

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1955-1959

Arkansas Baptist Newsmagazine

2-5-1959

February 5, 1959

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_55-59



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "February 5, 1959" (1959). *Arkansas Baptist Newsmagazine, 1955-1959*. 166.

https://scholarlycommons.obu.edu/arbn_55-59/166

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1955-1959 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

ARKANSAS

Baptist

In This Issue

Inside Red Russia, Page 6

BAPTIST Reading Survey, Page 11



FEBRUARY 5, 1959

Organization of Executive Board Completed

THE FINAL organization of the Executive Board was effected in a meeting at the Baptist Building in Little Rock on Monday, Jan. 26. This reorganization is the result of the work of a Survey Committee which was appointed by the Board more than a year ago. The six committees of the Board and the members of the various committees are as follows:

OPERATING COMMITTEE: B. K. Selph, chairman; T. K. Rucker, Burton Miley, Leslie Riherd, C. Z. Holland, S. W. Eubanks, Dale Cowling, D. Hoyle Haire, W. C. Blewster and Roy Lambert.

This committee is representative of our state work in that it consists of one member from each of the eight districts recognized in our state work, together with the president of the Executive Board and the president of the State Convention.

PROGRAM COMMITTEE: W. O. Vaught, chairman; A. L. Hart, J. B. Measel, Adrian Cobb, A. J. Hogan, P. O. Harrington, A. J. Scott, H. G. Jacobs, James Yates, Curtis McClain, Dillard Miller, D. B. Bledsoe, Harold Plunkett, J. Harold Smith, Harold White, Ray Dougherty, Boyd Baker, E. C. Edwards, W. E. Perry, Fred Savage, Jr., Eddie McCord, Thomas J. Welch, Dale Taylor, Robert Smith, and Homer Speer.

This is principally a plans and policy committee by which much of the work of the Board will be carefully studied even before it is presented to the Board for action. This will provide a more enlightened base upon which to form Board action.

FINANCE COMMITTEE: O. L. Bayless, chairman; Woody Murray, John Eason, Hugh Cooper, G. W. Smith,

Floyd Marlar, Byron King, James Pleitz, Kenneth Grant, A. B. Hill, Hugh Owen, Emil Williams, James Brewer,

[This feature rated 13th in our reader survey, being read each week by 25.3% of our readers.]

Boyd Eldridge, Tom Lindley, Harold Hightower, Luther Dorsey, Homer Bradley, R. C. Morrison, Roy Bunch, C. R. Pierce, Doyle Lumpkin, Bob Harris, Waif Hamilton, Roy Hilton, and Ernest G. Ward.

The principal duty of this committee is to study the financial plans and policies of the Executive Board and the various institutions and agencies of the Convention with a view to improving them.

NOMINATING COMMITTEE: Gerald Trussell, chairman; Harold Presley, Hugh Cantrell, W. M. West, and John Danner.

This committee will nominate the

Board's committee members each year and also recommend members to be elected to the boards of our institutions and agencies which vacancies may occur during the interim of conventions.

ADVISORY COMMITTEE: W. H. Hicks, Richard Perkins, Ernest G. Ward, and Tom Digby. This committee will serve in an advisory capacity to the Executive Secretary.

EXECUTIVE COMMITTEE: B. K. Selph, chairman; T. K. Rucker, O. L. Bayless, Gerald W. Trussell, and W. O. Vaught.

This new organization should provide the Board a better understanding upon which to base its decisions, and thereby make it a more effective servant of our Convention.

The Executive Secretary and his Associate are ex-officio members of all regular committees of the Board.—S. A. Whitlow, Executive Secretary ■

Stewardship

'Cooperative Program' Not a Gimmick

THE COOPERATIVE PROGRAM is not a gimmick to get money. It is the Baptist plan for doing mission work.

The Cooperative Program has been tried and tested. Through it Baptists have been able to do more Kingdom work than ever before. Instead of making an emotional appeal for some special cause or interest, our people have been taught to bring the tithe to God's treasury, the church, and then help the church to share that tithe with all our Baptist causes on an equitable basis.

Many churches put the Cooperative Program in their budgets on a definite percentage of the total receipts. Then, when the churches have an increase in finances, the causes of Christ, promoted by Baptists, have an increase.

The idea that the Cooperative Program is missions should be better established in the thinking of our people. This can be done in many ways. We suggest a few.

Keep Missions Alive in the Hearts of the People

1. Study Missions.
2. Know the History of Missions.
3. Learn why we have missions.
4. Invite a missionary to speak in the church.
5. Invite the General Secretary or the Associate Secretary to preach on the Cooperative Program.

Challenge the People to be Good Stewards

1. Instruct people on mission opportunities.
2. Counsel Mission Volunteers and use them in church programs.
3. Study the Bible plan of missions.

4. Use the Forward Program of Church Finance.

Lead The Church To Give Through The Cooperative Program

1. Give on a percentage basis.
2. Use the 2-Plus Plan. (Increase gifts through the Cooperative Program 2 per cent of total budget, or more, each year.)
3. Show the people how they can increase their efforts along all fronts by giving through the Cooperative Program.

Order Forward Program Material Now!

All Forward Program of Church Finance material should be ordered from the Southern Baptist Convention Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee. A package containing a complete set of the material can be purchased for \$2.

We urge all pastors who have not ordered and studied the packages to order a package now. When it comes, read it, and then give it to the leaders of the church and urge them to read it.

Remember! If we can be of any assistance in helping present the Program, please call on us. —Ralph Douglas, Associate Executive Secretary. ■

Seminary Pastors' Meet To Feature Bible Study

FORT WORTH —(BP)— Pastors from Texas and neighboring states were urged here this week to make early reservations for the third annual Pastors' Conference June 22-26 at Southwestern Baptist Theological Seminary.

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; OB, church bulletin; DP, Daily press.

February 5, 1959

Volume 58, No. 6

Pastors Challenged to Reach More

THE CHALLENGE of evangelism — the scope, the methods, the urgency — was emphasized to the 800 Arkansas pastors attending the Evangelistic Conference in Little Rock's Immanuel Church Jan. 26-28.

Out-of-state speakers joined with Arkansas leaders in urging a new dedication to the "principal task to which we were called and for which the church was established."

Dr. C. W. Caldwell, secretary of the Department of Evangelism and Missions, presided at the sessions, calling on all to give wholehearted support to making the 1959 slogan "win more than ever before" a reality.

"If every church, every association will take this effort seriously, Arkansas Baptists can reach over 20,000 for Christ in 1959," he said.

Featured speakers included: Dr. Earl Guinn, president Louisiana College, Pineville, La.; Howard E. Butt, Jr., vice president of the H. E. Butt Grocery Co., Corpus Christi, Tex.; C. Y. Dossey, associate secretary, Department of Evangelism, Home Mission Board, Dallas; and Charles Wellborn, pastor of Seventh and James St. Church, Waco, Tex.

A Means, Not End

"The church is not an end product, but a means to an end," Burton Miley, 1st Church, Springdale, stressed in his address on "The Church—Christ's Chosen Instrument."

He explained that the church is likened unto a tool, and that a tool is useful because it has a part in the creation of something.

"The church is an instrument chosen of God for a specific purpose," he stated.

"The church is to give God a harvest, one that amounts to something.

"Too many of our churches have practiced spiritual birth control so long they have become impotent to produce another Christian."

Mr. Miley's definition of evangelism goes further than the salvation experience, to include the use of Christians in the winning of others.

Another purpose of a tool, he reminded, is to dress the product created, and one of the chief jobs of the church is to teach Christian behavior.

"Most of the difficulties in our churches are caused, not by those outside the church, but by those inside," he said, "The spiritual power is determined by what's on the inside."

He explained that he would rather have a church "with some knocks" get somewhere rather than one running smoothly and standing still.

Enlistment of the various department heads in the job of evangelism was the theme sounded by Mr. Dossey as he spoke on "The Church Council in Evangelism." "There are no short

cuts to doing an adequate job," he said, suggesting use of the Revival Plan Book.

"If everyone would work at the job, every church should reproduce itself every 12 months," he stated.

Sin Grips World

Calling attention to the threats and tensions that grip men everywhere, Mr. Wellborn suggested that men outside the church are pinpointing the cause of troubles.

While they do not label it as sin, their statements indicate clearly that's what it is, he said.

God's power was listed by him as the Christian's answer. He enumerated the ways God's power is effective: 1) through His Word; 2) through love; 3) through prayer; and 4) through dedicated men.

"The need for our day is not another Billy Sunday, not another Moody, not another Billy Graham, but a dedicated you," he challenged. "The Lord needs men dead to themselves but alive to the Saviour."

Compassion Big Need

"Love never fails" was the text used by Jesse Reed, of the State Missions Department, in his plea for "Locating and Visiting Every Lost Soul." He listed ways of finding prospects but climaxed with the admonition that a compassionate heart is the key that

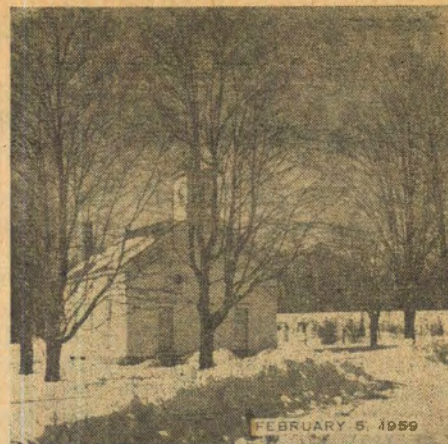
Personal Convictions God-Given Rights

THOSE WHO would force their own views upon others strike at one of the basic and God-given rights of men — the right and responsibility of individuals under God to arrive at their personal convictions, Charles Wellborn, pastor of the Seventh and James Street Baptist Church, Waco, Tex., declared here at the closing session of the annual evangelistic conference of the Arkansas Baptist State Convention.

"We can work together in harmony for the preaching of the gospel despite the fact we do not see everything alike," Mr. Wellborn said. "For example, Southern Baptists have different views on the question of race relations.

"Personally, I do not believe in segregation of the races. I do not see how this can be consistent with the teaching of the New Testament. But I do not become angry with those who are for segregation.

"The thing that does make me angry is for some one who has a different viewpoint from mine to try to tell me what I may or may not preach. For this strikes at the very root of the right and responsibility God has given each one of us, that of arriving at our own convictions."



WHILE THE earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen. 8:22).

unlocks the hearts of men.

One of the faults of the modern church member is that "his heart is too hard and his knees are too soft," Mr. Reed said. "What we need are hearts that are soft and knees that are hard."

No. 1 Need

Dr. Guinn listed the world's number one need as "to discover the holiness of God."

He pointed to the great demand now for a prophetic ministry. He then enumerated the factors that made the prophets great men of God: 1) a deep capacity for feeling or emotion; 2) amazing intellectual powers; 3) wonderful degree of volitional commitment bringing boldness without equal; 4) an understanding of the times.

"God's prophet may not always be a 'man of the cloth,'" he said.

Stressing the needs of the current age, he described the present as an age of moral confusion, one of wistfulness, of potential racial destruction. ■

Quarterly Review Features Other Baptists

NASHVILLE, Tenn. — (BSSB) — The Quarterly Review, second quarter issue, 1959, published by the Baptist Sunday School Board, will feature Baptist groups that have split off from Southern Baptists in recent years, announced J. P. Edmunds, editor.

Editor Erwin L. McDonald of AR-KANSAS BAPTIST is author one of the articles, on the the American Baptist Association.

The groups discussed in the Review are among the twenty-eight organized religious fellowships that bear the name "Baptist" either immediately in their title or in parenthesis, the number of churches, and the number of members, Edmunds said.

Organization dates of these bodies range from 1653 to 1950, according to The 1959 Yearbook of American Churches.

The Quarterly Review is published through the Board's Research and Statistics Department, with Edmunds as secretary. ■

After Two Years as Your Editor

THE EDITOR of *Arkansas Baptist* is humbled to learn that the readers of this paper—in a readership survey reported elsewhere in this issue—listed the editorials as among the most regularly read features. This calls us to a fresh sense of our stewardship and a new dedication to our task.

According to the survey summary, 61.5% of our subscribers read the editorials regularly each week, only three other features—the joke column, the Sunday School lesson, and “Arkansas All Over” and news in general—receiving higher ratings.

Editing a news magazine such as *Arkansas Baptist* is something like preparing meals for expected guests without knowing what the guests themselves would prefer. You have to be guided largely by what you think they ought to have in the diet. You try to provide balance and variety and make the dishes as attractive as possible, realizing that you will not be able to please every one, and that your fare may give some indigestion.

In the nearly two years we have served the Baptists of Arkansas in our capacity as editor of their state paper, we have found our readers as a whole to be “long-suffering and kind.” When we have made mistakes, the people have been charitable and have charged them up to the hand and not the heart. And when readers have held views differing widely from ours as expressed in our editorials from time to time, they have, for the most part, been gracious in stating their own viewpoints and have not sought to tell the editor what he could or could not say through the editorial columns. Not many have cancelled their subscriptions because they could not agree with all they have found in the paper. For this we are grateful and we think the fact that the paper now has a circulation of more than 50,000, the largest in its history, speaks well for the fairmindedness of Arkansas Baptists during these days of controversial issues.

Baptists as a people have been able to walk together in Christian fellowship despite widely varying views, because of the high value we place on the individual and his rights and responsibilities under God. The vast majority of us will always be found solidly on the side of freedom of speech and freedom of worship. We will not long tolerate dictators who would tell us what our convictions must be or who would deny us the privilege of expressing our views.

We think of an editor's position as being one of sacred trust and tremendous responsibility. Editors are not called to keep their ears to the ground in an effort to give the people what they may want to hear, when it comes to dealing with great social and moral issues. By the very nature of their place of service they must be seekers for truth and right and moulders of public opinion. Editorials on controversial matters, at best, do not seek to give the people all the answers, but, rather, to help the people to have all the facts, to see the different angles, and to lead them to action out of proper motives and with true perspective. And since no editor can be perfect in any of these aspects, the reader must always use his own heart and head in assessing the value of the counsel offered. But, here is a point that cannot be made too often—as much as the editor can profit from keeping an open mind in considering the views of others, the editor must use *his own head* and search *his own heart* in taking his stand for what he believes to be right.

