayer; Franklin Sipes, presentation of Bibles; Ed Stewart, clerk, and Darell S. Ross, pastor, moderator and ordination sermon.



CENTRAL CHURCH, Magnolia, reached the Standard of Excellence for Baptist church music ministry in the first quarter of this year. They have a total enrollment of 302 in the following choirs: men's chorus, church choir, youth choir, junior girls, junior boys, primary and beginner. Don Edmundson is the minister of music and Dr. Loyd L. Hunnicutt is pastor.



Oxnam Urges Russian Visits

CLEVELAND — The United States should let the Russians visit America by the "tens of thousands." So says Bishop G. Bromley Oxnam of the Methodist Church. Addressing the Fifth World Order Study Conference sponsored here by the National Council of Churches, the bishop charged that "too much" of this country's foreign policy is based upon fear of Communism instead of faith in freedom, and urged that "we open the doors, throw up the windows and let people and light come in."

Each Day He Prays

IT'S 10 A. M. in London. In front of No. 10 Downing Street, official residence of the British Prime Minister, a little man kneels down to pray . . . on the curb.

A handful of curious tourists gather to watch as he fingers a string of beads and as his lips move in inaudible prayer. But regular passersby pay little attention. This is nothing new to them, for Irish-born Alfred E. Roach (62) has kept this prayer vigil each day for four years.

"My primary purpose," Roach says, "is to pray for world peace. Naturally, the divine guidance which the Prime Minister of Britain receives is also an important factor. I also pray for the conversion of Russia from atheism to belief in God."

His prayer ended, the little man stands up, picks up the leather valise which he uses for a knee cushion — then goes on his way without speaking to those few who have gathered to watch.

And the next morning . . . 10 a. m., No. 10 Downing Street . . . he kneels to pray once more.

Jews Now Reading the Bible

A NATION-wide program of daily Bible reading for American Jews has been announced by the New York Board of Rabbis. The home readings, according to the Rev. Dr. Maurice J. Bloom, chairman of the board's Jewish Bible Association, will embrace one chapter of the Bible each day. Dr. Bloom also expressed the hope that the readings will be supplemented by daily broadcasts on radio and television, with comments and explanations by Biblical authorities.

NEW YORK — If it were possible to add 129,600 people to the Church every 24 hours, there still would be as many unchurched people in the world as ever. The latest estimate from the United Nations tells us there is a net gain of 129,600 in the world population during every 24-hour period.

Baptist Crosscurrents

Playboy Should Be Banned

FOR MANY months intelligent Christian Americans have been greatly disturbed about the wave of smut which has swept across the nation's newsstands. No one really wants government censorship but the scabrous situation has demanded positive action.

Actually, the first application of present laws against obscenity has been needed, more than new laws, along with a workable definition of this term from the nation's Supreme Court. The court last year ruled that obscenity is "an appeal to the prurient interests."

Last month the post office department announced that the publisher of *Manhunt*, one of the worst of the new magazines, has been convicted by the U. S. District Court in Concord, New Hampshire of depositing in the mails copies of the periodical containing obscene, lewd, lascivious and indecent matter. The case was initiated by postal inspectors and may help to set a pattern. Flying Eagle Publications, Inc. of New York City, the publishing corporation, was fined \$3,000 and the president was fined an additional \$1,000, given a suspended six-month prison sentence and placed under two years probation.

We would like to recommend for consideration by postal inspectors and local authorities one of the most offensive magazines ever offered the public. It is brazenly displayed on the newsstands of most drug stores and super markets. It is *Playboy* (the 50 cents per copy, slick paper monthly magazine), which by any fair minded test must be rated grossly obscene according to the definition provided by the Supreme Court.

Actually this publication—and the 50 or more others which ape it—should be banned in the public interest. In any event *Playboy* should be prosecuted to the full extent of the present laws against obscenity, of which it is in clear violation.—*The Baptist Messenger*

Pictures Are Coming Down

WE HAVE just finished attending the associational meetings. Of the many churches in which we met, both rural and city, we never found a single picture of what Christ is supposed to look like hanging behind our pulpits or anywhere in our auditoriums. Neither did we see any candles with open Bibles beside them. In fact, there was a complete absence of any tendency toward formalism or idolatry in our churches. We believe our brethren have sensed the danger of intercepting spiritual experiences in our worship services with material objects.

A religious picture is just as bad as a religious statute when it influences worship. God has plainly commanded that we do nothing that is idolatrous. We quote again the scriptures: "Thou shalt have no other gods before me, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, Thou shalt not bow down thyself to them, nor serve them . . ." Exodus 20:3-5.

God is a spirit and his word tells us we must worship him in spirit and in truth. The burden of all the prophets was mainly due to the idolatrous practices among the Jews who turned away from the spiritual worship of the Temple to bow down before creations of their own.

The fact that these pictures are being taken down from our halls of worship is indicative of the strong conviction of our Baptist people relative to God's word and his way for their lives.

—*The Alabama Baptist*

Lambdin Retiring; Successor Named

NASHVILLE —(BP)— The man who has led Southern Baptist in "training for church membership" during the last three decades is retiring.

J. E. Lambdin, secretary of the Training Union department of the Baptist Sunday School Board here, will pass his mantle to Professor Philip B. Harris on Dec. 31.

The announcement of Lambdin's retirement and of the appointment of his successor in office was made at the Sunday School Board's January meeting here.

Harris is professor of youth education at Southwestern Seminary. He will come to Nashville this summer to begin acquainting himself with the duties of his new position.

Lambdin joined the Sunday School Board staff in Nashville in 1925 and was elected secretary of Baptist Training Union work in 1929.

Mrs. Lambdin has been associated with her husband in the Training Union work, serving as editor of junior and intermediate-age periodicals used in Training Union organizations. She will retire two months later.

The secretary-elect of the department was born in Creal Springs, Ill., is a graduate of Southern Illinois University, and received the doctor of religious education degree from Southwestern Seminary.

He is a former state secretary of Sunday school and Training Union work for Southern Baptists in Illinois. Harris was the Sunday School Board's superintendent of young people's work in the Sunday school department from 1943-49. He joined the Southwestern faculty in 1949.

The news of Lambdin's retirement and of the election of his successor was the top development of Convention-wide interest at the Sunday School Board's winter meeting. But it was not the only major action.

Wayne E. Todd, pastor of 1st Church, Brookhaven, Miss., was elected secretary of the Board's church library service. The position has been vacant since the retirement of Miss Florida Waite a year ago.

A new department of wholesale sales was established. James W. Clark, the Board's present trade sales supervisor, will manage the new department.

Cornerstone-laying ceremonies at the Board's \$4.5-million operations building, now under construction, were held during the meeting. Dr. T. L. Holcomb, Dallas, retired executive secretary of the Board, was principal speaker.

Construction was in progress nearly even as the ceremony was conducted. The building is expected to be ready for occupancy this summer.

Mar. 15 Set as Day Of Prayer for Spain

EVANGELICALS OF Spain, who suffered increasing religious oppression in 1958, held a united day of prayer for religious liberty on Feb. 8. They are asking all evangelical Christians in the world to join them in prayer on Mar. 15.

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East for the Foreign Mission Board, made the following comment upon receiving the request from Spain:

"Southern Baptists across the nation are urged to join with Baptists and other evangelicals around the world on Mar. 15, in a concerted prayer that the righteous God of all nations will intervene on behalf of evangelical believers in Spain, who are suffering serious infringements on their rights as citizens and as free men and women.

"Many have been denied the right to gather together to read the Bible, sing hymns of praise to God, and testify to the joy of serving a living Christ. Appeals to authorities of the Spanish Government have thus far failed. Let us join our Spanish brethren in appealing to God that he may overrule these injustices and bring a new day of religious freedom for all people in the lovely land of Spain."

In reporting their lack of religious liberty, Spanish evangelicals say they are facing greater difficulties than at any time since the Spanish civil war ended in 1939. There was an unprecedented closing of evangelical churches and chapels in 1958. ■

Mrs. Robert Denny Dies

WASHINGTON —(BP)— Mrs. Robert S. Denny, wife of the associate secretary of the Baptist World Alliance,

Five New Churches Formed In Colorado, Montana

DENVER —(BP)— Five new churches were constituted in January in the region covered by Colorado Baptist General Convention.

Four of these churches are located in Montana, one of the five states in the Colorado convention's area. Southside Church was organized in South Billings, Mont., where there have been 15,000 residents but no Baptist Church.

Other Montana cities in which new churches came into being are Great Falls, Havre, and Bozeman. Havre and Bozeman are college centers and an air base is located at Great Falls.

There are 10,000 prospects in a northwestern sector of Denver in which the fifth church — Lakeridge — was constituted. ■

Moore, Allen Take Part In Buenos Aires Meet

NASHVILLE —(BP)— Two Southern Baptist Convention leaders here will attend the Latin-American Mission Conference at the request of the Convention's Foreign Mission Board. The conference will be held in Buenos Aires, Argentina, Feb. 8-20.

Making the trip are Merrill D. Moore, the Executive Committee, and Clifton J. Allen, editorial secretary of the Sunday School Board.

The Latin-American Mission Conference will have Southern Baptist foreign missionaries from countries in central and South America present. Moore and Allen will be conference speakers and group leaders. ■

died Jan. 28 after a lengthy illness. Funeral services were held Jan. 29. ■

OFFICIAL RESERVATION FORM

THE SOUTHERN BAPTIST CONVENTION

May 19-22, 1959 — Louisville, Kentucky

A CHECK FOR \$10.00 PER ROOM RESERVATION MUST ACCOMPANY THIS REQUEST. MAKE CHECK PAYABLE TO: SOUTHERN BAPTIST CONVENTION HOUSING BUREAU.