In the final analysis, as we have said before, the editor is a lot like a turtle. He must always be deciding whether to keep himself drawn within his shell, playing it safe, or be willing to stick his neck out in the hope of making some progress. Being editor of *Arkansas Baptist* is a marvelous experience and we thank God each day for this opportunity for service. We are not just being pious when we say that we continue to covet the prayers of all our readers that our paper may be used mightily of the Lord.

Church Attendance Increase

CHURCH attendance in the United States hit an all-time high in 1958, with the weekly attendance of church services by adults reaching 50,500,000, according to a copyrighted report from the American Institute of Public Opinion.

According to statistics released by George Gallup, of AIPO, the new figure computes to 49 percent of the total adult civilian population, surpassing the previous high of 49,600,000, recorded in 1955.

Mr. Gallup pointed out that “no other predominantly Protestant nation surveyed comes close to the United States in terms of church attendance.” In Great Britain a poll revealed that only 14 percent of adults surveyed had attended church the previous week.

Personally Speaking . . .

[This feature rated No. 7 in our reader survey, 39.8% indicating they read it every week.]

An Oak or a Squash

“SINCE MY son is unusually bright,” said the father to the college president as he had come to enroll the young man in college, “I wonder if you could not let him finish his courses in less than the usual time.”

“It all depends on what you want to make of your son,” the wise president countered. “If you want him to be an oak, it will take much time. But if you will be satisfied for him to be a squash, we can have him ready in short order.”

Sometimes a young person just out of high school will say: “Why waste four years of my life going to college when I can take a short course and get a job?”

The answer to this question is obvious. If all one wants is the technical training that will make one proficient with certain machines, and if one is not concerned about having a broad, general education that will equip one with its expansion of vision and understanding and bolster one's ability to make wise decisions, college is a waste of time.

This is not to say that only those who go to college can be educated. Many who for one reason or another never qualify for college degrees are self-educated. And far too many go through college and receive degrees without getting an education. But, whether one gets his learning primarily in schools and colleges or acquires it on his own, the point is that it cannot be had quickly or easily.

Acquiring an education is far more than spending four or more years in college or university. It is a life-long pursuit. And, of course, it takes in far more than books, including all the personal experiences one has along the way.

Not the least important factor in true education is religion. Jesus, the Master Teacher and the source of light and love, sets down the basic principle for those who would be wise:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life . . .

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free (Jn. 8:12; 31-32).

Just as many people are unhealthy physically because they ignore or break the laws of health, many are warped in their lives because they try to take spiritual and mental short cuts. There is no substitute for learning daily in the school of Christ and the development of our characters takes time.—
ELM

[This feature rated No. 6 in our survey of readers, with 47.7% indicating they read it every week.]

Malachi and Tithing

WILL YOU please write and give your views on why "God" did not permit any record after Malachi wrote "Will you, or will a man rob God? Yet ye have robbed me, in tithes and offerings," for four hundred years until he sent Jesus Christ to earth to save the human race. It seems to me since Malachi made such a hullabelu over his tithes and offerings, he was condemned and the ever loving "God" did not permit anyone to write and use his name (God's name), until he sent Christ to earth to try to save all peoples.

The wise men brought gifts to Christ as a babe, and Christ used the word to give or gift, never Tithe. He said, in 23:23 Matthew, You shouldn't have left the giving undone. There are some people who could give 40 per cent of their earnings and have plenty left, where others can hardly live without something given to them. I am afraid of the sign on most inside doors "The Tithe is the Lords" will turn out like Malachi condemned by the Lord. —I. M. Young, Batesville

EDITOR'S ANSWER:

WHAT MORE could God say, after Malachi and before the coming of Christ, than he had said in the Old Testament? And where do you get the idea that Malachi was condemned of God? God has made Malachi's message a part of His own divine revelation to all men. Which of these basic lessons from Malachi has God "condemned"?:

(1) Ritual is an important element in religion, but not an end in itself. Tithes and offerings are necessary, but only as the expression of sincere moral and deeply spiritual life (Chapter 1:11).

(2) A cheap religion avails nothing, for sacrifices given grudgingly are displeasing to God. Better a temple closed than filled with such worshippers (Chapter 1:8-10).

(3) Divorce and intermarriage with heathen idolators thwarts the purpose of God in securing to Himself a peculiar people, whose family life is sacred because it is the nursery of "godly seed" (Chapter 2:15).

(4) There is eternal discipline in the Law. Malachi places the greatest emphasis upon the necessity of keeping the Mosaic Law. With Malachi as with Christ Himself "not one jot or tittle" of the Law should ever pass away or become obsolete.

TITHING WAS so generally accepted as a "must" by the Scribes and Pharisees that we may be sure those of their number who were seeking above everything else to discredit Jesus as the Christ would have castigated Him as a

Your **ARKANSAS BAPTIST** *Scrapbook*

by JUDY McDONALD

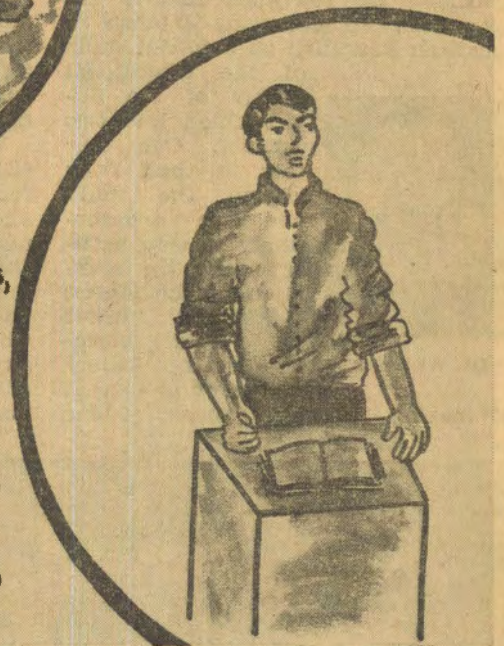
FIRST CHURCH, HOT SPRINGS



The history of the church began with the gift of a log meeting house by Sarah Gardner Hale in 1836. The benches were hand-slabs, dressed on one side. Candles served for lights.

One of the early pastors, Richard Short, would preach with coat off, sleeves rolled up and collar unbuttoned.

Three "daughters" of the church are: Park Place; Second; and Central.



non-tither but for the fact they knew he tithed.

If Christ had not favored tithing, would He have told those He rebuked in Matthew 23:23 that they were right in tithing? He rebuked them for tithing their mint, anise and cummin and omitting "the weightier matters of the law, judgment, mercy, and faith . . ."

YOUR LINE of reasoning, to the effect that some cannot afford to tithe, makes us wonder about the wisdom of the widow of Zarephath (I Kings, 17) who with her son was starving to death and yet had faith to feed the Prophet Elijah first out of her meager supply of meal and oil.

Also, if only those who are "able" are to give to the Lord's work, why did Jesus commend the widow who "of her want did cast in all that she had, even all her living" (Mark 12:44)?

Are you not stumbling over the first part of Malachi 3:10 and failing to see or accept the last half of this wonder-

ful verse? If you have tithed your income and yet feel that some cannot afford to tithe, your experience has been different from mine and I must say you are the first tither I have ever heard to express this feeling.

We agree that many are in a position to give much more than the tithe —R. G. LeTourneau, who began tithing as a poor boy on borrowed money has long since, as the world's greatest manufacturer of earth-moving equipment, been giving God nine tithes, or 90 per cent, and getting by nicely on 10 per cent. We also believe that Mr. LeTourneau's life motto denies your contention that some cannot or should not tithe: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

The more destitute one is, Mr. Young, the less that one can afford to be stingy with God, for the resources of our lives are in our Heavenly Father. —ELM

Inside Red



Educational System Challenge to Christians

By DR. H. E. WILLIAMS

(President, Southern Baptist College)

MANY OF you know that it was my privilege to accompany 70 others in American Education on a special study of the educational system of the Soviet union late this summer. Our tour took us half way around the world and gave us opportunity to view rather closely the operation of the largest educational effort for a single objective in the history of the world — that of making 200,000,000 people of one



DR. WILLIAMS

mind and purpose. We came back from the long tour with an overwhelming feeling that the entire Soviet system is one huge, controlled and narrow, but highly effective educational institution.

We were told that there were some 42,000,000 students enrolled in their formal courses of instruction, but we also found that every person in the nation is constantly being educated in the philosophy of Marxism, the current party line and the so-called faults and failures of the capitalistic and Christian countries of the world. No nation has ever been so committed to education in all the history of the human race. We cannot long ignore the

tremendous pressure that such a gigantic effort is likely to produce in world affairs.

The Soviet of the future will not be the ignorant peasant radical of the days of the Communist Revolution of 1918. He will be a keen-minded propagandist such as we have seen steal nearly half the human race within little more than a decade. He will be able to conjure up nightmares in his laboratories of science with the limitless resources modern science makes available to him.

He will continue to astound the modern world with his strides in modernization of a nation which only 41 years ago was a simple feudal society where less than one out of four in Russia, and only three out of a hundred in Asiatic republics of the Soviets, could read or write.

He will be a hardened and analytical opponent of religion.

He will be astute in producing crisis after crisis in world affairs and always adept at putting our great nation in bad light with the other nations of the world.

In the Soviet Union we found little hope for revolution or even important gradual change to make their system compatible with ours. Despite the fact that many Soviet educators often appealed to us with the Russian words "mir drushba" — "peace and friendship" — we found no evidence that the people would in the least consider trading for our system and way of life.

They cried "peace" simply because they know the terrors of war, having lost some 20,000,000 people in the recent war, not because they wished to



EACH STUDENT in USSR schools must take either biology, physics or chemistry. This picture in the Moscow 10 Year School is of a biology class.



THIS IS a typical Russian school boy of the 10 year school. Young Ivan studies harder than Johnny but has poorer schools to attend. His is determined to "overtake and surpass America."

be really friendly with the United States and become a fraternal or bosom friend.

I was told by party members that they had not deserted the idea that Communism should eventually be the way of life for all men. They assured me that "they know that they have the best way of life ever designed for the human race and that they plan to give it to all men by any means necessary to accomplish the task."

Nowhere did we find the least indication that they question their world mission, which burns in their very eyes and flames in their hearts. They are determined and of matchless hope for the final victory of their cause.

I came back saying to myself over and over, "Where did Christianity of modern times lose the zeal, devotion and sacrifice I saw again and again in the Soviets?"

In Central Asia I found thousands of young couples from European Russia happy that they had been chosen as the modern "missionaries of the religion

STUDENTS IN Kiev 10 Year School learn English. Soviets claim 60 per cent of students take English as their foreign language requirement which starts with the 5th grade. Students in non-Russian schools must take both Russian and another foreign language as well as their native language making them tri-lingual.

of materialism" — Communism — to give their lives in improving the system of the Soviets in that land of over three thousand years of history.

My soul was made to be very sorrowful when I recalled the many appeals I have heard our denominational leaders make for Baptist young people to give their lives to the missionary task. My heart grew heavier when I remembered the hundreds of Baptist youth I had seen in years gone by who made a decision in youth to go and then when the "cares of this world" became so much more alluring, or when our denomination failed to help them reach their educational goal, they dropped all interest in the mission fields. The Soviets do not send a few hundred "missionaries of materialism" for they know such a gesture would be meaningless and useless — they send millions of devoted and keen minded disciples of Marx and Lenin. They realize that they must overwhelm the opposition and they spare no effort to do just that. American Christianity, with only 30,000 or so missionaries out across the world, cannot stem the tide of crass materialism sweeping the lands of the world where men are simply tired of three things — being hungry, being poor and being ignorant.



Arkansas All Over

[This feature rated No. 3 on our reader survey, 63% of our readers listing it as a feature they read each week.]

By Jay W. C. Moore

Concord News Notes

ROY GEAN, JR., a deacon and superintendent of the Sunday School, 1st Church, Ft. Smith, has been named Ft. Smith's outstanding young man of 1958 by the Ft. Smith Junior Chamber of Commerce.

A NEW WMS was organized recently by Mrs. Jay W. C. Moore in the rural Burnsville Church. Mrs. Don Durden was elected president; Mrs. Roy Gerene, vice president; Mrs. Bill Jones, program vice president; Mrs. Ertell Johnson, community missions; Mrs. Clifton Tankersley, stewardship; Mrs. Irvin Quillman, study chairman; Mrs. Paul Jarred, treasurer; Mrs. Loye Carter, secretary; Mrs. Jack Brown, assistant secretary; Mrs. Everett Been, social chairman; Mrs. Bill Johnson, social co-chairman, and Mrs. Bud Jones, prayer chairman.

TWO "M" NIGHT services will be held in Concord next year. Dr. Hershel Hobbs, pastor, 1st Church, Oklahoma City, will speak in 1st Church, Booneville, and Dr. Leo Eddleman, president of the New Orleans Seminary, will speak in 1st Church, Ft. Smith. Tommie Hinson, 1st Church, Paris, is the director.

CONCORD Association led the state the last quarter in 1958 in the number of SS awards, 1,364. First Ft. Smith was first with 593 for the quarter. This church was one of the twenty-five top churches in the Southern Baptist Convention in Sunday School awards in 1958. It placed 12th with 1,179 awards. David Meier is the minister of education.

JIMMY HOFFMAN who has been serving the half-time Burnsville Church has accepted the pastorate of 1st Church, Keota, Okla. Hoffman is a graduate of Ouachita and formerly was pastor of the Kibler Church, Clear Creek Association.

A NEW BROTHERHOOD has been organized in the Burnsville Church. Bud Jones was elected president. Roy Gerene was elected vice president and Bill Jones, secretary-treasurer; Don Durden, Ft. Smith, is pastor.

THE CONCORD Superintendent of Missions spoke recently to the eighty officers and teachers of the Sunday School of 1st Church, Sallisaw, Okla. ■

● RAUL SPIVAK, noted Argentina pianist, will present a concert at Southern College at 8 p. m. Feb. 9.



YOUNG AND OLD were baptized together following a recent revival in Calvary Church, Ft. Smith. Left to right are Robert A. Parker, pastor, his son, David, 6, who was baptized in the same service with Will Nicodemus, 94. Billy Walker was evangelist at the meeting in which there were 34 professions of faith and baptisms.

Revival Reports

GILLETT CHURCH, Jan. 14-18: Nelson Tull, evangelist; Ivan Davis, pastor; nine by baptism, one by letter and nine rededications.

NORFORK CHURCH, Dec. 29-Jan. 4, youth revival: Ouachita team, Paul Lewis, evangelist; Frank Washburn, song leader; Shirley Long, pianist; Bernard Ford, pastor; 17 by baptism, four by letter.

CORNERSTONE MISSION, Jan. 15-18, Brotherhood revival from 1st Church, Ft. Smith led by Joe Potts; two baptisms, two by letter, two conversions, and seven rededications. J. Ronald Condren is pastor.

BILLY WALKER, Walnut Ridge, was evangelist in a recent revival in Lebanon Church, Falkville, Ala. There were 12 professions of faith.

● W. C. BLEWSTER, president of 1st National Bank, Magnolia, will represent Arkansas Baptists at the 41st annual directors meeting of the Relief and Annuity Board to be held in Dallas Mar. 3-4.

● BRADLEY BOLIN, manager of the Baptist Book Store, Little Rock, will attend a conference of book store managers at Albuquerque, N. M., Feb. 17-20.

● WORK HAS begun on a dormitory for men at Southern College, Walnut Ridge. Officials said current funds are adequate for several weeks work. Beginning of the work was made possible through a gift from Mr. and Mrs. J. K. Southerland, Batesville.

94 Year Old Among Ft. Smith Revival 'Harvest'

A 94-YEAR-old man was among the 34 additions by profession at the recent revival in Calvary Church, Ft. Smith. Eight other additions were by letter.

Evangelist Billy Walker brought the messages at the Jan. 11-18 meetings.

The elderly man, Will Nicodemus, remarked a day or so after he was baptized that he had joined a church of another denomination in his youth but that he was no more saved than a "hog," adding "I didn't even slow down" down."

His son and daughter-in-law flew in from Dallas to see him baptized.

Since Calvary entered the new sanctuary the first Sunday in January, the church has had 59 additions, most of them by profession.

Formal dedication of the new building will be Mar. 1, when Dr. James Sullivan, executive secretary of the Sunday School Board, will be the featured speaker. ■

● DOUGLAS CHURCH, Gould, Harmony Association, Don Alan Nall, pastor, has joined the growing list of churches receiving the Arkansas Baptist under the budget plan.

● THE FIRST profession of faith registered in the new mission of Gaines St. Church, Little Rock, was a 65-year-old man. Dr. I. L. Yearby is preaching in the new work, another in Arkansas part of the 30,000 Movement. Oscar Woodall is serving as mission Sunday School superintendent, and Tommy Thomas as Training Union director.

Little Rock Church Pays Tribute to Wayne Smith

WAYNE SMITH, of Ouachita College, Little Rock, conducted his last services, Jan. 25, as supply pastor of 1st Church, Little Rock. For more than a year he served the church; commuting from Arkadelphia on week-ends. With his many duties as Public Relations man for Ouachita College he did an excellent work for the church also. His diplomacy, pulpit messages, visits to the sick, shut-ins, bereaved, and unenlisted, placed him on a high level among our best pastors. The church learned to love him and will always hold him in high esteem.

He made the following remarks in his morning message, Jan. 25:

"This is a message of love and appreciation for people who have been more than grand — a message that finds me filled with mixed emotions — the emotion of sadness, knowing this to be the end of what, for me, has been my moment of greatest service, yet, too, with the mingled emotions of gladness and happiness for you at the bright prospects of a great pastor and a renewed position of leadership in the Arkansas and Southern Baptist Conventions.

"For, indeed, your pastor, Dr. Paul Roberts, is a proven great pastor. His past history proves this. His insistence to follow only the Lord's leadership proves this. I remember his statement, made to you, in what in actuality was his letter of acceptance to become your pastor. The statement was: 'God changed my affections from one church to another,' — to people he did not know from people who had followed him as they together built a great church. God in like manner, has, is, or will change your affections from men of the past — pastors, leaders, people who only passed this way for a little while — to him."

The church appreciated these words from Brother Smith. Dr. Roberts began as pastor Feb. 1. — J. F. Queen ■

Ordinations

PLAINVIEW CHURCH, Arsenal, ordained the following as deacons on Jan. 25: Edward May, Charles Hager, and Wesley Leach. Homer Haltom is the pastor.

TROY CHURCH, Texarkana, Paul E. Taylor, pastor, ordained the following deacons Jan. 4: Monroe Townsend, Oren Townsend, Charles Fowler and Lester Humphries; the pastor served as moderator; Hershel Williams, message; Jerry Wilson, questioning; J. C. Crabbe, ordination prayer; Leo Hughes, clerk.

ROY J. THOMAS, a captain in the Air Force, was ordained to the gospel ministry Jan. 25 in Hilltop Church, Pulaski Association, of which he is pastor. O. C. Robinson, Pulaski superintendent of missions, presided at the service. About 18 pastors and deacons made up the ordination council.

Pastoral Changes

BILL DUKE, formerly of Wewoka, Okla., has assumed his new duties as pastor of Bethel Church, Benton. V. E. Gibson, former pastor at Bethel, has gone to Flint, Mich., where he accepted a pastorate.

R. S. WILLIAMS, father of H. E. Williams, Southern College president, is seriously ill in a Little Rock hospital. Mr. Williams has been a deacon for more than 50 years and served as Sunday School superintendent for more than 30 years.

W. J. MCDANIEL, Southern College, has enrolled in George Peabody College to complete residence requirements for his doctors degree.

THE LIFE Service Band of Southern College will be in charge of the Tri-County Youth Associational Meeting at the 1st Church, Marion, Feb. 9, 7:30 p. m.



FRESHMAN CLASS officers of Southern Baptist College, Walnut Ridge, are from right to left, president, Dean Goodman, Dyess; secretary-treasurer, Shirley Byers, Hardy; student government representative, Carol Fowler, Manila; vice-president, Cecil Dunnam, Walcott. Class sponsor is Dean Woodrow Behannon.

DR. RALPH A. Phelps, Jr., president of Ouachita College, delivered the commencement address for the mid-winter graduation exercises at Southwestern Seminary, Jan. 16. Phelps listed five elements in his suggested philosophy of survival:

Belief in the sovereignty of God; belief in the free moral agency of man; belief in the improbability of mankind; an obligation to better this world; a willingness to live one day at a time with faith in Christ.

Evangelists Scheduled For Spring Revivals

PAUL COOKE, associate pastor, 1st Church, Ft. Smith, will be the evangelist in the Hampton revival, Mar. 8-15.

Dr. George Stewart, Memphis will be in 1st Church, Paragould.

Dr. Erwin L. McDonald, editor, Arkansas Baptist, will be in 2nd Church, West Helena, Mar. 8-22.

Fred Sudduth, Tri-County Missionary, will be in Barton Chapel Church.

W. J. Smith, El Dorado, will be in Westside Church, Manila.

Robert Conner, Jr. will be in East Side, Paragould.

Dr. James J. Draper, Marshall, Tex., will be with Trinity Church, Little Rock, during the April Crusade.

Fletcher W. Hart, Baton Rouge, La., will be evangelist for 1st Church, Springdale.

Paul Shipman will be in Woodlawn, Little Rock.

S. R. Haley will be in Shady Grove Church, Clear Creek Association.

I. M. Prince, Cotton Plant, is scheduled for North Maple, Stuttgart.

Dr. Porter Bailes, Tyler, Tex., will be with Humphrey Church.

Tom Landers will be with the Almyra Church. ■



THE LIFE Service Band of Southern Baptist College is composed of young ladies interested in church work as a vocation. This organization owns a station wagon which they use in traveling to churches. This year the Life Service Band is sponsored by President H. E. Williams, who accompanies them and also participates in the services. President of the Life Service Band is Effie Vincent, sophomore from Glasford, Ill.

Mrs. Whitlow, A Busy Homemaker

(Editor's Note: The following feature appeared in a recent issue of the Arkansas Democrat in the paper's homemaker series.)

By WILMA COLE
(Homemaking Editor)

A minister's wife must be many things: homemaker, hostess, good-will ambassador. She must be expert at decorating a small apartment or a large house; she must be adept at entertaining a big crowd or a few friends. She must know how to schedule her time to meet obligations of her church and still reserve time and energy for her duties at home.

When Dr. S. A. Whitlow was elected executive secretary of the Arkansas Baptist State Convention about a year ago, the Whitlows moved to the Yorkshire Apartments, Pulaski Heights, and Mrs. Lorene Whitlow found herself meeting all these requirements and more.

Even with their children, Betty (she's Mrs. J. D. Moore Jr.) and John David, away from home, Mrs. Whitlow still found plenty to keep her busy.

She is chairman of her missionary circle at the Pulaski Heights Baptist Church. She works with a group of intermediates in Training Union; she's a cradle roll visitor and a member of the hospital auxiliary. She also is a frequent hostess for Sunday School and after-church fellowship programs. For all these occasions she finds it helpful to have a variety of simple, versatile recipes at her fingertips.

When Mrs. Whitlow is called upon to serve young people's and missionary groups, she often makes this easy coffee cake. She prefers to wait till serving time to add the topping, which is broiled and served hot.

Coffee Cake With Broiled Topping

2 eggs, well beaten. Add:

1 cup sugar

1 teaspoon vanilla. Then add:

1 cup flour, sifted together with

1½ teaspoons baking powder and

½ teaspoon salt

Bring to a boil:

½ cup milk and

1 tablespoon butter. Add to dough while hot. Bake in loaf pan, 8x8x2, in moderate oven (350 degrees) about 45 minutes or until done. Then cover with topping.

Topping

3 tablespoons butter

5 tablespoons brown sugar

2 tablespoons cream

½ cup cocoanut

½ cup chopped nuts

Mix above ingredients and spread over cake. Place under broiler until



MRS. S. A. WHITLOW, wife of the state convention secretary, prepares tasty "Caracas" in her home in Little Rock.

melted.

Dr. Whitlow likes to take a hand in cooking outdoors when weather permits, and his specialty is broiled steak, potatoes baked in foil, garlic bread and tossed salad. "In fact," says Mrs. Whitlow, "his first love is tossed salad, served with Roquefort dressing."

Although he doesn't care much for desserts, his favorite is lemon ice box pie with graham cracker crust. Here's the way Mrs. Whitlow does it:

Lemon Ice Box Pie

1 Can sweetened condensed milk

½ cup lemon juice

2 egg yolks

Mix all ingredients in order given. Make graham cracker crust by melting 1-3d cup butter in pie pan and stirring in 1 1-3d cup graham cracker crumbs and molding in pan. Bake about six minutes.

Pour filling into crust, top with whipped cream and sprinkle with graham cracker crumbs.

If there is one utensil in her kitchen which Mrs. Whitlow uses more than another, it is her electric skillet. She uses it to make one of Dr. Whitlow's favorite dishes, which they call "Caracas." This is a sort of Spanish egg dish, which makes a "request" appearance at many church gatherings. It can be made on the spur of the moment with ingredients found on most shelves, and, with a fruit salad-dessert and a drink, is a meal in itself.

Mrs. Whitlow's 'Caracas'

¼ lb. dried beef

1 No. 2 can tomatoes

1 rounded tablespoon chili powder

4 eggs

1-3d to ½ lb. cheese

(sliced American, for quick melting)

1 tablespoon shortening

Shred beef into shortening, stir in chili powder. Add tomatoes, let simmer a few minutes. Add cheese and stir till melted. Add slightly beaten whole eggs and simmer till done. Serve on four cracker squares. Serves four generously.

Another favorite dish at the Whitlow home is Spinach Timbales, a different way of serving your vegetable dish.

Spinach Timbales

2 cups sweet milk

1½ cups fine bread crumbs

4 tablespoons butter

1½ teaspoons salt

1 tablespoon vinegar

dash pepper

4 eggs

2 cups spinach pulp

(No. 2 can)

1 teaspoon ground onion

Scald milk, add bread crumbs, butter, salt, pepper, vinegar, and blend well. Add well-beaten eggs, then drained chopped spinach. Fill greased molds. Place over a pan of hot water and bake in moderate oven till set. Serve with cream sauce. Serves eight.

Survey Reveals Reading Habits

WHAT DO you suppose is the most popular feature of the Arkansas Baptist?

Yes, you guessed it—"A Smile or Two" (our weekly joke column)!

According to a reader survey of our magazine, made by Broadman Press, Nashville, 75% of the readers making reply to the question, "Which of the following features in Arkansas Baptist do you read regularly?" listed the joke column.

Second in the popularity poll was the Sunday School Lesson, 70.6% of those replying listing this as a feature they read regularly.

In third place was "Arkansas All Over" and news in general, this being a regular feature for 63% of our readers.

Other departments and features, with their percentages of regular readers, were: Editorials, fourth, with 61.5%; special articles (on Missions, Bible, Church Life, etc.), fifth, 51.8%.

Letters to Editor, sixth, 47.7%; Personally Speaking, seventh, 39.8%; Missions Department, eighth, 34.9%; Children's Nook, ninth, 33.9%; WMU Department, tenth, 32.6%.

Baptist Crosscurrents, eleventh, 32.3%; Sunday School Department, twelfth, 31.5%; Executive Board page, thirteenth, 25.3%; Evangelism Department, fourteenth, 25%; Training Union Department, fifteenth, 24.7%; The Bookshelf, sixteenth, 24%.