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Singles	\$ 6.00-14.00	Singles	\$5.00- 9.00	Singles	\$2.00
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Suites	\$15.00-39.00				

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Southern Baptist Convention Housing Bureau
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 Louisville 2, Kentucky

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THE BOOKSHELF

The Common Soldier in the Civil War, by Bell Irvin Wiley, Gosset & Dunlap, \$6.95.

The two famous books in which Author Wiley created the first life-size portraits of "Johnny Reb" and "Billy Yank," the common soldiers of the South and the North, are here combined in one volume.

Because war always belongs to the fighting man — "it is his job, his misery, and his glory" — no study of the Civil War is comprehensive without the common soldier's perspective. That is why this book, growing out of a careful study of thousands of letters and diaries by Union and Confederate soldiers, augmented by newspaper reporting of the war period, is such a valuable work.

Stride Toward Freedom, by Martin Luther King, Jr., Harper & Brothers, 1958, \$2.95.

This first-hand account of the successful, non-violent crusade in Montgomery for equal rights for Negroes in public transportation, told by the Ne-

Pamphlets On Marriage Published by Board

NASHVILLE, Tenn. —(BSSB)— A series of pamphlets on preparation for marriage has been published by the Home Education Department of the Baptist Sunday School Board.

Designed especially for workers with young people, titles are:

Looking for Someone? by Ray F. Koonce, associate professor of psychology and assistant director of guidance at Carson-Newman College, Jefferson City, Tenn.

What Is Love? by Mrs. J. Winston Pearce, of DeLand, Fla.

My Folks Don't Understand by S. J. Watson, assistant professor of youth religious education at New Orleans Baptist Theological Seminary, New Orleans Baptist Theological Seminary, New Orleans, La.

Marriage and Money by Reuben Herring, associate editor of Home Life magazine, Nashville, Tenn.

Maturity for Marriage by Dr. W. Payton Kolb, Little Rock.

Religion and Marriage by Joe W. Burton, secretary of the Home Education Department, Baptist Sunday School Board, and editor of Home Life magazine.

When Faith Is Not Shared by Vernon B. Richardson, pastor of University Baptist Church, Baltimore, Md.

What Does the Bible Say? by Martha Boone Leavell, home counselor for the Board's Home Education Department.

There They Go! Will They Be Happy Together? by Claude U. Broach, pastor of St. John's Baptist Church, Charlotte, N. C.

The pamphlets are available in Baptist book stores (Each, 15 cents). ■

gro minister who led his people through the ordeal, will be a valued part of the permanent record of the troubled period through which we are still passing.

Negro Slavery in Arkansas, by Orville W. Taylor, Duke University Press, 1958, \$6.

Until the appearance of this book, little had been written about Negro slavery in Arkansas. General historians of slavery in the South had devoted only a few lines to the Arkansas slavery story. So this book by Mr. Taylor, native Arkansan and professor of history at Baptist College, Iwo, Nigeria, will fill an important space of the growing book shelves of materials about Arkansas, Arkansas people, and institutions. It is based largely on original, previously-unused source-material such as diaries, plantation records, letters, family papers, church, city and county records, and newspapers.

Doctor Zhivago, by Boris Pasternak, Pantheon, 1958, \$5.

The only truly great novel to come out of post-revolutionary Russia significantly appears first in translation, without the approval of the Russian Communist Party censorship. Like **War and Peace**, it evokes a historically crucial period in terms of a large variety of characters whose destinies are interwoven — railwaymen, farmers, intellectuals, merchants, lawyers, professors, students, soldiers, the well-to-do and the destitute.

Said **Time Magazine** in its issue of Dec. 15, 1958, featuring Mr. Pasternak on its cover:

"There have been few headlines about Boris Pasternak since the two days on which he received and declined the 1958 Nobel Prize for literature . . . the paradox of the Pasternak miracle is . . . compelling. He is a stubborn man who is not really a martyr. He is an aggrieved man and yet not an avenger. He is a man without weapons, wielding 'the irresistible power of unarmed truth.' Most paradoxically of all, out of Communist Russia, a society that officially denies the existence of God, Pasternak has sent a deeply Christian statement of the condition of man, such as most writers of the professedly Christian West are too embarrassed or too unbelieving to make." ■

Maritime Academy Site Sold to State Baptists

PASS CHRISTIAN, Miss. —(BP)— The Mississippi Baptist Convention board has bought the former U. S. Maritime Academy property on the Gulf coast at Henderson Point here.

The academy property was sold by the federal government at a recent auction. Mississippi Baptists will use it as a year-round assembly, according to Chester L. Quarles, Jackson, Miss., executive secretary of the convention. ■

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Dictating Preachers

QUESTION: I should like to present a problem we are facing in our Baptist churches. Pastors have become dic-



DR. HUDSON

tators instead of being good shepherds. They lay down the law. Deacons find their job so painful that they leave the church or refuse the office. The Southern Baptist Convention advocates trained leaders but when they are trained, they are not expect-

ed to have opinions. Is this New Testament teaching and practice?

ANSWER: I get many letters about this problem so, apparently, it is not a minor one. However, we ought to face the fact that it was a New Testament problem, and probably will always exist.

James and John asked Jesus that they might have first places in His kingdom. Diotrephes, in 3 John, "loved to have the preeminence among them." Jesus spoke of Gentiles who exerted authority over them and stated that "it shall not be so among you" — the great ones were to serve.

The pastor is called bishop, also, which means "overseer" or "superintendent." A part of the problem consists in a departure from the New Testament concept of leadership. The pastor or bishop is supposed to lead the church (1 Tim. 3:5). Deacons were never selected for that purpose; they are servants. This contest of wills which you mention is thoroughly unchristian. Sometimes deacons are at fault and sometimes the pastor. But democracy does not mean following the one who talks the loudest or does the most telephoning. It means following the divinely ordained leader as long as the majority elect him as leader.

Why spend \$10,000 educating a minister and then allow a lawyer or doctor or barber to tell him how to do his work? ■

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

Drinking Stand Scored

Methodist Bishop John Wesley Lord of Boston has scored the stand taken on social drinking which was presented in a report at the recent 59th triennial General Convention of the Protestant Episcopal Church in Miami Beach. Writing in **Zion's Herald**, a Methodist monthly, the bishop said many Christians were "stunned" by the report which said in part that Christians who drink moderately with due regard for the feelings of their fellowmen and with a "conscious care for the claims of God, can drink with thanksgiving to Him for these blessings." ■

The Heritage of Country Living

By KATY PATIENCE WHITE

I SHALL never cease to be thankful that I grew up in the backwoods. Some said that our community was so far back in the sticks that people used blint-owls for chickens and 'possums for yard-dogs. But we had the wonderful world around us; and we got acquainted with many, many things that are never first-hand to a city dweller.

We learned around the clock, and around the sun, by hearing, seeing, tasting, smelling, and feeling. We got experience by doing things with our hands. We knew what it was to toil in the fields on a hot July day; and then, the wonderful feeling of a day's work well done.

Country living has room and time and quiet; there is time in which to think and quiet in which to contemplate the greatness and wonder of creation.

That is the way my sister and I grew up; and that is the way I want my children to grow up. I want them to be intimate friends with the good earth in all her seasons and all her moods. I want them to know the difference between a sycamore and a sourwood. I would have them be there when Nature sets her stage for her elaborate art showings: "Summer Sunset," "Pine Saplings after a Shower," "A Field of White Gold." The fields and woods are a vast museum through which they may wander time and again and never see all that is there.

The country-side is a well staffed academy. Pupils of its classes are taught scads of things that would never be learned anywhere else. They see with their own eyes the wonderful things that happen. They watch in awe as nature goes through her paces. They plant the seed and reap the harvest; they prune the trees and enjoy the fruit.

They touch with reverent fingers the



satin petals of the hollyhock; they breathe deeply of the pine-scented air; they take a grubbing-hoe to the south-40 and chop the sassafras sprouts from the corn rows; they climb a thorny crabapple tree and peek at the eggs in a bluebird's nest; they run laughing down the field road while a summer's shower drips them to the skin; they grumble at chores that heap up around sundown; but when the work is done, and the supper table forms a family square, there is harmony and tranquil-

School Aid Bills

Flood 86th Congress

WASHINGTON — (BP) — Public private and religious ele schools

ity.

My ambition for the children, as far as material things are concerned, is that they have a piece of land with some deep, dark woods, a rainy-faced swamp, plenty of wild things in the woods, fields, and waters; a house in the middle of sunshine by day and soft darkness by night; a friendly road that leisurely climbs a hill — and, most of all, a love for this great round earth and the Master Craftsman who made it.

Georgetown Appoints Harris During Interim

GEORGETOWN, Ky. — (BP) — Henson Harris, administrative vice-president and dean of Georgetown College here, has been named chief administrative officer in the absence of a president at the college.

H. Leo Eddleman, president of Georgetown for 4½ years, was elected president of New Orleans Baptist Theological Seminary. Harris, who assumed administrative duties Feb. 1, has been associated with Georgetown College since August of 1957. He came to Georgetown from Wayland College, Plainview, Tex., where he served as dean for three years. ■

Bible Apparel

By Virginia Whitman

BY REARRANGING each set of letters, you can form an article of wearing apparel mentioned in the Bible.

gemratn aaldsn

uictn kocel

bore eeshbcer

One letter from each word will form a new word that tells what Jeremiah hid in the rock (Jeremiah 13:4).