Church Music Department, seventeenth, 16.7%; Baptist Student Union Department, eighteenth, 16.4%; Brotherhood Department, nineteenth, 14.6%; and Foundation Department, twentieth, 12.8%.

The Arkansas Baptist questionnaires were mailed on a scientific sampling basis to 1,498 subscribers. A total of 384 useable replies, 25.6% of the mailing, were received by Broadman Press and used in the analysis. Of these, 59.4% did not answer the question as to the magazine features read regularly.

The question, "About how long have you been a reader of Arkansas Baptist?" revealed that two-thirds (66.7%) of our readers have been reading the paper for five or more years; 15.1% have been readers three or four years; 11.7%, one to two years; 5.2%, less than one year; and 1.3% did not indicate how long.

By age brackets, the vast majority (74.9%) of our readers are 26 years of age or older, but children and young people are also prominent. The second largest group by age classification are readers from 7 to 12 years of age, these constituting 17.2% of the total. A total of 16.6% of our readers are young people (17-25 years of age), and 14.3% are intermediates, 13-16 years of age. A total of 18.7% of those replying failed to indicate which age bracket they are in.

To the question, "How often do you read book advertisements in Arkansas Baptist?" 16.9% replied "Always"; 29.4%, "Frequently"; 44.5%, "Sometimes"; and 7.3%, "Never." Not indicating were 1.9%.

The question, "What other religious and denominational magazines do you and members of your family read?" revealed, as expected, that other Baptist publications rate high. In first place was Home Life, 22.6%. Others, in order, were: Home Missions, 9.4%; The Commission, 8.1%; Christian Herald, 2.8%; Moody Monthly, 1.6%; each of the following: Christian Life, Christianity Today, Missions, The Standard, and Beam, .8%.

A total of .5% are readers of Eternity, while each of the following are read by .3%: The Christian Century, The Christian Observer, Church Management, Presbyterian Survey, Together, The Union Signal, The Watchman-Examiner, World Outlook, and Baptist Program.

"What types of religious books do you and members of your family usually buy?" revealed: 29.2%, Bible lesson helps; 25.3%,

Children's; 25%, Devotional; 24.5%, Bible Commentary; 14.8%, Fiction; 8.1%, Sermons; and 7.5%, Theology. A total of 28.9% indicated that they never buy books, and 3.9% failed to indicate.

Further summary of the questionnaire includes:

"What types of non-religious books do you and members of your family buy?"

Answer: 34.6%, Children's; 32.3%, Fiction; 18.0%, History; 17.7%, Biography; 14.3%, "How to do it"; 32.3%, Do not buy; and 6.0%, Not indicated.

"Which methods do you and members of your family use in buying most of your books?"

Answer: 49.5%, Visit to retail stores; 23.7%, Book Clubs; 20.1%, Mail order; 6.8%, Door-to-door salesman; 5.2%, Other; .8%, Phone order; 6.0%, Not indicated; and 20.8%, Do not buy.

"How often do you and members of your family buy books as gifts?"

Answer: 20.8%, Frequently; 53.9%, Seldom; 24.5%, Never; .8%, Not indicated.

"How often do you and members of your family buy paperback, pocket-size books?"

Answer: 12.5%, Frequently; 31.8%, Seldom; 53.6%, Never; and 2.1%, Not indicated.

"About how many books of all kinds has your family purchased in the past twelve months?"

Answer: 40.3%, 1 to 5 books; 19.0%, 6 to 10 books; 18.8%, More than 10 books; 18.0%, None; and 3.9%, Not indicated.

"Why do you and members of your family buy most of your books?"

Answer: 40.1%, Self-improvement; 37.0%, For children; 32.8%, Relaxation; 25.5%, Bible lesson helps, 22.7%, Gifts; 19.3%, Devotional helps; 15.1%, Not indicated; 2.1%, Other; 7.0%, Sermon helps.

"As best you remember, how many books have you read in the past six months?"

Answer: 26.8%, One or two books; 26.8%, Three to five books; 24.5%, Six or more books; 16.7%, None; 5.2%, Not indicated.

"What is the approximate membership of your church?"

Answer: 7.8%, Under 100; 16.4%, 100-249; 20.3%, 250-499; 26.3%, 500-999; 19.8%, 1,000-2,499; 5.5%, 2,500 and over; 3.9%, Not indicated.

"What offices, if any, do you hold in your church?"

Answer: 4.9%, Minister; 3.4%, Other paid church worker; 19.8%, Worker with adults; 7.6%, Worker with young people; 29.9%, Hold no office; 6.3%, Worker with juveniles (13-16 years old); 24.5%, Worker with children (under 12 years old); 15.1%, Other; 7.5%, Not indicated.

"Does your church have a library?"

Answer: 62.2%, yes; 34.4%, No; 3.4%, Not Indicated.

"Please check your classification in your household."

Answer: 23.9%, Husband; 1.0%, Son; 1.0% Other adult man; 53.2%, Wife; 3.9%, Daughter; 5.2%, Other adult woman; 6.8%, Not indicated.

"Check the blank which indicates the last year of your education or school."

Answer: 14.3%, Eighth grade or less; 51.6%, Ninth to twelfth grade; 15.4%, one or two years college; 2.6%, Three years college; 6.3%, Four years of college; 8.1%, More than four years of college; 1.7%, Not indicated.

"What is the approximate population of the community in which you live?"

Answer: 17.2%, Open country; 17.7%, Town under 2,500; 23.7%, 2,500-9,999; 19.3%, 10,000-49,999; 14.0%, 50,000-149,999; 3.9%, 150,000 or more; 4.2%, Not indicated. ■



Medical Mission Closed

BROOKLYN — The African Inland Mission has been ordered to end all its medical missionary work in the Sudan. The Sudanese government says all AIM doctors must abandon their work immediately. The ouster affects a mission hospital and the medical work of several other stations. AIM is a Protestant interdenominational mission having 530 missionaries in six major areas of Africa.

Would Sell Churches

LONDON — Influential laymen in the Church of England are spearheading a drive for a new law which would permit the selling of empty and unwanted Anglican churches to other denominations. The number of Roman Catholic churches in England and Wales has nearly doubled in the past ten years and it is believed the Catholics would buy some of the unused Anglican church buildings, but under present law the Anglican Church is forbidden to sell any of its buildings.

Philadelphia Crusade Set

PHILADELPHIA — Evangelist Billy Graham and his team will conduct an eight-week crusade in Philadelphia in the fall of 1961. During the campaign he will preach nightly in the city's huge Convention Hall. Dr. Ross H. Stover, pastor of Messiah Lutheran church, is chairman of the committee of 100 leading clergymen and laymen who invited the evangelist to Philadelphia.

German Youth Repent

BERLIN — German youth groups affiliated with the Evangelical (Lutheran) Academy in West Berlin have offered to donate a year's work to Israel as a "symbolic act of repentance and reparation." The young Germans have asked the Israeli government to provide them with suitable work in the development of the country's border areas to repay Nazi persecution of the Jews.

Protestant Immigration

NEW YORK — For the first time in 75 years, more Protestants have immigrated to New York City than members of other faiths. The Protestant Council of the city has announced that there are now 960,000 active members of Protestant churches in the five counties of the metropolis, more than 55 per cent of whom are non-whites. The figure includes 90,000 Spanish-speaking people, most of whom are Puerto Ricans, and 440,000 Negroes. The city census shows that 48.6 per cent of New Yorkers are Roman Catholic, 26.6 per cent Jewish, 22.6 per cent Protestant, and the remainder Buddhist, Old Catholic, Eastern Orthodox and Polish Catholic.

Baptist Crosscurrents

Patron Saints in the Army

PROTESTS AGAINST the Roman Catholic hierarchy's efforts to use the United States army through their chaplains and officers for propaganda purposes have reached the stage where Adjutant General Robert Lee has found it necessary to issue a memo to all headquarters commands on the subject.

Last spring at Fort Benning, Ga., the Catholic Holy Name Society made a determined effort to promote Saint Maurice as the patron saint of the army. (Maurice was the commanding officer of an all-Christian unit in the Roman army of the Third Century. He and his men refused to make sacrifices to the Roman gods when ordered to do so and were executed. Much later, after its establishment, the Roman Catholic Church canonized him.) A promotional program was planned at Fort Benning, which provided for the erection of a \$2,300 statue of the saint on government property, printing of 30,000 folders on his life for distribution among the men along with Saint Maurice medals, and presentation of St. Maurice Scrolls to visitors at the fort.

In the summer word came from Fort Leonard Wood, Mo., that one of the commanding officers (an Episcopalian) was lending his influence to a Saint Maurice campaign there. A large painting of Maurice was hung at the headquarters building, the officers' club was renamed the Saint Maurice Club, the gym was renamed for him, drawings were displayed throughout the post, and wooden scrolls began appearing on barracks walls reading, "We live, fight and die for God, country and Saint Maurice."

The artillery men had already beat the infantry men to the sainthood routine. Four years ago the I Corps Artillery post in Korea was named Camp Saint Barbara. (Barbara was another Roman who refused to sacrifice to the pagan gods.) The artillerymen there have been nicknamed "Saint Barbara's Own." Just what tactics were used to bring this about have not yet been publicly revealed.

Protestant and Baptist protests slowed the Saint Maurice drive at both Fort Benning and Fort Leonard Wood. But it is not dead by any means.

General Lee's memo week before last to commanding officers read as follows: "Subject: Patron Saints. Because of the religious connotations of projects designating Saint Barbara as patron saint of infantry, addresses are directed to ensure a thorough understanding by subordinate commanders . . . (that) activities of this type or of a related nature will be limited to unofficial and voluntary participation by those interested." —*The Baptist Messenger*

Canadian Churchgoers Surprised

OTTAWA, Ontario (EP) — Hardy churchgoers who braved 15-below-zero weather to attend a Week of Prayer service at an Anglican church here were treated to a pleasant surprise. The program had announced only that a "representative of the Dominion Government" would read the Scripture. The representative: Prime Minister Diefenbaker himself, an active Baptist.

Cecil B. DeMille Dead

DEAD, AT 77: Cecil B. DeMille, famed for the biblical epics among his more than 70 feature films. At the time of his death in late-January, his latest and perhaps most noted Bible-based film, "The Ten Commandments," was topping the \$50 million level and rapidly supplanting "Gone With the

Wind" as the most popular and profitable movie of all time. In his amazing lifetime, DeMille had amassed a personal income of over \$800 million. (EP)

Religion On TV: 'Flop' says Together

HOW SUCCESSFUL has been the Church's use of television? The Methodist magazine *Together* surveyed leaders in the television field and then concluded that religious television has been a "flop." Said one television columnist, in a typical reaction: "With few exceptions, religious programs are poorly produced, poorly promoted and poorly presented. The people who make religion their life's work are neither trained nor equipped for the exacting demands of television." ■



BUSINESS LEADER Charles Thompson conducts a one-man campaign of retribution against bars until he learns a shocking truth. Scene is from the complete dramatic episode on alcohol, titled "Pay the Piper," in the television series "This Is the Answer." Thompson is played by Willis Bouchey, the girl by Joan DuPuis. The half-hour drama will be presented here on Sunday, February 8, at 12:30 p.m., KNAC-TV, Ft. Smith; 4:30 p.m. (Saturday), KTVE, El Dorado; 2:30 p.m., KATV, Little Rock; 1:00 p.m., KCMC, Texarkana, Tex.; 1:15 p.m., KSLA, Shreveport, La.; 12:30 p.m., KVOO-TV, Tulsa, Okla.; 1:30 p.m., KODE-TV, Joplin, Mo.

'Pay the Piper' Probes Nation's Liquor Problem

THE INFLUENCE of alcohol . . . particularly upon teen-agers . . . is to be given a searching look by the dramatic television series "This Is The Answer" on Sunday, Feb. 8. The new drama, "Pay The Piper," will be seen throughout the nation on that day in the series dealing with problems of serious national concern.

The story probes two controversial questions. One is the example set by adults in their use of alcoholic beverages. The other concerns the use of questionable methods, growing out of wrong motives, to attack a community menace.

In the drama, a successful man reacts violently to the tragic death of his teen-age daughter in an auto crash, when he learns the girl and her escort had been drinking. The bereaved father begins a relentless search to find who sold them the bottle, and he awakens the community to the evils of liquor sales to minors. But his vengeful campaign goes too far with the use of unwise methods, until an ironic event brings home a shocking truth. ■

'Come and Eat'

THIS MORNING when I opened my Bible at random, to read a verse for meditation, my eyes fell upon the invitation, "Come and eat . . ." I remember when Sister Lou Artie and I were small we used to play all over the countryside, from the east side of the cow-pasture to the west limits of the piney woods; but when Mother's voice rang across the hills and hollered: "Come to din-n-ner-r-r!", we always went running. We obeyed the call because we loved the caller, because we were hungry, and because we knew we would be soundly whipped if we lingered. I think that the spiritual call is similar to the natural one Lou Artie and I heard. The Father calls us to "Come and eat," we need the food, we need to obey any call God makes, and if we disobey and linger about some piddling business of our own, we will tote a good sound limbing, besides going hungry.

When our souls dine too seldom, they are liable to shrivel and become weak and sick.

Jesus said, "Come and eat . . ."—Katy Patience White

Southern Seminary Plans Religious Education Parley

A RELIGIOUS Education Workshop will be held in connection with the annual spring conference at Southern Seminary, Mar. 17-20.

Workshop sessions will be held on Tuesday, Wednesday and Thursday afternoons and Tuesday and Thursday nights, Mar. 17-19, according to Dr. Allen W. Graves, dean, School of Religious Education.

Principal speaker for the conference, a highlight of the Seminary's Centennial celebration, will be Dr. G. R. Beasley-Murray, principal of Spurgeon's College, London, England.