ANSWERS

drBeches; GIRDLE
Garment, tunic, Robe, sandal, cloke,
(Sunday School Board Syndicate, all rights reserved)

Specialist in Baptist Public Relations Meet

NASHVILLE — (BP) — About 100 specialists in various fields of Baptist public relations are expected to attend a Baptist Public Relations Association workshop here Feb. 16-17.

Melvin Brodshaug, dean of the school of public relations and communications, Boston University, Boston, Mass., will be the featured visiting speaker.

President of the association is Albert McClellan, Nashville, who is program planning secretary for the Executive Committee of the Southern Baptist Convention. The association is composed of persons engaged in public relations work for Southern Baptist and state Baptist conventions' agencies. ■

Leon Soldier in the Civil War
 by Edwin Wiley, Gossett

to the Aging

SINCE THE pastor is oftentimes the first person to whom the distressed person comes he should be familiar with some of the personality dynamics of aging.

For instance, the feeling of anxiety knows no age. It is found in the young and in the old. Anxiety might be defined as an unbearable tension which persists in confusing one in his relationship to himself and to other people. It differs from fear in the respect that fear can be aimed at something in particular. Anxiety is an unexplainable fear.

The feeling of loneliness, too, is a portion of the life of every man, especially to the one whose friends walk the valley of the shadow. Oftentimes the older person in our society has outlived his friends. Sometimes their loved ones have passed away and they alone are left. We all know that life has meaning only as we stand in relationship with people and groups which are significant to us. The older person in our churches has been a part of a group within a group. He once had his own particular age group, but of late he finds himself alone, for his contemporaries are gone. There is the danger that the larger group, composed of small groups similar to his own, will ostracize him in his loneliness. The church can, unintentionally, leave him to be alone in the desert of his own soul. The wise pastor will recognize the dynamics of his own church and will be able to lead this person into a warm relationship with another group.

Boredom Is Killer

Boredom is the killer of all giants. Life without vocation, without purpose, without goal is only a shadow of life sitting on death's doorway. Surely death, to the personality plagued by boredom, is a welcome relief. Yet our society has encouraged this living death in past times. We have adopted laws regarding "across the board" retirement at the close of a man's prime of life. We insist that our fathers and mothers live with us and allow us to wait upon them hand and foot. We criticize their slowness, their appearance, and their actions until they decide to do nothing and die of boredom. Even in our churches we generally use younger people for our leadership. It is boring to always be follower, when one has been accustomed to being a leader.

Illness, too, is threat to the older people of our churches. It brings a time of inactivity, a time when the person is in need of a friend. The pastor can be of immeasurable aid to his elder citizens at this time.

The pastor wanting to learn more about pastoral care for his members

should read Cedarleaf and Maves, *Older People and the Church*. He would profit from an overall view of personality as presented in Gordon Allport's *Personality: A Psychological Interpretation*, and Wayne E. Oates' *Religions Dimensions of Personality*. Two journals which carry recent research in the area of pastoral care are: *Journal of Pastoral Care* and *Pastoral Psychology*.

The pastor should be able to deal with problems as they arise. This will necessitate a counseling relationship—a relationship between two people: an inter-personal event.

One of Two Roles

We could say that the minister, in dealing with individual people, sees himself in one of two roles: either as magician or fellow pilgrim.

The magician makes faith an easy thing and tells his people to "forget" whatever it is that is bothering them. He assures them that all mortals have problems and that these problems hurriedly dissolve when prayed about. Prayer is made to become as cheap as the Abba-Ka-Dabba or the Hocus Pocus of the side show magician. It loses its holiness and becomes a sly way of taking God's name in vain. One should be careful lest he read into the writer's words that prayer is a farce. Prayer is a powerful tool of the Christian Church and of all Christians alike. It is not prayer that availeth little, it is the wrong use of prayer. The prayers of a righteous man availeth much. The danger falls to the minister who has lost his nerve in the face of his people's problems; that he will resort to prayer as a way of escape from that which is unpleasant to him, or from that which he has not prepared himself to deal with in an adequate manner. This type of minister is seen as one who has caught within his hands a hot rivet and quickly casts off that which is "too hot" to handle. When the minister places himself within this frame of reference he magnifies his capabilities out of proportion and views himself as one who, by the easy formula, can settle the problems of man immediately. He sets himself with a shingle reading "little god" and not "one of God's representatives". The role of the magician is the place for cowards and for those who have failed to use adequately the tools of the Christian faith. When the world asks, "What saith your God?", their answer is silence.

The pastor perceiving himself as fellow pilgrim is one who realizes there is a basic weakness within all men, himself included. To him, prayer is not the application of a prescribed formula of vain babblings. Even his relationship with his people becomes a holy

communion much akin to prayer where both begin to move in faith. He has learned the art of praying without ceasing. This pastor has come to realize that the dynamics of faith involve a process akin to fear and trembling and with that knowledge joins this person in the pilgrimage to understand himself. He has come to understand that the dynamics of personality are involved, and that there are those dark paths where every individual is afraid to walk alone. He has defined his role in the area of reconciliation of all men with Christ. He has sworn, in the secretmost place of his being, his devotion to all for whom Christ died, namely: The righteous, the sinner, the backslider, the young and the old alike. Religion for him is not a magical code, a "hocus pocus", but such dedication to the master that he can run and not be weary, walk and not faint. He is a man who does not blush or shame at the baring of a soul, but has learned such patience as will enable him to listen to the wisdom of the Holy Spirit who teaches him what he must say.

Interest Increasing

It is good to say that an increased interest is presently being shown by pastors in a more person to person approach within the gospel ministry. However, it is our feeling that more should avail themselves of the orientations, workshops, and clinical training programs now being offered by many of our state and general hospitals, and our seminaries. Too, there is a voluminous amount of literature being produced in the field of pastoral care.

Point as we may to the swelling figures of those added to the church rolls of our land in the past decade, we will have to stand in disappointment when we acknowledge that our "programs" have run rough-shod over the aging of our congregations. Occasionally they have recovered sufficiently from wounded pride to speak up against being left out. We speak of them in such event as being cantankerous, grouchy, those holding up the "progress" of the kingdom. We say these harsh things against them all because they are trying to tell us that they, too, want to belong.

They need to belong — to be a part of the group — is a need of every man. The need is not just to belong in the sense that one's name appears on the roster, but to have the assurance that he is of intrinsic value to the group.

Don't Divide Church

The program of the church should be so organized that it will not divide the house against itself. If we encourage the young to be divided from the old and to stand apart from each other, it is a dangerous thing. The pastor must stand as the good shepherd who has at heart all of God's sheep, both

... a group to remember
the young and the old alike.

A certain pastor-friend of my acquaintance expressed a very wise gesture of his concern for the elderly when he set aside one day of his evangelistic campaign in honor of the senior Christians of his church. He gave special recognition to those who attended the service from this group of which we are speaking. It has been interesting to note that the number of white and gray heads in his congregation have been on the increase since that time.

The older people of the church should be a group that the pastor will not allow himself to by-pass in his visiting rounds. A personal visit by the pastor means much to this older group, although many are old enough to be the pastor's parents.

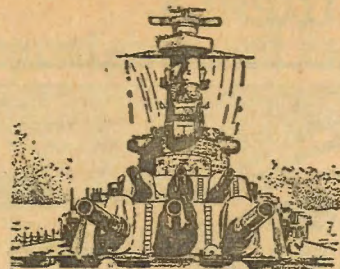
The writer has not been so brazen as to feel that this short article will settle all the problems arising in pastoral care to the aging. Indeed, this has not been the purpose. The purpose has been to awaken the pastor to the fact that we are not doing our best in the area of pastoral care to our senior citizens. It is hoped that this brief will awaken the sensitive pastor to this fact and will initiate within him a desire to become a better pastor to this group by: (1) new study, (2) more beneficial counseling, and (3) an attempt to construct an overall church program that will include more adequately our senior citizens. James M. Conard ■

"NOW," said the teacher, "give me a definition of space." Jr. stood up, flustered and red. "Space," he began, "is where there is nothing. I can't explain it exactly, but I have it in my head all right."

**This is the
way to get
the MOST
out of my
MISSION
GIFT**



The Bible Says



Wisdom is better than
weapons of war: but one sinner
destroyeth much good.

ECCLESIASTES 9:18

Graham to Address World Congress

WASHINGTON, D. C. — (BWA) — Evangelist Billy Graham will address the tenth Baptist World Congress meeting at Rio de Janeiro, Brazil, June 26-July 3, 1960.

Dr. Theodore F. Adams, president of the Baptist World Alliance, told the B. W. A. administrative committee at a meeting here that Dr. Graham, a Baptist, plans to attend the eight-day international meeting as one of the estimated 8,000 delegates from 100 countries around the world.

School Aid Bills Flood 86th Congress

WASHINGTON — (BP) — Public, private and religious elementary and secondary schools are the objects of aid that would be provided by a flood of education bills recently poured into the legislative hopper of the 86th Congress. So numerous are the bills that it seems that everybody wants to get in on the aid-to-education program.

Most of the bills are designated as the School Support Act of 1959 or some such similar name. Most of them in varying ways provide varying amounts for both classroom construction and assistance for teachers' salaries.

Some of the bills provide aid exclusively for public schools, others define the schools to be aided in such a way that most any type of school would qualify, while others specifically include private and parochial schools in the categories to receive Federal Aid. ■

"I'VE BEEN thinking it over," said the husband, "and I've decided to agree with you."