Dean Walter Houston Clark of the Hartford School of Religious Education, Hartford, Conn., will speak on "A Psychologist Looks at Human Relationships in Christian Education."

Other major addresses during the workshop will include "Theological Foundations of Religious Education," by Dr. Dale Moody, Southern's School of Theology faculty.

Professor Robert Proctor, School of Religious Education, will lecture on "Psychological Foundations of Religious Education," and Dr. W. L. Howse, Sunday School Board, will speak on "Evangelism Through Teaching and Training."

Afternoon sessions will include group interest conferences on such topics as "Facilities and Equipment for Effective Teaching," "Using Drama in Religious Education," "Meeting Moral Issues With the Christian Gospel," "New Techniques of Teaching," "Religious Education on the Mission Fields," "Church Recreation," "Ministering to the Alcoholic," "Problems of the Aging," "Counseling Opportunities of Educational Workers," "Ministering to the College Community" and "The New Correlated Church Program of Training."

During the morning Conference sessions inaugural addresses will be given by Dr. Sabin P. Landry, Jr., Dr. Wayne Ward, Dr. E. C. Rust, and Dr. W. W. Adams, faculty members.

Persons desiring additional information or assistance in arranging housing accommodations should write to Dean Allen W. Graves, Southern Seminary, Louisville 6, Ky. ■

JIM HAD planned a fishing trip with one of his neighbors, a young Chinese with the un-original nickname of Charlie, who, though thoroughly Americanized in everything else, was still a bit reckless with the English language. At the last minute, however, Charlie came over to say he couldn't make it.

"Something came down," he explained.

Jim chuckled, "You mean 'came up,' Charlie."

Charlie grinned ruefully. "No, down. Wife's foot."

Why Did God Create the Races?

By KENNETH J. FOREMAN

(Presbyterian Seminary, Louisville, Ky.)

"He made from one every nation of men."—Acts 17:26

"WHAT DO YOU believe (was) God's purpose in creating five distinct colored races?" a correspondent asks.

One can give a number of replies to that question, but none that will be satisfactory as a flat and final answer.

The simplest and most all-inclusive answer is: I don't know. Why did God create oak trees and palm trees? goldfish and sharks? amoebas and whales? It is evident that God wanted variety in his universe. He didn't want all his trees to be alike, he didn't even want his snowflakes to be alike (and no two are), he didn't want all his human children to be alike. Being almighty, God could have created a race of men all with red hair, or all with blue eyes, or all natural acrobats. But he did not. He could have seen to it that all men were Chinese, or Maoris, or "nordics." All we know is, he did not do this nor have it done. I for one am happy to discover so much variety in nature and in men; but I am sure God did not create all this dazzling variety just to keep me happy. I accept the fact, I don't have to explain it, I enjoy it.

The rudest answer would be: God had no purpose in doing this, because he didn't do it. I could not give this answer, not because it is rude but because it may not meet the intention of the question. If the question implies that God, at the very beginning of the human race, created not one but five distinct colors which have been distinct from that day to this, then to be sure God did not do this. Some scientists, indeed, believe that all human beings came not from one common parentage, but three. Other scientists believe the facts point to a single origin of mankind, not three separate ones. The Bible points quite definitely to one origin, not three. Incidentally, there are not now five "races," as most ethnologists see it, but three: caucasoid, negroid, and mongoloid. The Malay and American Indian peoples are now generally classified as mongoloid. The three races all have distinct characteristics, of which the color of the skin is not the most constant; rather the shape of the hair (in cross section) is the most reliable and constant point of differentiation. Many differences which the ordinary uneducated person thinks of as racial are not biological factors at all, but cultural. For instance, in the South, white people associate a certain kind of speech with Negroes — indeed can tell a Negro "sight unseen" merely by hearing him say a few words. But Negroes born and brought up where they hear nothing but a crisper variety of English

such as northern Ohio or Kansas speech, talk exactly like people of those regions.

All over the world, at all times, races or sub-divisions of races have indulged in prejudice, hatred, ridicule and misrepresentation about one another. Racial differences have been sometimes assumed where there is none in fact. Arab and Jew, for example, are the same race (caucasoid) and both the same as nordics essentially, in spite of Hitler's oratory to the contrary. Koreans, Chinese and Japanese speak languages quite different, yet they are all mongoloid peoples. So it goes. Probably there is no getting around the fact that apart from the grace of God, the majority of human beings retain the savage's suspicion and dislike of any kind of people who are noticeably different. Chinese people, this writer has heard, often dislike white people for a simple reason — the white man (not to put too fine a point on it) "smells bad." Literally or figuratively, that sums up race prejudice. It may be based on trifles, but it is harder to eradicate than most kinds of prejudice.

Furthermore, it is all mixed up with other factors. The Asian's dislike of westerners is not a simple dislike of caucasoids by mongoloids. It is woven of many bad memories of exploitation, many resentments. The American white man's race prejudice directed against Negroes is to no small extent a class prejudice, not racial. The whole history of slave trading and slave labor is in the background of present animosities on both sides. And the animosity rises sometimes to absurd degrees. There are white people who are dreadfully shocked, indeed refuse to believe it, when they are informed of the simple biological fact that there is no such thing as "white blood" or "colored blood." Every human being has one of the various blood types; transfusion of his particular type may save his life, transfusion of a different type may kill him. And these blood types do not follow racial lines at all. If a white man is injured in an accident, blood of his own type, from a Negro's veins, will help him more than any amount of "white" blood of a type different from his own. Yet there are many quarters where such facts as this, even when believed, are not welcomed.

Well: I said that God wanted the human race to be varied. But did he want all the prejudices, fears and hatreds that racial differences bring out? Surely not. God is not the author of evil, the Presbyterian creed says — any kind of evil. Then why did he create man in such a way that these racial differences could (or, perhaps, were sure to) emerge? Why would God create man with capacities for biological variations which would, in time, produce the crop of evils of which history

and the newspapers tell us?

The question our correspondent asks will not down. It deserves some kind of answer. If the easy answer won't do and the rude one is wrong also, let us venture a hard answer, the best one this writer has been able to think of. It may not be the right one, of course, but it assumes that God is love, and that God challenges us to love also. It may be that God's purpose in planning, creating, or providentially permitting racial differences, was and is to give us, his children, the opportunity to develop — by his grace — the same kind of love in our hearts that is in his. For surely if there is any being that has a good excuse for race prejudice, it is God, looking at the race of man. God loved, God loves, the world; and yet it is a most unlovable world. When Christ gives us the New Commandment, "that ye love one another," if that means anything wider than advice to a small fraternity of eleven men, it means that we too are commanded to love the unlovable. To love those of the same race with ourselves is hard enough; to love those who are ineradicably different from us is simply impossible . . . without the supernatural grace of God.

Perhaps one purpose of God in producing the races of mankind was to make us realize, each day and always, our desperate need of him. ■

Religious Information Policy of USIA Cited

WASHINGTON —(BP)— Although there is separation of church and state in the United States, "religion and state are not separated," according to the official religion policy statement of the U. S. Information Agency.

Elaborating on the policy statement, Ronald Bridges, Religious Affairs Advisor of the USIA, declared that religion plays a significant role in the life of the people of the United States, and therefore it influences governmental policy in many areas.

Bridges spoke to the National Religious Publicity Council and discussed the religious information policy of USIA which gives direction to the religious content of the Voice of America. "Religion is not to be overemphasized or treated as something separate and unique, but it is to be dealt with forthrightly in the context of American life," the policy declares.

Deploring the use of religion as a weapon against communism or anything else, Bridges nevertheless emphasized the fact that USIA policy calls for a "lookout for Communist action or statements against any given religion or religious leaders or following and should effectively make such actions and statements known in areas and among peoples where the knowledge of such hostility is useful to clear understanding." ■

A Home Without Books

"A HOME without books is as criminal as an alcoholic home," declared Dr. Max Lerner. Dr. Lerner, speaking to the eighth annual session of the Adult Education Association in Cincinnati November 8, 1958, listed the American home as the number one educational agency other than schools.

Is the home still an educational agency? Should it relinquish its inherent right as a value creator? Should a child be farmed out to any outside source to learn his criteria for religion, life, and success? If the home is still an educational agency, how can it strengthen its role in modern society? These and many other such questions are easily answered by the responsible parent. The easy answer, however, runs into a practical impasse in workability. How can members of the family who see each other only at mealtime be knit together in any type of worship or learning situation?

Modern homes have vibrating easy chairs, space command television sets, and many other such "bare necessities," but no books. Some have many fine volumes that harmonize well with the wall paper but have no other purpose. There are still others with books purchased under the tenseness of a pressure salesman. Such books, while appearing as bargains, prove to be quite expensive and require the use of a technician.

The presence of good books in the home causes the child to develop a hearty respect for higher things. The frequent use of and reference to classics like those of Shakespeare, Milton, and Langfellow might well be a good diversion as well as influence in the home. After all, what's so bad about a "high-brow" home? Is it really snobbish or hyper-intellectual to want the best for your home and children? So often many conscientious efforts to provide for the material security and welfare of the child are made with little or no thought for the mental and spiritual. "We leave it to the church and schools" says the modern parent. "We don't want our children to be prejudiced."

Don't blame the schools; they love and use books. They can only try to change what is often a very negative attitude reflecting the home influence. Parents need not be so careful to warn the child about becoming a bookworm. Chances are he won't. Even if he does, he can be consoled through life with a \$15,000 or \$20,000 salary along with many other chemists, engineers, and writers reputed to be fanatical bookworms during schools days.

Fortunately there are homes with good books, wholesome music, creative arts, and esthetic interests that are not just condoned but encouraged. It is with much regret that this latter type of home is so very seldom the case; that rather than being the rule, it is the exception.

There is both a positive and negative rationale in making the home a good library: first, for the real joy and benefit to be derived from good literature; second, as a defense against the day in early adulthood when cunning writers with borderline motives will be able to tickle the fancy of an uninformed mind. To the question "What is a good book?" Milton replied, "... A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond."

Whether a home with no books or an alcoholic home is the more destructive is not the point. The concern is over the ill effects to the innocent child by both such influences.—W. A. Whitten, Associate, Seminary Extension Department, Jackson, Miss. ■

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Are Non-Tithers Thieves?

QUESTION: Recently a preacher said that those who didn't tithe were just as guilty of being a thief as anyone else who steals. He also stated that we in the congregation might be sitting side by side with thieves who steal from God. Do you think this approach is Christian? are those who don't tithe really thieves?



DR. HUDSON

worry about.

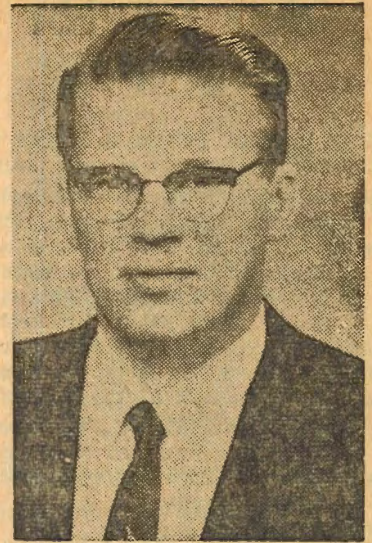
Or maybe you are sitting in judgment on the preacher. I wouldn't do that. He will have to answer to the good Lord for what he preaches. We are expressly forbidden to judge one another. (Romans 14:4, 10)

Besides your preacher is squarely in the tradition of the great prophets of the Bible (Read Mal. 3). Maybe he was a little over-dramatic in calling attention to the people sitting right beside you. He might have mentioned the ones in the choir and possibly many Sunday School and Church leaders. There are really very few thoroughly honest tithers in our churches. But thank God for those who do tithe!

No, I don't think that the preacher's approach was entirely Christian. It tended to browbeat and label those who were not tithers.

Yes, I do think that those who do not tithe are thieves, in the sense that they are not entirely honest as stewards. ■

(Address all questions to Dr. Hudson, 116 W. 47 Street, Kansas City 12, Mo.)



Worley Joins Office Of Seminary Extension

JACKSON, Miss. —(BP)— G. Ray Worley, Ft. Worth, has assumed his duties as associate in the Extension Department of Southern Baptist seminaries here.

He is to work on a part-time basis until June 1, at which time he expects to complete the requirements for the Th.D. degree at Southwestern Seminary, Ft. Worth, and enter full-time work for the Extension Department.

Worley is a native of Virginia and holds the A.B. degree from American University in Washington, D. C., and B.D. degree from Southwestern Seminary. He also has done graduate study at Princeton Theological Seminary. ■

Above Our Size

By Ben J. Stone, Texarkana, Tex.

*It seems that we can fix a shoe,
Or paddle well our gay canoe;
Or send a plane or rocket high
Up into the starry sky;*

*We can go where penguins dwell
And live on icecaps very well;
We can probe the deepest sea
Down through plankton's thick puree;*

*We can scare the soul of men
With our bomb of hydrogen;
We can build a dam so high
The restless river can't get by;*

*We can mend our stomach, heart,
Or repair most any part;
But one thing is above our size—
Isn't it hard to apologize?*

DURING THE past year the Lutheran Hour gospel broadcast has been sent to 11 new lands in five new languages. These include Thailand, Togo, Nigeria and several other African countries. Altogether the Lutheran Hour is released by 1,044 radio stations around the world. It is broadcast in 68 countries and in 59 languages, at a cost of \$1,545,000 annually.

Our Pastor Was A Liability

By BILLY RANKIN

IS IT hard to believe that your pastor could be a liability to your church?

It was hard for us, the Brotherhood of Emmanuel Baptist Church, Palestine, to believe it. But as we listened to Dr. L. T. Daniel, associate secretary of the Relief and Annuity Board, speak at a Saline Association Brotherhood meeting in Anderson County, Texas, back in August, we knew our pastor would be considered a church liability.

Thanks to Dr. Daniel, we learned of a protection program that could change the preacher's status and give us all peace of mind.

The plan was so simple.

"Pay your preacher's portion of the retirement-disability-death protection plan," Dr. Daniel encouraged.

Some of our Brotherhood went home ready to go to work to take care of our pastor.

It was not an easy job, for we met with much opposition.

"Ten percent of the pastor's salary is just too much to pay," some said. So we compared rates of retirement plans industries give their employees through insurance companies. No plan could offer the same amount of protection for the small cost of the Southern Baptist plan.

Several other people believed the pastor should be willing to pay his share of the cost. We explained the pastor was willing. But we pointed out that if the church paid the full ten percent of his annual salary, the church would never have to wonder: "Is the preacher protected this month?"

If the pastor, for some reason, failed to pay his share and then should die, or get disabled, it would be the church's moral obligation to support him and his family. Of course, they would have to call a new pastor and take care of him also.

We referred to cases mentioned by Dr. Daniel, where churches suffered extreme financial losses because they had experienced situations such as this.

On the other hand, if the church pays the plan, the responsibility then shifts to the shoulders of the Relief and Annuity Board, we told the church.

Another objection we heard was: "The Southern Baptist Convention is trying to push this program upon the churches. We don't want to be dictated to."

We simply replied: "We don't have to accept this program. We can forget it all right here and now. But since it is such a solid and sound program, we feel we should adopt it."

When the proposal to pay the pastor's portion was presented to the church body, it was passed by an over-

whelming majority.

Now, our church is proud of its sharing the cost of the pastor's protection. We know he is protected three different ways. He is protected against disability. In case he dies, his widow and family will receive a check each month. If he lives to retire, he will receive monthly retirement checks as long as he lives.

Our Brotherhood is proud it had a part in putting the plan into action. But most of all, we are glad our pastor is no longer a potential liability to our church. We know that God wants us to take care of His business. We believe this includes making provision for His messengers in their days of need.

If your church isn't enrolled in the plan, we encourage you to look at the protection it offers. Then go to work to protect your pastor and your church.

(Editor's Note: Billy Rankin who supplied this information, is president of the Brotherhood of Emmanuel Church, Palestine, Tex. Members of his Brotherhood, working individually, encouraged the church body to adopt the plan. The church did so, overwhelmingly.) ■

75 Southern Baptist Plan Evangelism Tour

HOUSTON —(BP)— More than 75 Southern Baptist ministers and lay leaders from 14 states are scheduled to leave here Feb. 2 for a month-long evangelistic crusade in England, Germany, Scotland, Ireland, France and the Channel Isles.

The group will hold 63 revivals and city-wide crusades and conduct evangelistic rallies in schools and factories.

The tour was arranged by the Church Evangelism Association of Corpus Christi, headed by Warren Walker. ■

School Integration Plan Submitted to Congress

WASHINGTON —(BP)— A plan for gradual integration of all public schools in the United States has been submitted to the 86th Congress.

Rep. John R. Baldwin (R., Calif.) has proposed that beginning with the new academic year in 1959 all of the public schools shall admit pupils to the first grade on a racially nondiscriminatory basis. The following year the second grade would be desegregated and so on each year until all pupils in all grade levels in the public schools are integrated.

Baldwin's bill describes a public school as any school which is supported in whole or in part by public taxes or assessments and is located in a State. This raises an interesting church-state question as to how many private and parochial schools would be classified as "public" schools because of tax aid in the form of bus transportation and other benefits.

According to the bill the Attorney General of the United States would be authorized to make and issue such regulations as necessary to carry out the purposes of the Act, and he would have the powers to enforce the same. ■

Intensive Census Planned For Whole Convention

DALLAS —(BP)— An estimated 18 million non-Christians will be located Feb. 1 in a first-time simultaneous religious census by Southern Baptists.

"The census," said Leonard Sanderson, director of the Southern Baptist Convention Home Mission Board's Division of Evangelism, "will provide the largest list of evangelistic responsibilities ever compiled."

Sanderson said more than half of all SBC churches, or 15,000 separate congregations, will participate in the intensive count. All 1,090 SBC associations will be represented in the census. ■

Understanding

WHO IS so low that I am not his brother?
Who is so high that I've no path to him?
Who is so poor that I may not feel his hunger?
Who is so rich that I may not pity him?
Who is so hurt that I may not know his heartache?
Who sings for joy my heart may never share?
Who in God's Heaven has passed beyond my vision?
Who to Hell's depths where I may never fare?

May none, then, call on me for understanding,
May none, then, turn to me for help in pain,
And drain alone his bitter cup of sorrow,
Or find he knocks upon my heart in vain.

—Author Unknown

The Voice of the Preacher

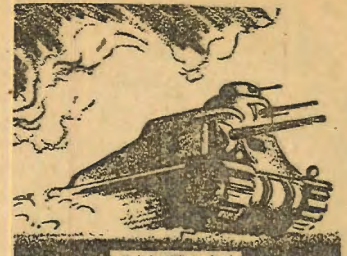
THERE IS a great need for preachers to speak in plain, simple language and to enunciate clearly so that even the youngest member of their congregation might understand what is being said. They should also give their message in a slow, easy carrying voice and thus a course in voice culture would help materially. There seems to be too much of the throat action and not enough of the deep diaphragm action, hence the voice does not carry as it should.

Every preacher has a message to give to the people and while he tries, many times the message is lost due to the fact that when he comes to a climactic point in his sermon, he lowers his voice to such a degree that many of his congregation do not get the point he wants

to make; consequently he loses out. I do not mean necessarily that he should speak in a loud voice. While his voice may be low, yet it should have a distinct and carrying quality.

The congregations of most churches are made up of a cosmopolitan group of people, some very intellectual and others with not too much of an education. Unless the preacher speaks in a very simple language of one or two syllables, many of his congregation are not going to get much out of his sermon. Most of our people come to church in order that they may receive some truth and to get some help to see them through some of their difficulties. Many times they do not receive much along that line.—By Frank A. Kelly, in *The Watchman-Examiner* ■

The Bible Says



JAMES 4:1

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Bills Would Forbid Liquor on Airplanes

WASHINGTON — (BP) — Prevention of use of alcoholic beverages on aircraft as a national safety measure is the object of bills before the 86th Congress.

Rep. John Bell Williams (D., Miss.) has introduced the measure in the House, and Sen. Strom Thurmond (D., S. C.) plans to introduce a similar measure in the immediate future.

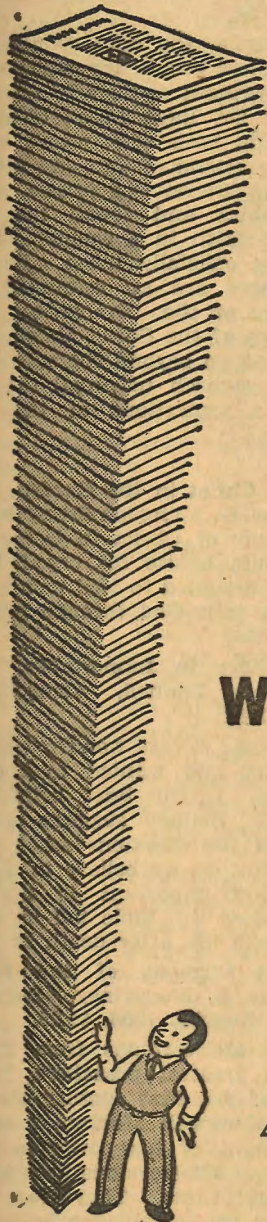
The House bill would prohibit an air carrier to sell or otherwise furnish alcoholic beverages (including beer and wine) to its passengers, while the Senate proposal is more inclusive. Thurmond's bill would prevent the service or consumption of alcoholic beverages aboard any aircraft while in flight in the United States, forbid the transportation of intoxicated persons, forbid alcoholic beverages aboard the planes, and forbid the consumption of alcoholic beverages by airmen while and prior to engaging as airmen.

A similar bill was passed by the House in 1956, but it never reached the Senate. Other bills of like nature were introduced in the 85th Congress but they never reached the floor of either House.

Observers on the "Hill" state that such bills have little chance of passage as prohibition measures, but that as safety standards they might get through. It was suggested that since Congress does not consider this as primarily a religious problem, the churches as such would have little effect in securing such legislation.

It was further pointed out that before alcoholic beverages can be forbidden by law from aircraft there must be strong support and pressure from local communities. Organizations such as civic clubs and safety groups would have great effect for these bills. Letters from citizens to their legislators in Congress also have much weight. ■

MEMBERSHIP IN the Protestant Episcopal Church reached an all-time high of 3,247,867 in 1958, an increase of 111,741, or 3½ per cent over the previous year. The largest parish in the Church is Trinity in New York with 3,792 communicants.



**PILED
ONE ON TOP
OF ANOTHER
ALL OF THE
Arkansas Baptists
WE PRINT IN ONE YEAR
WOULD STAND**

more than a mile high!

Arkansas Baptist

Erwin L. McDonald, Litt.D., Editor
401 W. Capitol Ave., Little Rock, Ark.

EVERY FAMILY · EVERY CHURCH · EVERY WEEK



THIS LOVE, this compassion, this care — is yours. You can see that Miss Alma Hunt, executive secretary, Woman's Missionary Union, and Dr. Courts Redford, executive secretary, Home Mission Board, love these home missionary children. Your love for lost people can be expressed in prayers and gifts through the March Week of Prayer and the Annie Armstrong Offering for Home Missions.

WMU

Prayer and Offerings Are Linked Together

PRAYER AND Offerings are inseparable! One is the fruit of the other! Thus, full observance is necessary of the Week of Prayer for Home Missions, March 2-6.

First, pray, then give! Today the territory served through the Home Mis-

[This feature rated No. 10 in our reader survey, 32.6% indicating they read it every week.]

sion Board is three times larger than in 1940. Today the populace is three and a half times greater. Opportunities and needs have outstripped vision, dedication, gifts. They must be matched by us — Southern Baptists.

For two years the \$2 million goal for the Annie Armstrong Offering for Home Missions has not been met, yet the Home Mission Board is dependent upon this offering for 40 per cent of the operating budget. Work has been curtailed in the 43 states served. Millions have not heard because preacher and church could not be provided. The Jubilee goal of 11 per cent increase over the 1958 offering is not enough. It must be surpassed. It can be with an undergirding of the full observance of the Week of Prayer for Home Missions and through sacrificial rather than token giving. To the theme, "Tarry . . . Tell," we must add ". . . Give!"

Remit offerings, clearly designated,

to the Arkansas Baptist State Convention.

Annual Meeting WMU, SBC

The 1959 annual meeting of Woman's Missionary Union, SBC, will be held in Louisville, Ken., May 18-19 (preceding the Southern Baptist Convention). The program is in the March issue of *Royal Service* and promises to be outstanding in every way. The meeting is designed for women.

Women must be there to receive it. Arkansas' "official" delegates permitted to vote will be confined to the first fifty Arkansas women who register. There is no limit on others who may attend. Be one of those whose lives will be enriched by attending that meeting.

Room reservations should be requested immediately from the SBC Housing Bureau, 300 West Liberty St., Louisville, Ky. Each request must be accompanied by deposit of \$10 per room. — Miss Nancy Cooper, State WMU Secretary. ■

Mission Filmstrip Ready

A FILMSTRIP for the March Week of Prayer has been produced by the Home Mission Board and Woman's Missionary Union. "One Nation Under God" is a worship service designed for use at the prayer meeting service during the March Week of Prayer and for general use later. The filmstrip, which will sell for \$3.50 in Baptist Book Stores, is in color and has 52 frames.

THE BOOKSHELF

Brave Boys and Girls of Long Ago, by Dorothy C. Haskin, Baker, Book House, 1958, \$1.50.

Stories of juniors of other times who dared to live for Christ, this little book features John Wycliffe, Martin Luther, Robert Raikes, Robert Baille, and others.

Man and Crisis, by Jose Ortega y Gasset, Norton, 1958, \$4.50.

The author, noted Spanish philosopher, believed that the modern age, which began with Galileo, is on its way out and that changes of great historic importance are impending. For those confused and disturbed by the chaos of the present, this book has great value in its presentation of similar times from which men emerged with a new working serenity.

God and the Soviets, by Dr. Marcus Bach, Thomas Y. Crowell Company, 1958, \$2.50.

In Russia, the only country in the world where people are requested openly and without apology to reject belief in God, Dr. Bach found no difficulty in talking both with people who still devoutly attend church and with atheists. He interviewed priests, ministers and monks and found the exciting story of faith in a country where religion is officially taboo. He discovered there are an estimated 600,000 members of the Evangelical Baptist Churches of the Soviet Union. He attempts to go beyond the subject of religious research to reveal the character and aspirations of the Russian people.

With Christ in the Garden, by Lynn J. Radcliffe, Abingdon Press, 1959, \$1.50.

A study of Christ in Gethsemane a few hours before his crucifixion, this book is designed to lead men to a closer walk with God through prayer.

I Believe in Immortality, by John Sutherland Bonnell, Abingdon Press, 1959, \$1.25.

Man has always wondered about immortality and wanted to know more about it. In this brief, helpful discussion, Dr. Bonnell suggests answers to some of the questions asked most often: Why do we believe in immortality? How important is this belief? What does the Bible tell us about it? What will life after death be like?

Great Sermons of the World, by Clarence E. Macartney, Baker Book House, Reprint 1958, \$4.95.

Here are sermons from 25 of the world's greatest preachers, from Clement of the first century after Christ to G. Campbell Morgan, who reached the height of his power in the 20th Century. The sermons have more than historical value. They trace religious thought throughout the centuries. All are models of sermons which proved powerful in their respective centuries.

Music Calendar

Theme for Fourth Quarter: "The Ministry of Music in Teaching and Training."

October

Theme: "Songs of Consecration."

Hymn of the Month: "Take My Life, and Let It Be."

Objective: To emphasize through song the meaning and rewards of the consecrated talent and life.

Important Events: (1) Associational music planning meetings; (2) Study of six fundamental music tests; (3) Graded choir dedication service in churches.