"That won't do you any good," said his wife. "I've changed my mind."

Quotables

Compiled by John E. Southard

Men are willing to pay a high price for damnation when salvation is free. Count yourself richer the day you find a new fault in yourself.

My life should be like a rose, which although silent, will speak the language of fragrance.

God's grand truths must often be burned into us by the hot iron of affliction.

Never do anything that you would not do if you knew it was your last hour.

When you talk you only repeat what you already know—listen, you may learn something!

No man can go to heaven who has not sent his heart there before. Those who pride themselves on being hard-boiled are often only half-baked.

We do more for others by correcting our own faults than by trying to correct theirs.

True freedom is not to do as one pleases but as God pleases.

* * *

The sun sets early for those who live in the valley.

A cake made of memories will do for a bite now and then, but it makes poor daily bread.

The Lord is never voiceless—except to the earless soul.

Eternal rewards will be given for what we did, not for what we talked about doing.

A bit of love is the only bit that will bridle the tongue.

A gossip is like an old shoe on which the tongue never stays in place. It is well to let a little sunshine out as well as in.

* * *

"I" is always found in the center of anxiety.

We stumble over pebbles, not mountains.

If a thing will go without saying, then let it go.

Prayer must mean something to us if it is to mean anything to God.

We should use every day as carefully as we use the last match.

Some people have heads like matches, flaring up at the least bit of friction. A soft answer may get you out of a hard situation.

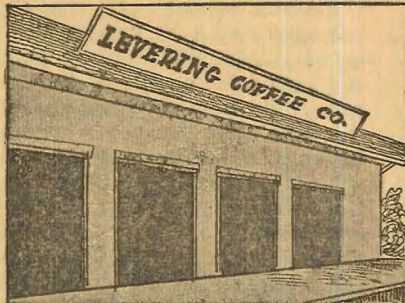
(Copr. ERA, 1958)

S.B.C. Presidents

TEXT BY LOULIE LATIMER OWENS

JOSHUA LEVERING
1844-1935

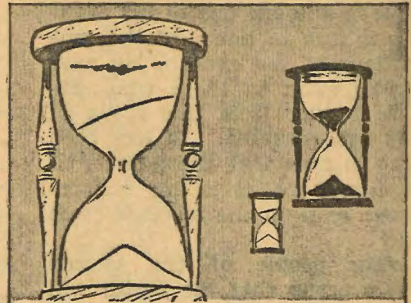
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Joshua is born into a wealthy family of coffee importers of Baltimore. Energetically spends his life in various philanthropic, religious, and civil affairs.



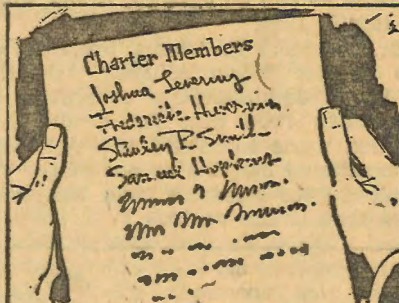
Engaged in the prohibition cause, he is candidate for Governor of Md. for Prohi. Party in 1896. Polls large vote as party's candidate for President of U.S.



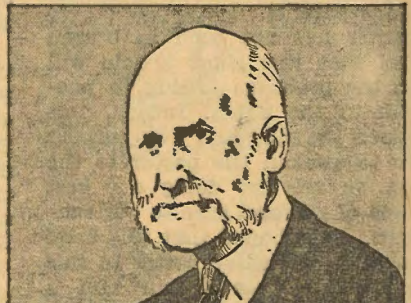
Serves as Southern Seminary trustee 55 yrs., as president 40 yrs.; on the Foreign Mission Bd. 48 yrs.; and Maryland State Mission Board for 65 years.



He helps found Baptist Laymen's Missionary Movement (now the Brotherhood). In 1906 in New York helps launch International Laymen's Mission Move.



A leader in Eutaw Place Bap. Ch. which sponsors other Bap. churches in Baltimore, he helps found, at age 72, University Bap. Ch. near Johns Hopkins.



He is one of six laymen ever to be elected as the president of the Southern Baptist Convention. He serves as president 1908-1910. He dies in Baltimore.

Public Relations

Shutterbugs Malady

By **BEN C. FISHER**
(Director of Public Relations,
Southeastern Seminary,
Wake Forest, N. C.)

THE SHUTTERBUG is fast becoming a problem in almost every type of religious gathering. The camera, complete with flash attachment, has become almost standard equipment in each home, and everyone from grandma to Junior is having a try at making a contribution to the family album or slide collection.

The number one target for the shutterbug is the college and seminary commencement program. He is omnipresent in the pew, in the aisles, in the balcony; and sometimes he is to be seen in a half crouch, moving awkwardly across the front of the church, seeking a "better" vantage point for his target.

His equipment sometimes is considerable. Furnished with faster film and better lenses, and relatively inexpensive movie cameras, he likes the challenge of available light. If he is boxed in the pew, as is usually the case, where he cannot use his tripod, the back of a pew or a friend's shoulder serves his purpose. The more experienced will steady the camera, tense every muscle

and, half standing, swing freely. The whirr of the racing film is somewhat more than audible. This is followed by the grinding re-wind.

What to do about this is a real question. Certainly no institution wants to offend families or deprive them of picture records of memorable occasions. Graduation from college or seminary is certainly one of life's memorable moments. Pictures are not only something to be treasured by the living but something that will be enjoyed by generations to come.

The problem has more or less crept up slowly. And to be honest, sometimes those who are officially in charge of publicity have not set the best examples as a propriety in shooting pictures.

Institutions themselves are trying to meet the problem in a number of ways. Some have asked their news bureaus to set up a camera and take pictures in color of each graduate as he gets his diploma. These are made available to the graduate, his family, and friends at a very nominal sum.

Others have encouraged the taking of pictures before and after the services. Members of the school staff and students help with picture-taking at designated spots on the campus. Since

the man or woman taking the picture is always left out of the family group, a "neutral" cameraman is often desirable.

At graduation the focal point of interest, of course, is the moment when the individual candidate actually steps to the platform to receive his diploma. One institution asks those who wish to make a picture of the person getting a diploma to sit near the front and make no pictures except during the awarding of diplomas.

The problem can best be solved by the camera fan himself by following a few simple don'ts. These are:

Don't interrupt the services or distract people by using a flash gun during prayer, when the choir is singing or other special music is being presented, while scripture is being read, or during a sermon or address.

Don't move about over the church or auditorium once the service has begun.

Don't use a flash gun in a crowd at any time without a cellophane guard over the reflector. Slivers from a faulty bulb could injure an eye.

Don't load camera after the service has begun.

Don't use movie cameras during the service.

In short, don't consider the camera a special license which entitles the user to exemptions from the accepted proprieties of public worship. ■

Regeneration Through Repentance and Faith

IT IS EVIDENT that the Scriptures refer to a great change in all who become Christians — a change that is found in such expressions as: "Born again" (John 3:3); "Born of the Spirit" (John 3:5); "Born of God" (John 1:13); "Created in Christ Jesus" (Eph. 2:5); "A new creature" (1 Cor. 5:17); "Renewed after the image of Him that created Him" (Col. 3:10); "Dead unto sin . . . alive unto God" (Rom. 6:11). This "change is called regeneration and is inseparable from "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21).

If regeneration and repentance are not identical, they are so closely connected that it is not worthwhile to ask which precedes or follows the other. The same can be said of a believer in Christ. Wherever we see a regenerated person, we see a believer in Christ; and wherever we see a believer in Christ we see a regenerated person.

The nature of regeneration is not primarily a physical or intellectual change — it is a spiritual change. It is produced by the Spirit of God and takes place in the spirit of the subject. The heart is the theater of operation, and the change is in the disposition of the heart.

Regeneration is needed because of man's wholly, completely, total depravity of nature. Because of depravity man was separated from God. Therefore, before man can be saved, there must be a personal reunion. The change must take place in man. Without that change no one can become the child of God. No unregenerated person can enter into heaven.

The Author of regeneration is the Holy Spirit. And it is He, the Holy Spirit, Who can change the spirit of man: "It is the Spirit that quickeneth"

(John 6:63). Who but God has creative power, the power to bring something out of nothing?

The instrument that is used by the Holy Spirit is the Gospel, the Bible, the Word of God. "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15); "Of his own will begat he us with the word of truth" (James 1:18); "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter. 1:23).

Therefore, in regeneration there comes, simultaneously, repentance and faith.

When John the Baptist came "preaching in the wilderness of Judea," the subject of his message was, "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:1, 2). The text of Christ's first sermon was, "Repent ye, and believe the gospel" (Mark 1:15). The twelve disciples "went out, and preached that men should repent" (Mark 6:12). Peter preached repentance at Jerusalem; Paul preached it at Athens and Ephesus.

What is repentance? It is that internal sorrow for sin to such an extent that one's heart, mind, and life is changed. No one's repentance is real or genuine unless it leads to a reformation of life.

To be real repentance, it must include:

1. A consciousness of personal sin. Why should men repent unless they are sinners? Why repent unless one is totally depraved? The angels of heaven cannot repent, for they have never sinned. Adam and Eve needed no repentance until they sinned. Sin pre-

cedes repentance, and not only sin, but a consciousness of that sin. Therefore the individual sinner must repent of his own sins. No one can repent for another.

2. A consciousness of a great evil against God, against His nature, His will, His authority, His law, His justice, His goodness. It is that consciousness of great evil of sin against God that gives the true penitent anxiety and trouble. David cried, "Against thee, thee only, have I sinned, and done this great evil in thy sight . . ." (Psa. 51:4). The repenting sinner does not regard his sin as a "misfortune" but as a crime. He blames no one but himself.