November

Theme: "Songs of Adoration."

Hymn of the Month: "Great Redeemer, We Adore Thee."

Objective: To guide our congregations in praise, adoration, and thanksgiving through music.

Important Events: (1) Associational planning meetings; (2) Study of six fundamental music texts; (3) State convention — Nov. 17-19; (4) Thanksgiving Musicales by graded choirs in churches.

December

Theme: "Songs of the Angels."

Hymn of the Month: "Hark! The Herald Angels Sing."

Objective: To lead our people to understand the true meaning of the birth of Christ and to join in proclaiming the glorious news to a sinful world.

Important Events: (1) Carol Sing in each church, Dec. 23; (2) Association-wide carol sings, Nov. 29; (3) Christmas cantata, or oratorio, or graded choir musicale in churches.—LeRoy McClard, Secretary. ■

Training Union

'Improving Training' To Be Featured

IN THE afternoon session of each district Training Union convention there will be an hour-long panel discussion conducted by six Training Union conference leaders on the subject, "Improving Your Training Union." The following outline will be used:

I. **Enlarging the Organization:** When and how to form new departments and unions? Why more departments and unions?

II. **Recruiting and Training Leaders:** (1) Qualification of leader. (2) How long should they serve? (3) Techniques in enlisting workers. (4) Where to get the leaders? Should adult unions be depleted? (5) How to train leaders who have been enlisted?

III. **Using Available Materials.**

Convention Dates

March 23 — West Central District (Buckner, Clear Creek, Concord, Dard-Russellville) 1st Church, Van Buren.

March 23 — Southwest District (Caddo River, Hope, Little River, Red River) 1st Church, Prescott.

March 24 — Northwest District (Benton, Carroll, Boone, Newton,

Growing Pains



Casanova

Wait a minute, Dad. How can you forget so quickly? You're not *that* old. Remember your first date? Remember the first time you fell in love? How you suffered!

Sure, Junior ties up the phone. His conversation doesn't make sense to you. But he isn't talking to you. Don't drive him into secrecy by humiliating him.

And Junior: Have some consideration for your father. He might want to use the phone himself. Show him the same respect you expect to receive from him. Life is not a one-sided affair.

years of service with the board as its executive officer, has announced his retirement effective June 1. ■
Wash.-Madison) 1st Church, Fayetteville.

March 24 — Southeast District (Ashley, Bartholomew, Carey, Delta, Harmony, Liberty) 1st Church, Monticello.

March 26 — North Central District (Big Creek, Independence, Little Red River, Rocky Bayou, Stone-VB-Searcy, White River) 1st Church, Batesville.

March 26 — East Central District (Arkansas Valley, Tri-County, Trinity, Woodruff, Centennial) 1st Church, Forrest City.

March 27 — Northeast District (Black River, Current River, Gainesville, Greene Co., Mississippi Co., Mt. Zion) 1st Church, Jonesboro.

March 27 — Central District (Buckville, Caroline, Central, Pulaski, White Co., Conway-Perry) 1st Church, Little Rock. ■

T. Sloane Guy Elected Secretary of Hospital

JACKSONVILLE, Fla. —(BP)— T. Sloane Guy, Jr., pastor, 1st Church, Birmingham, has been elected executive secretary-treasurer of the Southern Baptist Hospital board. Guy succeeds Dr. Frank Tripp who, after 12

My Church and I

I AM a part of the church, one among many, but I am one.

I need the church for the development of the buried life within me, the church in turn needs me.

The church may be human in its organization, but it is divine in its purpose. That purpose is to point me toward God.

Participating in the privileges of the church, I shall also share in its responsibilities, taking it upon myself to carry my fair share of the load, not grudgingly, but joyfully.

To the extent that I fail in my responsibilities, the church fails; in the extent that I succeed, the church succeeds.

I shall not wait to be drafted to my church; I shall volunteer saying, "Here am I, send me."

I shall be loyal in my attendance, generous in my gifts, kind in my criticism, creative in my suggestions, loving in my attitudes.

I shall give to my church my interest, my enthusiasm, my devotion.—most of all, myself.

—Harold W. Ruopp ■

Razorback Gridsters Are Won to Christ

A UNIVERSITY of Arkansas varsity football player called a local pastor at Fayetteville in the wee hours of the morning. The pastor went to the athletic dorm. The young man received Christ in a few moments, after relating that he had been under deep conviction and was unable to rest properly for some time.

He is interested in other athletes and recently told the B. S. U. Director that he knew of several others who were concerned about their need for Christ. This co-captain of the University of Arkansas team is the third football player at the university to make a profession of faith this school year.

An International Student attended a dormitory devotional, thinking it was a party. A Baptist girl had arranged for a visiting B. S. U. Director to speak. The International girl was impressed and stirred by what she heard. She talked at length with the speaker and the Baptist girl, and soon she professed her faith in Christ.

A boy who was a new Christian, talked with his roommate. He felt a need for additional help and went across the hall to get a friend, who is a ministerial student. The two were used to lead the unsaved student to Christ.

These are among ten students at the University who have become Christians during the school year.

A combination of factors have contributed to these professions of faith. Our Baptist churches have pastors, teachers, and other members who pray, preach, and work to bring students to Christ. A number of B. S. U. members have prayed for friends and witnessed to them. Perhaps the most significant meeting of the year with regard to campus evangelism was a "Tell the Campus Week" held in October.

This week, which was planned last spring, brought to the campus a team of five people who brought messages and led discussions dealing with personal evangelism. After the discussion periods each evening, the team members took one or two students and visited a Baptist-preference or "no-religious-preference" student.

Only one profession of faith was made during the week itself, but many students went to visit and witness to a lost person for the first time in their lives. They gained the incentive and knowledge of the fundamental scriptures and approaches to use in personal evangelism during the "Tell the Campus Week."

The week has had a lasting effect. Students are still praying, visiting, and witnessing that lost students may be won. To God be the glory, great things He has done!—Tom Logue, Secretary, Baptist Student Union Department ■

ACCORDING TO figures just released in the Yearbook of American Churches, the population in the United States grew faster last year than church membership. The population increased 1.7 per cent, and church membership increased 0.9 per cent.

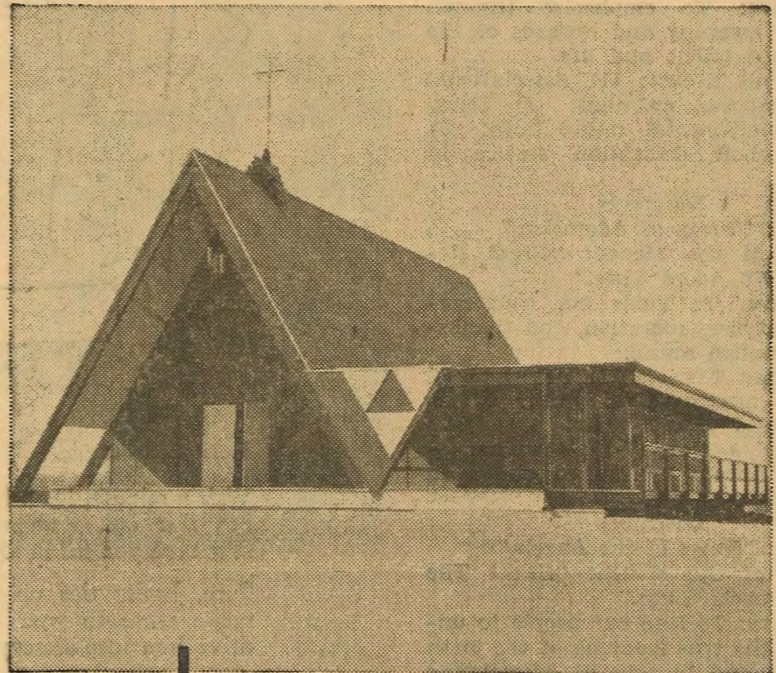
1400 QUIZ-QUESTIONS on the BIBLE

Complete with REFERENCES.

Know your Bible. Easy and pleasant home study increases knowledge of the scriptures. Arranged for use in training groups, social periods. Give quiz-parties for friends. Send \$1.00 for your copy to—

QUIZ-QUESTIONS


Box 7175, Kansas City 13, Mo.



Inviting and Inspiring

THROUGH WOOD DESIGN

Visualize your new church with this exquisite simplicity—achieved through the imaginative use of wood. Yes, Registered Arkansas Soft Pine, in new and exciting forms achieved through laminated beams and arches, opens an entirely new field in design for beauty, strength—and economy. Has your Finance Committee consulted with your architect to explore the many opportunities and benefits to be derived from building with Registered Arkansas Soft Pine?

This Big  is Your Guarantee
of Dry, Straight Lumber

ARKANSAS SOFT PINE BUREAU
THE BOYLE BUILDING • LITTLE ROCK, ARK.



New Extension Teaching Book Is Announced

[This department rated 12th in our reader survey, 31.5% of our readers indicating they read it each week.]

IT IS with pleasure that we announce the publication of The Teaching Ministry of the Extension Visitor, a new Sunday School Training Course book, by Mildred C. McCraw, Superintendent of Extension department work at the Baptist Sunday School Board.

In this book the author gathers together, from her wide contacts with workers, a rich collection of experiences to set forth the underlying philosophy of Extension department work as a teaching ministry. The other Sunday school departments have a book on administration and one on teaching. With the publication of this book, the Extension department will also have the two basic books dealing with its work.

A list of the chapter titles indicates something of the scope of the discussion:

1. Following in the Steps of the Master
2. They Wait for Us
3. Understanding the Needs of the Members
4. Training for Approved Service
5. Preparing Through the Weekly Meeting
6. Planning Specific Visits
7. Teaching to Meet Individual Needs
8. Winning the Lost
9. "Whither Goest Thou, Extension Visitor?"

Extension department workers and other church leaders who study this book will gain a warm appreciation of the teaching which is done by the effective Extension department visitor.

The book should be used in any training program in a church, a group school, a clinic or other training effort in the same way that other books dealing with the teaching ministry of a department are used. — A. V. Washburn, Sunday School Board. ■

Baptist Editors Gather Information for '60 Tours

WASHINGTON —(BP)— Five Baptist editors are on a tour of South America in preparation for the Baptist World Congress which meets in Rio de Janeiro in 1960. Purpose of the tour is to gather material to help Baptist tourists understand and appreciate their trip to South America when they attend the Baptist World Congress next year.

The group left New York Jan. 28 by Pan American Airlines and will return Feb. 15. Countries to be visited will be Ecuador, Peru, Panama, Bolivia, Argentina, Chile, Brazil and Puerto Rico.

In the group of editors are R. Dean Goodwin of the American Baptist Convention, Martin Leuschner of the North American Baptist General Conference, Harold U. Triner of the Canadian Baptist, Wm. J. Harvey III of the Na-

Church	Sunday School	Training Union	Additions
Camden, 1st	484	233	
El Dorado, 1st	899	300	2
Ft. Smith, Calvary	383	164	3
Ft. Smith, Grand Ave.	959	378	2
LR, Gaines St.	480	261	8
Mission	17	18	2
Magnolia, Central	778	332	6
Mission	74	33	
Mena, 1st	331	117	2
Mission	31	21	
Springdale, 1st	525	160	
W. Memphis, Calvary	243	132	3
Berryville,			
Freeman Hts.	132	92	4
NLR, Calvary,			
Rose City	393	145	4

Baylor Professors Write New Textbook

WACO, Tex. —(BP)— Three Baylor University professors have written a new textbook on the history of church-state separation. The book, called "Church and State in Scripture, History, and Constitutional Law," has been published by the Baylor University Press.

Authors are James E. Wood, professor of religion; E. Bruce Thompson, professor of history; and Robert T. Miller, professor, political science. The book will be used as a text in each man's department and for a special course in church and state offered at Baylor since 1957. ■

THE NASHVILLE Presbytery of the Presbyterian Church in the United States (Southern) has approved the construction of a \$1,400,000 five-story apartment home in Nashville for elderly persons. The site is yet to be selected.

tional Baptist Convention, U. S. A., Inc., and Albert McClellan of the Southern Baptist Convention. ■

A Complement

A NEW stewardship emphasis: A Complement To The Cooperative Program. The fullest concept of Christian stewardship is that one's stewardship does not end with one's death. What about the estate one leaves? Dr. W. R. White of Baylor University has said, "There are many estates now cursing and damning the earth, once owned by wonderful Christians who came with their tithes and offerings on the Lord's Day, but who seemed to have no sense of accountability or responsibility or conscience about what happened to that money when they were gone."

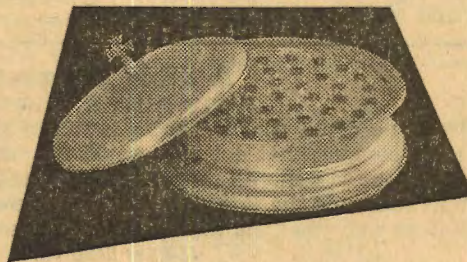
This Is Will Writing Month: Pastor, mention this in a service, urging people to write their wills this month. Write for free pamphlets "Should You Make a Will?" and give one to every attorney in your town, so he will be familiar with the corporate names of Baptist institutions. If individuals prefer to use the free services of the Foundation, have them contact the Secretary. Instruct them to make bequests to the Arkansas Baptist Foundation, trustee in trust, the income to be paid annually to an institution or mission cause for such a purpose. If this is done, the corpus is kept intact forever and the income contributed as they indicate. —Dr. B. L. Bridges, Foundation Secretary. ■



The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH. 20° rise in temperature. Inexpensive, too. Write for free folder.
LITTLE GIANT MFG. CO.
907 7th Street, Orange, Texas



An added touch of DIGNITY



Your Easter services can have an added touch of dignity and grace when you use one of these Broadman Lord's Supper Services.

BROADMAN ALUMINUM LORD'S SUPPER SERVICE

A handsome lightweight service finished to resemble silver. Trays are stacking and interlocking. Will not tarnish.