3. This consciousness of a great personal sin must bring a hatred of sin. Hatred for sin is a primary element in repentance of sin. The repenting sinner hates the sin (singular) and the sins (plural) of which he repents. There is a sin of depravity and sins of transgression. How can God save His creatures from their sins without saving them from the love of sin?

4. The hatred of sin brings to the repenting sinner a sorrow for sin. He who repents hates the sins he is sorry for, and is sorry for the sins he hates. Whatever calls for a change of mind and heart concerning sin calls for sorrow on account of that sin.

5. A deep and abiding sorrow for sin brings a sincere purpose to forsake sin. This sincere purpose is internal because repentance is of the heart. No one can feel hatred and sorrow for sin without forming a firm resolution to abandon it.

Faith, as well as repentance, accompanies regeneration. There is a "temporary" faith that is not saving faith. Note the parable of "The Sower" (Luke 8:13). Then there is a faith that does not produce works. That faith is dead (James 2:14). The demons of hell have a faith (James 2:19) and are yet demons and in hell. Therefore, it is possible to have a faith that has nothing whatever to do with salvation.

It is of great importance to know what saving faith is. Saving faith is that constant, continuing, abiding, child-like faith (trust) in Jesus Christ, the Son of God, as one's personal Savior. This faith is quite different from a belief in the existence of God and in the historical truth of the Bible and-or concerning Christ. Note John 3:14 to 19; John 6:35; and John 11:25, 26. These references show Christ to be the Object of faith in such a sense that those who believe in Him are saved from perishing and are put into possession of everlasting life. "He that believeth on the Son hath everlasting life" (John 3:36). ■

Congress Asked Again To Ban Liquor Ads




WASHINGTON —(BP) — Congress is again being asked to prohibit the advertising of alcoholic beverages through all media controlled by the interstate commerce laws. The measure has been introduced in the House by Rep. Eugene Siler (R., Ky.).

Siler's measure would prohibit all who are engaged in the sale of alcoholic beverages from using the mails, airlines, other means of transportation, radio and television stations for the use of soliciting of orders for alcoholic beverages.

Specifically named in the advertising prohibition bill are newspapers, periodicals, newsreel, photographic film, and other records for mechanical reproduction advertising alcoholic beverages or soliciting orders therefor.

This bill represents a renewal of similar efforts that have been made in former Congresses. ■

IT'S A FACT

CONSUMPTION PER CAPITA	STATES	ALCOHOLISM PER 100,000 POPULATION
1 st	DIST. OF COL.	1 st
3 rd	CONNECTICUT	3 rd
5 th	DELAWARE	5 th
36 th	VIRGINIA	36 th
37 th	ALABAMA	37 th

HEAVY DRINKING STATES HAVE HIGH ALCOHOLISM RATES.

New Book on Evangelism Written by Pastor

By DR. LEON MACON
(Editor, The Alabama Baptist)

A NEW book on evangelism entitled, "Evangelistic Entreaties," has been written by Dr. John Scott Trent, pastor of the Norwood Church, Birmingham, Ala. Within the pages of this book you will find not only evangelistic techniques and procedures but also messages which are warmly evangelistic, pointed, well outlined, and very practical. These evangelistic techniques and messages have been used in winning literally thousands to a saving knowledge of Jesus Christ.

The contents of this book will prove to be an untold blessing to laymen and young people as well as to the full-time Christian worker. This book will cause your heart to burn with compassion for the lost and at the same time give you ways and procedures to express this compassion.

Our personal knowledge of Brother Trent leads us to recommend this book highly. He not only has a compassionate and evangelistic heart, but he has fine writing abilities. This makes this book throb for the lost as well as containing some of the best ideas about how to put on an effective evangelistic revival or program. He has a fine style of writing and exceptional abilities to express himself. This type of book has been needed for many years.

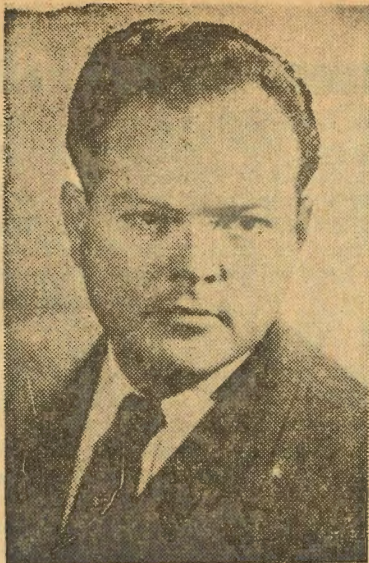
"Evangelistic Entreaties" has been highly recommended by outstanding Southern Baptist leaders. The following recommendations will show what leaders have to say about this book:

"I have reviewed the manuscript, 'Evangelistic Entreaties,' by Dr. John Scott Trent. I feel that these messages will prove helpful to pastors and others as an inspiration to greater evangelistic endeavor. These messages are warm, practical, and pointed. The evangelistic methods suggested by Dr. Trent are sound and tested. I hope the book may be published in time to be used during the 1959 Evangelistic Crusade" —Dr. Leonard Sanderson, secretary, Department of Evangelism.

"I am glad to recommend this book, 'Evangelistic Entreaties,' and believe it will make a great contribution to evangelism and to the 1959 Simultaneous Evangelistic Crusade." —Dr. Courts Redford, Executive Secretary, Home Mission Board.

"When I read the manuscript, 'Evangelistic Entreaties,' by Dr. John Scott Trent, I was delighted. The book contains both evangelistic techniques and messages which will prove a blessing to both preacher and layman alike. It will be a valuable contribution to the 1959 Evangelistic Crusade." Dr. W. A. Criswell, 1st Baptist Church, Dallas, Tex.

"It has been my pleasure to read



DR. JOHN SCOTT TRENT

this manuscript, 'Evangelistic Entreaties,' and I would like to express my convictions that such a publication would be an effective contribution to evangelism and particularly to the pastor who will be cooperating in the Simultaneous Revival Crusade in March or April of 1959." —Dr. A. V. Washburn, Secretary, Sunday School Board.

"Pastor John Scott Trent has written a very helpful and interesting book on evangelism. This good pastor has written not only from his knowledge of evangelism, but from a very successful experience as a pastor-evangelist. Under his leadership as pastor, the Norwood Baptist Church has consistently been among the leading Southern Baptist churches in evangelism. This book can fill a definite place in the 1959 Nation-wide Baptist Evangelistic Crusade." —Dr. A. Hamilton Reid, Executive Secretary, Alabama Baptist Convention.

"Evangelistic Entreaties" is being published by the Zondervan Publishing House and may be purchased from your Baptist Book Store after Mar. 1. This tremendously helpful book will sell for \$2.50. ■

Texas Baptist PR Chief To Head Laymen's Group

DALLAS —(BP)— Leonard L. Holloway, Texas Baptist public relations director, was named this week as executive secretary for Christian Men, Incorporated, a new national laymen's organization with headquarters in Corpus Christi.

The corporation is "designed to encourage men of all faiths to make Christian witnessing an everyday part of planning and work that concern people and material progress," said Howard E. Butt, Jr., president of the corporation and vice president of H.E.B. food stores. ■

A Women's Who's Who

AN INTERESTING and enlightening source of new information becomes available in Volume I (1958-59) — the first edition — of *Who's Who in American Women*, of the general size and format to stand alongside *Who's Who in America*, and by the same publisher.

Of approximately 19,000 listings out of 50,000 nominations the largest number include those chosen on the basis of club, civic, or religious leadership distinctions — 2,983 or 15.7 per cent. Next highest groups are: writers 1,577 (8.3), college educators, 1,330 (7 per cent), artists, 1,273 (6.7).

Approximately 13,374 (70.3 per cent) have completed college educations, 4,315 (22.8 per cent) have some education beyond high school, and 1,311 (6.9) have no education beyond secondary school.

More than one-third, 7,087 (37.3), have remained single, while 11,267 (59.3) reported marriage continuing to this date, or terminated by death; 551 (2.9) had had marriages ending in divorce, and 95 (0.5) have been divorced and remarried.

Of the 11,913 women who have been married, an estimated 3,628 (30.6) bore no children; 2,596 (21.9) had one child, 3,093 (26.1) had two, 1,684 (14.2) had three, 664 (5.6) had four, 191 (1.6) had five or more.

A few observations of the editors of this new volume may be of interest here:

"Women as a whole appear to be more modest than men about listing details of their careers . . .

"The women requested to supply dates were, as a whole, surprisingly frank about birth and other dates, but as one who refused to give any dates whatsoever put it: 'The professional and business world today makes prevaricators of us. Nobody wants to stretch the truth, but if one is over forty today there is no place for a salaried person!' . . .

"The editors were struck by the apparently rather small number of librarians who were to be included . . .

"Mere wealth or social standing alone are not sufficient to merit inclusion. Some of the richest women in the world — richest solely because of inheritance — are not included . . . Some other very rich women are — those who acquired their wealth through their own efforts and achievements or have used inherited wealth to many good ends, or are so importantly engaged in civic or other activities as to make them of reference interest. One other basic *Who's Who in America* principle was also applied to this new book: no individual was included solely because of her physical prowess. Thus . . ., no sports figures . . ." —*The Presbyterian Outlook* ■

Hope Association Enrolls 600 in Training School

JAN. 19-23 WAS a week of training for the Sunday school workers in Hope Association. Training schools were held at the Calvary Church, Texarkana, and at the 1st Church, Stamps, with a total enrollment of approximately 600. The average attendance for both schools was 486. The average attendance of the officers and teachers was 312. Thirty-one of the forty-one churches in the association were represented.

The school at Calvary was directed by Dr. Edgar Williamson, State Sunday school secretary. Others on the faculty included James Sparks, minister of education, 1st Church, North Little Rock, extension conference leader; James Chatham, minister of education, Grand Ave., Ft. Smith, administration; Charles Lowry, minister of education, Queensborough Church, Shreveport, adult; William Perkinson, minister of education and music, 1st Church, Camden, young people; Mrs. William Perkinson, intermediate; Mrs. Edward Daniel, 1st Church, Texarkana, junior conference; Mrs. Hubert Garner, 1st Church, Texarkana; primary conference; Mrs. Harry Sleigh-singer, 1st Church, Texarkana; beginner; Mrs. Edgar Williamson, Immanuel, Little Rock, nursery; and Mrs. B. L. McCants, Immanuel, Little Rock, cradle roll.

The school at Stamps was directed by Ernest Adams, associate state Sunday School secretary, and the faculty included Al Stringfellow, 1st Church, Texarkana, adult; Bob McKee, minister of education and youth, Park Hill Church, North Little Rock, young people; Mrs. George Hink, Pulaski Heights, Little Rock, intermediate; Mrs. Fred Essex, 1st Church, Texarkana, junior; Mrs. P. C. Greer, 1st Church, Stuttgart, primary; Mrs. Frank Shamburg-er, Gaines St. Church, Little Rock, beginner; Mrs. Robert Feazell, Park Hill Church, North Little Rock, nursery; Mrs. Royce Musgrove, 1st Church, Texarkana, cradle roll; and Mrs. Julius Nelson, College Park Church, Monroe, La.

Local promotion of the school was ably handled by W. E. Perry, pastor, 1st Church, Stamps, associational superintendent; M. T. McGregor, associational missionary; W. P. Mears, Calvary Church, Texarkana; and Miss Ora Cauthron, associational superintendent of training. —Dr. Edgar Williamson, Sunday School secretary. ■

Task of a Teacher

THE TASK of the teacher is to stimulate the student to think for himself and to distinguish between appearances and facts. —Henlee H. Barnette, Professor of Christian Ethics, Southern Seminary. ■

Growing Pains



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Sitdown Strike

Yesterday Betty was an angel. She couldn't do enough to help her mother. Today it's another story. Mother is frantic. Betty's strange behaviour may be just a sign of her age.

During these years she is buffeted by many bewildering emotions which her mother should try to understand. If mother remains calm, yet firm, these squalls will soon blow over.

WMU

70th Annual Meeting To Be Mar. 31-Apr. 2

THE 70TH ANNUAL meeting of Arkansas Woman's Missionary Union will be in 1st Church, Little Rock, Mar. 31-Apr. 2. Outstanding speakers and leaders have been committed and your WMU should be "officially" represented by at least five from the WMS and one from each of the youth organizations. Your associational should be represented by each officer. The fol-

Editors Due Briefing On New Retirement Plan

DALLAS —(BP)— The new Southern Baptist Relief and Annuity Board plan for churches to pay retirement costs for pastors was presented to editors of state denominational papers in Savannah, Ga., Feb. 2.

"Churches are being asked to assume retirement costs of ten per cent of a pastor's salary up to a \$4,000 maximum and the state convention is to pay five per cent," said R. Alton Reed, executive secretary and the Relief and Annuity Board.

The retirement payment plan was presented at a special breakfast meeting by Reed and Floyd B. Chaffin, associate executive secretary for the Board. ■

lowing will be there, will you?

Mrs. R. L. Mathis, president Woman's Missionary Union, SBC . . . Dr. Robert S. Denny, associate secretary in charge of youth work for the Baptist World Alliance . . . Mrs. Don Kim, Korean-born now working with Koreans in California . . . Mrs. Donald Weeks, HMB missionary among Spanish-speaking peoples in Colorado . . . Mrs. Roy Wyatt, FMB missionary to Spain . . . Mrs. Hugo Culpepper, FMB missionary to Argentina . . . Mrs. J. O. Williams, devotional leader . . . Mrs. Floyd Richardson, music director . . . and others.

What will you give to the Annie Armstrong Offering?

Plan your gift with care — after prayer.

A YEAR OF JUBILEE

This is the first year of Jubilee Advance (1959-1964) for Baptists of North America! The annual emphasis is Christian Witnessing and definite goals were adopted by Woman's Missionary Union for the period. Some should have already been met for the year. Some should be activated NOW. Others must be planned for and promoted vigorously and continuously. Check list for 1958-59 found on page 6, Guide Book, and follow through. —Miss Nancy Cooper, State WMU Secretary. ■

What Next in Evangelism?

WE HAVE just closed an excellent State Evangelistic Conference. One which warmed our hearts and kindled anew the flames of evangelism on the altars of our souls and challenged us to do a greater job in winning lost souls.

The crusade dates are: Mar. 22, Apr. 12-26. It is our hope that all the churches of Arkansas will co-operate in these crusades by having a revival meeting along with all of the other churches.

What a wonderful spiritual movement will be felt if every church in a given area is engaged in soul winning effort at the same time.

A mighty spiritual impact can be made when churches co-operate in a great crusade.

A revival meeting in March or April does not mean that the church would not have another revival during the summer or fall at an accustomed time. The spring revival will be extra and enable the church that co-operates to win more people by having an extra revival effort.

What should be done from now until the crusade begins?

First, there should be the completion of a religious census and the processing of all parts so that all prospects can be contacted. The Sunday School organization should endeavor to increase its enrollment by one new per-

son for each teacher or officer. There should also be wide publicity which would focus the attention and capture the attention of all people called Baptists and their program of evangelism.

The deacons of the church should set up their program of visitation the week preceding the revival. Every home should be visited and prayed in by a deacon of the church. We especially urge the pastors to study carefully and follow closely the Revival Plan Book. It is full of splendid suggestions which are very practical and helpful to any church.

Brethren, the time is short. The cause is great! Let us give our best to these crusades and show a real spirit of cooperation.—Dr. C. W. Caldwell, Superintendent of Missions and Evangelism. ■

Baptist Publications Sales Up

KASSEL, Germany —(BWA)— Eberhard Schroder, director of the German Baptist Publication Society, reports that the German Baptist publishing house in Kassel published twenty books and eighteen booklets in 1958. Total sales increased by 20 per cent. ■

ATTENDANCE REPORTS

(February 1)

Church	Sunday School	Training Union	Additions
Berryville, Freeman Hts.	135	98	3
Cullendale, 1st	420	241	2
El Dorado, 1st	823	287	
Mission	50		
Fayetteville, 1st	709	259	5
Chapels	82	42	
Ft. Smith, Calvary	373	144	11
Huntsville, 1st	111	44	
Jacksonville, 1st	551	238	4
LR, Garden Homes	97	51	1
LR, Lifeline	229	126	
Magnolia, Central	801	356	8
McGehee, 1st	509	229	1
Mena, 1st	310	141	2
Mission	30	19	
NLR, Calvary,			
Rose City	410	142	1
Rye Hill	84	36	2

Encouragement in Brussels

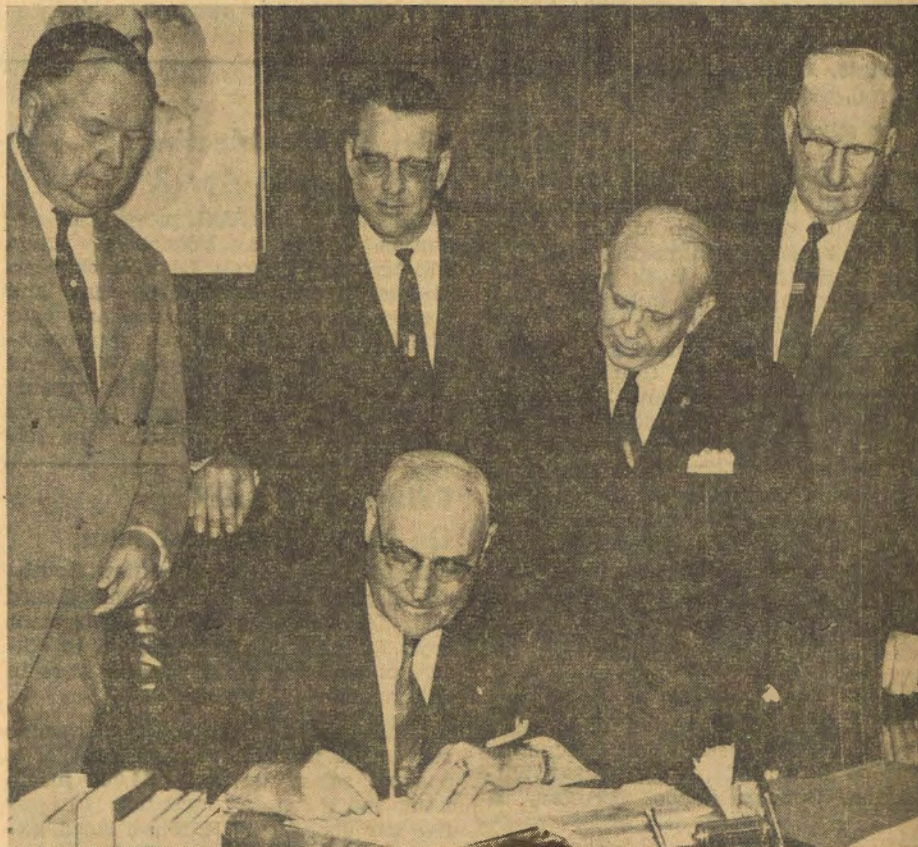
BRUSSELS, Belgium — (BWA) — Many Baptists from around the world who attend the World's Fair in Brussels last summer visited the Brussels Baptist Church where Rev. Robert Catinus is pastor. The pastor writes now that "the work here in Brussels remains very difficult, but still we have people attend the services and two of them have professed to accept Christ. We will also have three or four baptisms next month." ■

\$136,000 Contract Let For Brotherhood Office

MEMPHIS —(BP) — The contract has been let for a two-story brick and marble structure which will be the final unit of the office building for the Southern Baptist Convention Brotherhood Commission here.