TRAY	\$12.50	BASE	\$5.65
COVER	\$6.50	BREAD PLATE	\$3.75

BROADMAN ANODIZED ALUMINUM LORD'S SUPPER SERVICE

The subdued lustre of the anodized aluminum in this Lord's Supper Service resists scratches, mars, and stains while adding a note of quiet dignity to the Lord's Supper. Trays are stacking and interlocking.

TRAY	\$15.75	BASE	\$7.50
COVER	\$8.75	BREAD PLATE	\$5.65

See the new stacking bread plate and cover at your Baptist Book Store.

Where Violent Winds Meet

By THELMA C. CARTER

DO YOU remember the first time you watched an electric mixer beat the air into whipping cream or egg whites? The speed, noise, and energy of the mixer were a little frightening at first, weren't they?

Now imagine what noise, speed, and energy are expended when icy winds, traveling ninety to two hundred miles per hour, meet and mix at the South Pole in the area known as Antarctica.

If you have a globe of the earth, even a ten-cent-store globe, or a world map, take a moment to look up the Antarctic Continent. You'll find it at the base of the globe. It is a rock, ice, and snow world with six months of light and six months of darkness. It covers an area about three-fourths the size of the United States and Canada.

The white-faced giant with the cold-est air on earth is the description someone has given of the antarctic. Snow falls continuously, and ice piles up until it is mountains high.

Scientists and explorers who have lived on this violent and ice-swept continent must have been reminded of the verse of Scripture, "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually" (Ecclesiastes 1:6).

We find it hard to realize that our weather is created in the interior of the Antarctic Continent. There, where the world's most violent winds meet, our warm and cold seasons are created. Here occurs the mixer-meeting of ice, clouds, storms, and the great magnetic power of the earth.

Isn't it amazing how little we know about our wondrous world! Who would dream that out of the frozen, crushing winds and ice of Antarctica we re-

ceive the cool winds for which we long in the heat of summer, the shadows, colors, and beautiful displays of our skies?

Wonderful, isn't it, this world of ours! ■

(Sunday School Board Syndicate, all rights reserved)

[This feature rated No. 9 in our survey, 33.9% indicating they read it regularly each week.]

The Secret

By Mary Tarver Carroll

*In the land of Palestine
There is a sea that's fed
By the Jordan's mighty stream—
And yet that sea is dead.*

*On its banks there is no shade,
Not a single tree
Lifts its branches in the breeze
Beside this solemn sea.*

*No fresh green grass is springing there,
And there no flowers grow;
But only stained and ugly rocks
Reflect the light below.*

*Beneath its heavy, briny waves
No shining fishes swim.
No happy birds are flying there
To sing an evening hymn.*

*What is the secret of this sea?
Why is it always sad?
It tightly clutches all that comes
And hoards close all it had.*

*It ever gets but never gives,
And that is why it died.
Nothing every truly lives
Unless it will divide.*

(Sunday School Board Syndicate, all rights reserved)

A Bible Banquet

By Harry A. Tritt

THERE IS no doubt that the Bible is full of spiritual food to fill man's soul. Here is a Bible banquet that not only would fill our physical needs but also would prove very delicious as well. All references are to the King James Version. Numbers in parenthesis following the verse indicate that there are several foods mentioned in the verse, but we want the item that is listed first, second, fifth, etc.

Judges 6:20 (3)

Genesis 25:28

2 Samuel 17:28 (4)

Matthew 6:11

1 Kings 17:13

Luke 11:42 (1)

Almonds

Cheese

Honey

Beans

Genesis 18:8 (1)

Genesis 18:8 (2)

ANSWERS

Milk

Butter

Venison

Broth

(Sunday School Board Syndicate, all rights reserved)

2 Samuel 17:28 (5)

2 Samuel 17:29 (1)

2 Samuel 17:29 (4)

Exodus 25:33

Mint(s)

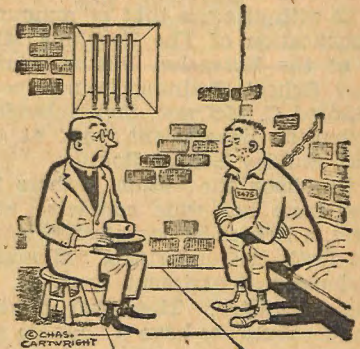
Cake

Bread

Corn

A Smile or Two

[This feature rated No. 1 in our reader survey. Seventy-five per cent of our readers indicated they read this feature regularly each week.]



"Yes, 'God helps those who help themselves' . . . but not to the assets of the First National Bank!"

Man often gets tangled in his own wisdom. And he sometimes accords almost the status of Scripture to his own sayings. The proverb "God helps those who help themselves" is true to only a limited degree. Most of us experience some critical time in our life when burdens become so heavy, and strength so meager, we must rely on God to do it all. This proverb, at such a time, can serve to dishearten rather than to encourage.

THE ELDERLY hillbilly was in for a checkup. "Do you sleep okay?" the doctor asked.

"Wall," the hillbilly drawled, "I sleep good nights, and I sleep good mornings, but afternoons I just seem to twist and turn."

WHEN THE chic, doe-eyed beauty asked for a good book to read, the obliging librarian said, "Do you want something light or do you prefer the heavier book?" "It really doesn't matter," the young woman assured her. "I have my car outside."

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

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

A TOURIST overtook a young man running rapidly along the road. He stopped his car and invited the per-spiring runner to get in.

"An emergency, I suppose?" the driver asked.

"No," puffed the young man. "I always run like that when I want a ride. It seldom falls."—Baptist and Reflector

Sunday School Lesson

Jesus Questioned About the Resurrection

Exposition by Henry W. Tiffany, Th.D.
in The Watchman-Examiner

[Luke 20:27-40]
February 8, 1959

WHEN THE Pharisees failed to trap Jesus with their question about tribute, the Sadducees came with one about the resurrection, concerning which these rich, carefree and secular minded people had neither faith nor knowledge. They placed before Jesus a hypothetical, extravagant and disgusting situation, pretending it was in keeping with the law of Moses. They hoped Jesus would either deny the law or be confused and scorned by the multitude.

I. The Approach [20:27]

These men were confident of their controversial superiority. They were aristocratic Jews who recognized only the five books of the Bible as authoritative, and did not believe in the resurrection of the dead, in angels, or in spirits. It is not easy to disprove the reality of the resurrection, but they were sure that they had framed a case that would show its absurdity. They were coarse men whose carnal imaginations made them unable to see spiritual truths clearly. Their object was to ridicule Jesus before the people, but he met them with the statement that they knew neither the Scriptures nor the power of God. True life resides in the spirit, not the flesh, therefore the continuity is spiritual. God works such changes in the body that it rises from the grave into a state of being like that of the angels. Their motive was anger at Jesus for having cleansed the temple the day before, which cost them considerable income from the merchandise being sold and the money being changed. When you touch the purse string you touch the most sensitive nerve of unregenerated men. A strong reaction is certain when you challenge selfishness.

II. The Appeal [20:28-33]

"Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother" (v.28). The Hebrew has a peculiar verb in this unique law, meaning that the brother of the deceased husband shall husband-brother the widow, to preserve the posterity of the family name among the chosen people. According to the Mosaic law, the children were counted as those of the first husband and she was counted his wife. No actual case of the observance of this law is recorded in the Old Testament, though the custom is alluded to in Ruth 1:11-13; 4:1.

It was a fictitious case, for had there been such a family, no brother would have gone near the woman after the death of the second brother. She would have been shunned as a plague. It was also an unreal objection to the resur-

rection, for the woman remained the wife of the first brother according to the Mosaic law. The brothers only performed a kinsman's part to raise up children reckoned as belonging to the first husband.

The Sadducees did not believe in the resurrection but thought of the future in terms of the carnal. Some of the Pharisees taught that the resurrection life would be a mere repetition of the life here, with all its conditions restored and made permanent. Maimonides taught that children will be produced in the world to come. Often a caricature of the truth and a misrepresentation of facts cause the rejection and repudiation of it by those who might have been won had there been a true and wise presentation. Marriage is a condition of this age; a part of the life that now is, but it does not continue in all phases beyond the grave. Over there we are not angels but spiritual beings with spiritual bodies, like those of the angels. Therefore the Sadducees erred in ignorance of the Scriptures and in their knowledge of the power of God. They missed the light so soon to be shown in the resurrection body of Christ, which both differed from and is similar to the body of his incarnation.

III. The Answer [20:34-38]

Christ knew them. He showed them they knew nothing about the subject they had introduced. The resurrection implies a continuation of life, but true life resides in the spirit, not the flesh, therefore the continuity is spiritual, not carnal. Elsewhere Scripture teaches the relations of the earthly life will be remembered in heaven, the persons recognized, the affections cherished, and all will be exalted to privileges as much superior to those of earth as the spiritual are superior to the physical.

Christ turned the tables on them by showing the resurrection of the dead was implied in the words of God to Moses at the burning bush that he is not the God of the dead, but of the living, even of Abraham, Isaac and Jacob, who had long since died and yet lived. Death could not blot out Abraham, Isaac and Jacob because the living God is their God, neither will it blot us out for the same reason. The eternal God has an eternal purpose for man, that of a larger and more glorious life beyond a grave.

A living God and his living purpose for man are meaningless unless man lives. The deal have only moved to a new sphere where they are more alive than ever, thinking higher thoughts, loving with a more perfect love and working without weariness. They are busy with glorious services and high activities, having their faculties, powers and personalities that distinguished them here. Our personalities will be as

distinct in the next world as in this, and love between individuals will be on a higher level because freed from the limitations of the flesh. Immortality is the only climax to the creative, sustaining, saving and preserving work of God in Christ.

Argentina President Says Freedom Prevails

WASHINGTON —(BP)— President Arturo Frondizi of Argentina says that his country practices freedom of worship, although Catholicism is the religion of the nation.

Frondizi's assertion came during a question period at the National Press Club here. The question was, Since Argentina is a Catholic country what is the status of Protestants and other non-Catholic citizens?

In reply Frondizi said that although most of the people in Argentina are Catholic the Constitution of the nation guarantees freedom of worship to every citizen. He further asserted that this is not merely written on paper but that freedom of worship is respected in practice and that Protestants and Jews are free in their worship.

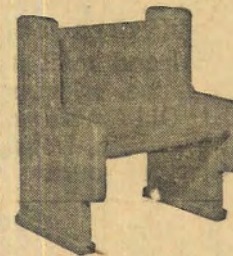
In his speech to the Press Club Frondizi stated that his government is dedicated to the principles of democracy, law, freedom, justice, and universal peace and progress.

Placing strong emphasis on the freedom of the press, Frondizi said that "no effective democracy can exist without freedom of the press, but neither can freedom or democracy exist where there is under-development, stagnation and poverty." ■

DALLAS —(BP)— A \$25,000 loan by the East Grand Church here will help complete a new \$150,000 building for Baptist church in Tokyo, Japan.

Southern Baptist missionary W. H. (Dub) Jackson, acting pastor of the 200-member Tokyo church, said the new plant would seat 500 persons and feature religious education and recreation facilities. ■

CHURCH PEWS



At
A
Price

Any Church Can Afford

Write or Call

WAGONER BROTHERS
MANUFACTURING CO.

Phone 246

BOONEVILLE, ARKANSAS

Most Lawmakers Church Members

By FRITZ E. GOODBAR

THE 62ND SESSION of the General Assembly of our state is composed of 35 Senators and 100 Representatives.



MR. GOODBAR

The Lieutenant Governor of the state presides over the Senate, while the House elects one of its members to be "Speaker," who presides over its deliberations.

The State is divided into 26 Senatorial districts, each district having at least one senator and none having more than three.

Each of the 75 counties in the state have at least one representative while the most populous county — Pulaski — has eight, and others proportionately.

All of the 35 senators claim some religious faith according to the survey recorded by *Legislative Digest*. Fifteen are Methodists; seven are Baptists; six are Presbyterians; one, Jewish; two, "Protestants" and one each of Disciples, Church of Christ, and Church of God.

All but two of the 100 representatives, according to the same authority, profess some religious faith. Thirty-

three are recorded as Methodists; 32 as Baptists; 11 Presbyterians; eight "Protestants"; five, Episcopal; two, Catholic; three, Disciples; two, Church of Christ; one, Christian Science; and one Lutheran.

Thus it would seem that if the eternal principles taught by our Lord are carried over into temporal legislation we should have no fear of "bad legislation." But the forces of evil are ever alert and busy to promote their selfish and greedy purposes and we are reminded of Paul's admonition: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Romans 6:11). Also, all Christians should be on the alert "Lest Satan should get an advantage of us; for we are not ignorant of his devices" (II Cor. 2:11).

The Little Rock papers carry a fairly complete report of the daily activities of our legislature. In less than three weeks of the present session over 180 bills have been introduced in the House and over 120 bills in the Senate, with many more yet to be introduced.

To keep informed on these proposed laws requires daily study, for the caption of a bill does not always reveal its true content or purpose. For this reason and others mentioned in last week's article the writer is giving his time almost exclusively to this end.

If this session of the Legislature conforms to previous ones we may expect proposals which will encourage liquor consumption and the removal of brakes on gambling and riotous living. Arkansas needs none of this. We believe there is a growing determination among our Christian people to stand up and be counted on the side of righteousness. For which we thank God. ■

People 60 to 80 APPLY FOR OLD LINE LEGAL RESERVE LIFE INSURANCE

If you are under 80, you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L207C, Kansas City, Missouri.

Dress up your choir
with

BENTLEY & SIMON Robes

from your

BAPTIST BOOK STORE

Thought-provoking
reading



DID I SAY THAT?

by **Leslie B. Flynn**

A stimulating discussion
of the tongue's potentialities
for good and evil. \$2.50

Now at your
BAPTIST BOOK STORE

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.
Return Postage Guaranteed

N22-A-B
MRS T A SPENCER JR
210 BELMONT DR
N LITTLE ROCK ARK