Commission officers awarded the contract to Jameson Construction Co. of Memphis on a bid of \$136,000. The building will provide 9000 square feet of space, housing 19 offices, a small library, and a large conference room.

It is scheduled to be completed in September. The new building will tie into the first unit, which was completed a few years ago and is now being occupied. ■



EX-ALL-AMERICAN INKS BROTHERHOOD CONTRACT—E. M. McCance, Brotherhood Commission Building Committee chairman, signs a building contract for the Commission. Watching are Carl Heyer, architect; George W. Schroeder, Commission executive secretary; R. L. Sherrick, chairman of the Brotherhood Commission, and P. W. Jameson, contractor. McCance, the 250-pound former left tackle of the Tulane football team, was named on the Associated Press 1930 all-American team.

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Convention to Meet In Little Rock Mar. 6

MAR. 6-7 is the time; and the Baptist Tabernacle, 10th and Pine, Little Rock, is the place, of the annual State Baptist Brotherhood convention.

The convention will be held in three sessions: Friday afternoon and Friday night (Mar. 6), and Saturday morning (Mar. 7).

Dr. E. Hermond Westmoreland, pastor, South Main Church, Houston, will be one of the featured speakers. Others on the program will include George Wheeler, Brotherhood secretary of Illinois; Lucien Coleman, associate secretary of the Brotherhood Convention in Memphis, Tenn.; and Thel Smith, president of the Arkansas Baptist Brotherhood.

The program will be built around the spiritual needs of Baptist men. It will be informative, challenging, and worthwhile. All that is new in Brotherhood promotional materials will be exhibited. The men who attend will see something of the bright prospect of Brotherhood work, both State and Southwide.

Men from every section of Arkansas are expected to attend.

We trust that you, as you read this, whether you are a pastor or a layman, will begin your planning to inform every man of your church about the Brotherhood Convention, and also to begin working to get to the Convention a worthy representation of the men of your church. —Nelson Tull, state Brotherhood secretary. ■

Award-Winning Mountain Pastor Returns There

HINDMAN, Ky. —(BP)— An award-winning minister is returning to this rural community in the mountains of southeastern Kentucky from the pastorate of a church in a college city in Illinois.

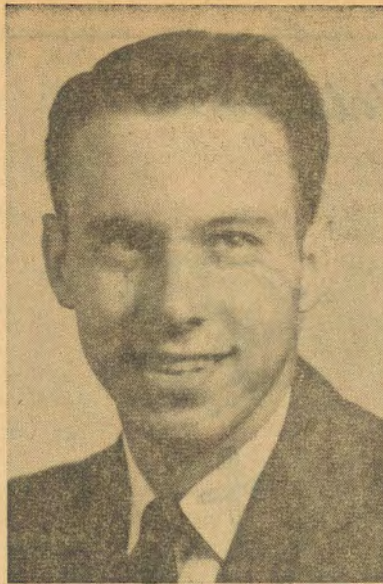
J. S. Bell, who was pastor of Hindman Baptist Church for 18 years, will return to the same pastorate from his previous position as pastor of Temple Baptist Church, Champaign, Ill. In Champaign, Bell also taught Bible at the Baptist chair of Bible adjacent to the University of Illinois.

During his pastorate in Hindman, Bell was named "mountain minister of the year" by Clear Creek Baptist School at Pineville, Ky.

Upon returning to Kentucky, Bell will also teach Bible at Caney Junior College in Pippapass, Ky. ■

Seminary Enrolls Fourteen

NOVI SAD, Yugoslavia —(BWA)— Fourteen students have been enrolled for the current year at Novi Sad Theological School at Novi Sad. They include eight young men and six young women. A. LeHocki is president of the school. ■



DARREL COLEMAN is the interim Baptist Student Director at Arkansas A. & M., replacing Maurice Fennell who has accepted the work as Baptist Student Director of Louisiana College. Mr. Coleman, a native of Rudy, Ark., is a graduate of the University of Arkansas and has done work on his master of arts. While an undergraduate at the university he was president of the B.S.U. —Tom Logue, Secretary, Baptist Student Union Department. ■

Arabic Seminary Planned

BEIRUT, Lebanon —(BWA)— A five-acre tract of land overlooking Beirut will be the home of a theological seminary to serve the Arabic-speaking world. Temporary quarters in Beirut will be opened under the direction of the Southern Baptist Foreign Mission Board late in 1959. ■

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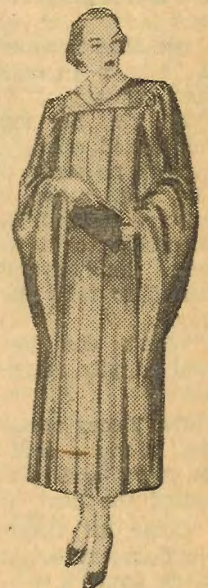
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The Plain Valentine

By GRAYCE KROGH BOLLER

DORIS FINISHED the last valentine with a sigh. Her arms were tired from cutting and pasting all afternoon. The back of her neck ached from leaning over. But the valentines were pretty. They were all gay and fancy with dainty lace paper, ribbons, cupids, and hearts — all except the last one.

"Just made from leftovers," Doris sighed, "but I haven't anyone to give it to; so it doesn't matter. Just a plain valentine."

The plain valentine was made of a white dolly with a red heart in the center. That was all — no ribbons, no fancy cupids, no poetry, nothing else.

"But it is pretty somehow," Doris cocked her head to one side and looked at it. "I know! I'll take it to Mrs. Yancy. She is old and maybe she never gets a valentine."

Before putting the plain valentine in the box with the others, Doris printed "I love you" across the red heart. Mrs. Yancy would like that. She lived all alone, and some of the boys and girls thought she was cross.

"Probably this will be the only valentine she'll get," Doris thought. "She won't know it is the plain one."

At school the next day it was fun to give out valentines. It was fun to receive some, too. They were all so much prettier than the plain one for Mrs. Yancy that Doris was almost ashamed to take it to her when school was over.

"Where are you going, Doris?" Mary Lou asked as Doris turned down the river road. "Tommy and I will go with you."

"I'm taking a valentine to Mrs. Yancy," Doris smiled. "I have an extra one."

"Oh, that crosspatch!" Tommy snorted. "I have an extra one, too, but she won't get it!"

"I'll give her my extra one." Mary Lou looked scornfully at her brother. "There's no sense wasting it, Tommy!"

By now other boys and girls had gathered around. Each one looked into schoolbags to dig out extra valentines. Before long everyone, even Tommy, wanted to take the valentines to Mrs. Yancy.

"Won't she be surprised?" Doris cried happily, rapping on the old lady's door.

Mrs. Yancy opened it a tiny crack at first. It was a cold day. When she saw the boys and girls, she smiled and opened the door wide.

"Come in! Come in!" she cried. "I didn't expect company, but I am glad to see you!"

All the boys and girls crowded into the sunny, warm kitchen. A kettle purred on top of the stove. A pussycat purred on the window sill. A big



cake iced in white sat on the table.

"We've brought you a valentine," Doris explained. "I mean each of us has brought you one."

Tommy gave his first. It was a jolly clown shape. It said, "Be my valentine."

Mary Lou gave hers. It was fluffy with a real chiffon ruffle on it. It said, "To you on Valentine's Day."

The other boys and girls gave theirs. Some had real lace on them. Some had red ribbons or white satin bows. They were all so beautiful that Doris was ashamed of her plain little one. She held hers back until the very last.

"It's just a plain one," she explained, as Mrs. Yancy read it.

"But it's beautiful." The old lady hugged her tightly. "And do you know why? Because it has love in it. It is the only one that says, 'I love you.' And do you know what? Today is my birthday. I baked a cake just to make it a special day. Now we can have hot cocoa and cake together."

"It's a party!" Tommy cried gladly, knowing Mrs. Yancy was not a crosspatch at all.

"It's a birthday-valentine party!" Doris smiled happily, glad that she had given Mrs. Yancy the plain valentine, since it was best of all. ■

(Sunday School Board Syndicate, all rights reserved)

Good Manners

By LILLIAN M. WEEKS

*Good manners are not just for company
Or to use when I make a call.
Good manners are for everyone,
My family most of all.*

(Sunday School Board Syndicate, all rights reserved)

A Smile or Two

THIS MAY be a push-button age but don't push your wife too hard to sew one on your shirt!—Adrian Anderson.

AN OLD-TIMER is one who remembers when parents cut switches instead of rugs.—Bert Kruse.

"HOW DO you meet expenses?"
"My wife introduces them to me."—Wall Street Journal.

HUSBAND TO Wife: Have you heard the story about the dirty window?"

Wife: "No."

Husband: "It is just as well — you couldn't see through it anyhow!"

One hour later:

Wife to neighbor across back fence: "Have you heard the story about the dirty window?"

Neighbor: "No."

Wife: "Never mind, it's too dirty to tell anyhow!"

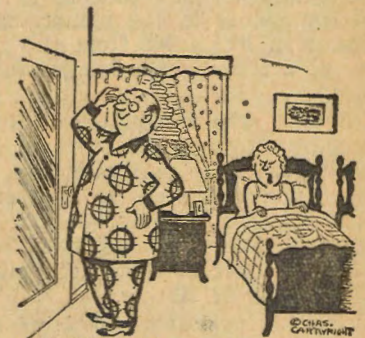
One to Think About

PITTSBURGH, Pa. (EP) — The "Church Mouse" of the Pittsburgh Press came up with this one:

An elderly lady was mailing a package containing a Bible.

The postal clerk assisting her inquired "Anything breakable?"

His customer had a ready answer: "Only the Ten Commandments, young man!"



REV. TWEEDLE, D.D.

"How'd you feel if you got caught in those things on Judgment Day?"

The effect would be highly decorative—but we all need to worry about what we are INSIDE, more than what we are wearing outside, on that last day. For none of us shall be judged by our wit, wealth, or beauty, but by our faith alone. Faith expressed in terms of our love for God and our fellow man.

The Bible's Greatest Commandment

By MAXWELL BAKER

Alpena, Mich.

February 15

Mark 12:28-35

INTRODUCTION: Though our scripture lesson this week comes from Mark instead of Luke, the event which is discussed takes place right after Jesus' being asked about tribute and the resurrection. Chronologically it follows His discussion on the resurrection and took place at the same time.



MR. BAKER

As you know both the Old and New Testaments contain many laws or commands given by God and Christ. The rabbis were frequently questioning each other about which was the most important.

These laws which probably began with the Ten Commandments and increased in Deuteronomy which means "double law" had accumulated till, according to authority, there were 613 laws in the Mosaic code, 365 negative and 248 positive.

This negative emphasis reminds us of the many "no, nos" which we use on our children. Israel was an infant nation in many respects. Positive Christianity comes only in New Testament. It would be amazing to know some of the minute negative laws they had. Righteousness cannot be legislated. If a man's heart is right all else will be right; if his heart is wrong all else will be wrong. A Baptist group in this state which stresses negativism only is rapidly dying. You cannot build anything on negatives.

In this lesson a scribe (copier of the law, and an intelligent man) no doubt, had been listening to this discussion between Pharisees, Saducees and Jesus and he is an honest seeker. He is asking what is the greatest class of commands — ceremonial, sabbatical, sacrificial or what? After Jesus' revealing answer no man dared ask him another question. The dishonest seekers would just further ensnare themselves.

The answer Jesus gave is divided in two commandments — love to God and to man but in essence they are inseparable — they go together as love and marriage. Paul further said in I Corinthians 13 that love was the greatest Christian attribute. He said in Romans 13:8 that this is the one thing

we owe all men and when we love all men we fulfill all the law. James said in 2:8, "If ye fulfill the law love neighbor as self" ye do well. This is the "king of laws." Love is life's greatest commandment.

I. Its Essence.

Love to God is a refrain which formed part of Jewish worship service. "Hear, O, Israel, the Lord thy God is one Lord." No scripture was more sacred to Jews, yet most of them just quoted this, they had forgotten its meaning. I fear sometimes we are having Juniors memorize scriptures only (which is good) but failing to teach them its meaning. This great verse shows God's universality — there is only one God. He is the only God worthy of worship.

The Greeks had several words meaning "love." In English we have only one word. In the Greek there is a word for physical attraction, another for affection, another which means the complete giving of oneself without thought of any return. This is the kind of love God has.

How are we to love God? Of course we are to love with our whole being; but Jesus specified four areas:

Love with heart — the whole of a man's personality. His total being. This includes the vast part of what God sees in man which he will never achieve.

Love with soul or life. Our expanse of years. "Life in the distinctiveness of individual existence"—Vincent. This is what I am and shall be, but the heart shows what I could be if I were fully surrendered to Christ. The soul or life is life from cradle to grave. It shows the grave responsibility of parents to the smallest child. Yes, even a two year old can pray, if we teach him, sometimes he can pray even better than an adult.

Love with mind — my intellect — moral being, all my mental faculties.

Love with strength — all the energy of my body. Since this is mentioned last it might seem least important, but it really is most important. My body and its work is the expression of my heart, soul and mind. My body mirrors my soul. Here is the crux of the whole matter, the Christian's theater of war. My body is the thing I must guard constantly, not that my body is evil, but the way I often use it is.

What a driving force we could have if we had the God-given ability to marshal every Christian's energy for the kingdom. How sad it is the way so

many Christians dissipate their energies for lesser causes. God is to have all our strength. Seek ye first the kingdom of God.

Love's Other Side

But we must explore love's other side. This command has two sides. This side is just as important as the other.

Love to man: If a man loves God he also loves his fellowman, I John 4:20 "If anyone says 'I love God' and hates his brother he is a liar for he who does not love his brother whom he has seen, cannot love God whom he has not seen." (RSV.) Some hating Christians should think this over.

Who are the men we are to love? Or who is my neighbor? To the Jew this was just another Jew, to the modern man it is the man who lives beside him, to the Christian it is any man regardless of race, creed or station in life that we can help. If Christians believed and practiced this what a difference it would make in this world.

What does loving mean? It means I will be interested in and sympathetic with all men. It means I will be willing to perform any service to relieve his need. It means that I, as a Christian, will take the initiative in being a neighbor. It means that when strangers come into my town I will visit their home as soon as possible and if they come to my church I will give them a warm and cordial invitation. Here is one area where so many churches fail and one reason why we have so many unenlisted church members. No church should ever have need for the slogan—"A Friendly Church." This should always be the natural thing in all churches.

Its Glorious Result

A command is to be obeyed, and the commands of God especially are to be obeyed, yet they are so often broken. But all should obey the command to love.

It results in salvation for true seekers. Jesus told scribe — "You are not far from the kingdom" — but he never entered. Intellectual belief is not enough. The scribe saw the door, but he did not go in. There must also be belief in the heart. Everything else hinges on our belief in and love of Christ. Love is the most important command in the Bible. Worship and stewardship and all other doctrines hinge on love.

It results in damnation for unbelievers. "No man dared ask him another question." Unbelievers would have become further ensnared. When men hear the gospel they either come closer to acceptance or go further away. They do not stay the same.

Love will unveil the future. I Cor. 13 says love will reveal all eternity. Love will unfold all God has for us. Love redeemed us, love and only love can cause us to grow in grace. ■

The Council Errs

By E. S. JAMES
(Editor of Baptist Standard)

THE LARGEST non-Catholic denomination that refuses to participate in the National Council of Churches is the Southern Baptist group. Since most evangelical bodies do participate and since some other Baptist conventions are a part of the ecumenical movement, it is natural that many should ask why we remain aloof from it.

If Southern Baptists were polled on the matter there would be about four dominant answers given. The uninformed would reply that the Comity agreement is the reason; the misinformed would answer that the leadership of the council is Communistic and Modernistic. The well informed would reply that the Comity agreement is the chief deterrent, and some would counter with the statement that we are narrow, bigoted, and prejudiced. There are others who would offer all sorts of reasons, some with some basis and others altogether unfounded.

It is Christian to face facts, and it is not Christian to make conclusions about others without knowing the facts. The plain truth of the matter is that we think we can more effectively witness for Christ if we put all our energies into our own denominational effort and keep free from any commitments that could ever leave the impression that we agree with something we do not believe. Most of us know that Christ prayed that His disciples might be one, and many of us believe that we are one in spirit with every obedient child of God; but we do not believe that spiritual unity can be obtained through organic union. A man and woman may be united by marriage vows, but there is no spiritual unity of the two unless they pursue the same objectives, hold to the same ideals, and move in the same direction. It is just as true with denominations and churches.

When some Southern Baptists make irresponsible statements about the leadership of the council being Communistic, they simply show that they

are letting some radical editors and preachers do their thinking for them. Some of these hate-mongers are making pretty good money by assaulting the character of certain preachers connected with the National Council. It is true that in their zeal for world peace and the social betterment of humanity some of them have had connections with some organizations that have come into disrepute. We do not seek to justify them for their folly in joining such organizations, but we do not believe they have any more regard for the atheistic government of Russia than other American citizens. It is likewise true that some preachers in the ecumenical movement do not believe the Scriptures to be the word of God. There are some Southern Baptist preachers who seem not to believe the Bible. However, the unbelievers in our own organization and in member denominations of the council constitute a small minority.

The Standard has never encouraged Baptist participation in this ecumenical movement, nor does the present editor have any plans to do so. We have tried to speak a good word for the council when it was mentioned, and we have tried to help our people to see that not all the anathemas hurled at it are deserved by it. If other denominations can move together and serve the Lord, we should be grateful for what they can do. We just cannot go with them in many things they do. Today we have a special peeve about an action taken by the Racial and Cultural Relations department of the council.

On August 28 their spokesman wired President Eisenhower a plea to "enforce integration at Little Rock with all deliberate speed." We are not pulling any chestnuts out of the fire for Governor Faubus and the segregationists; but what any given state does about solving this difficult problem is not the business of the national council nor any other national group. It is something that can never be rightly handled by anyone except the people who are face to face with it. In this, the council has erred again.

Such an action only serves to widen the gap between us. Southern Baptists do not believe any big religious group should try to force its will upon a smaller religious group, and they especially object to the larger group seeking to do it by the power of the United States army.



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