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127 Ninth Avenue, North — Nashville, Tennessee

January 10, 1957

BPRA Workshop To Be
Held February 11-12

NASHVILLE--(BP)--Public relations men from the American Bible Society and the Billy Graham evangelistic team will appear on the program of the third annual Baptist Public Relations Association workshop here Feb. 11-12.

Harold E. Ingraham, program chairman, said that Jerry Beaven of the Graham team and Secretary Robert T. Taylor of the Bible Society will speak.

The Baptist Public Relations Association (BPRA) is an organization of Southern Baptist journalists. They serve in publications, publicity, public relations, advertising, radio and television, films, and similar occupations.

Other program personalities, according to Ingraham, are J. Howard Williams, Fort Worth, president of Southwestern Baptist Seminary; Frank Groner, administrator of Baptist Memorial Hospital, Memphis, Tenn., and Leonard Holloway, public relations director for the Baptist General Convention of Texas.

The BPRA program also will feature case studies in Baptist public relations and group discussions in five major areas of interest -- hospitals, child care institutions, state mission boards, colleges and universities, and Southern Baptist Convention agencies.

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Wake Forest College
Needs More Quarters

WINSTON-SALEM, N. C.--(BP)--Despite the fact that during the past year Wake Forest College occupied a new, \$20 million campus, its president says that "we do not have enough buildings to meet our present basic needs."

President Harold W. Tribble issued a special year-end report in which he noted that 1956 was one of the most eventful years in Wake Forest history. After taking cognizance of the move and \$1,015,000 in Ford Foundation grants received last year, he added: "We are desperately crowded for laboratory space in the science building. We must provide another science building in the immediate future or . . . place an arbitrary limit upon the number of students to be enrolled. . ."

Other needs, according to Tribble, are more dormitories for girls, a building for the school of business administration, an infirmary, a fine arts building, and a humanities building.

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Southern Baptists To
Have New TV Programs

FORT WORTH--(BP)--Work will begin immediately on a third series of 30-minute Southern Baptist television programs, the denomination's Radio and TV Commission announced here.

Director Paul M. Stevens said the series will first include 13 and eventually 26 dramatic films a year.

The second series of programs has just been distributed. Stations in 33 states have received films of the program series called "This Is the Answer."

An estimated 50 million viewers saw the first series last year, based on the parables of Jesus. Stevens said the Commission anticipates an even larger audience in 1957.

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Baptist Press folks & facts

.....Harold A. Collins, pastor, First Baptist Church, Donalsonville, Ga., has resigned to accept pastorate of First Baptist Church, Newport, Tenn.

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.....Oscar C. Hill has become pastor of Caudle Ave. Baptist Church, Springdale, Ark. He is former pastor of New Zion Baptist Church, Ector, Tex.

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.....Colorado Baptist General Convention started the new year by constituting two churches Sunday, Jan. 6. First Southern Baptist Church, Laramie, Wy., which has been a mission of First Southern Baptist Church, Cheyenne, and Trinity Baptist Church, Billings, Mont., former mission of First Southern Baptist Church, Billings, were organized.

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Warren Called 'Man
Of The Year' In SBC

THOMASVILLE, N. C.--(BP)--The president of the Southern Baptist Convention has been chosen "Man of the Year" in the Convention by Charity and Children, publication of the Baptist Children's Home of North Carolina here.

Editor Marse Grant singled out C. C. Warren, pastor of First Baptist Church, Charlotte, N. C., because of his service as "ambassador-at-large" for Southern Baptists.

Warren, the first North Carolina pastor elected to presidency of the 8½ million-member Convention, is now serving the final year of his two-year term as president.

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BAPTIST FEATURES

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Udvarnoki Describes
Flight of Refugees

Editor's Note: Bela Udvarnoki, a professor at Chowan College, Baptist school in Murfreesboro, N. C., has been on "loan" to refugee work among Hungarians arriving at Camp Kilmer, N. J. A former Hungarian Baptist pastor and seminary president, Udvarnoki knows the people of his former homeland. He is the author of these vignettes which describe the refugees coming to America.

By Bela Udvarnoki

CAMP KILMER, N. J.--(BP)--Here is a young man not yet twenty, good looking, alert; hope and determination radiate from him.

"Son, what do you expect to do?" I asked.

"Well," he said, "I am not afraid. They kicked me out from the high school because my Dad was a minister, so I went to work as a printer. Now I want to learn English, work, and go to college."

"Son," I remarked, "according to customs and conventionalities, I should feel very sorry for you, but to tell the truth, I have no such feelings; for I envy you! With that energy, will, and youthful zeal, you can make a living on the North Pole with an ice-pick in your hands. But you are not on the land of barren ice -- you are now in the best country in the world!"

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Another young man was asked, "What do you know; what is your profession?"

"I am a bank clerk," he said.

"How can a bank clerk find a position without knowing English?" I pointed out this difficulty.

"Oh," he said, "I never ran from work; I am willing to do anything."

This sentence was uttered with such emphasis that I had no doubt that this country became richer. After all, hard work is what made our United States the country it is.

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It is still an everyday question: "Why is it that the supposedly most indoctrinated segment of the population in Hungary, the young people, have turned so vehemently against the Communists and against the Russians?" I happened to bring up the question to a young engineer.

"Well," he said, "The young people cannot be fooled. They knew the contradictions of Marxist and Leninist doctrines and they saw the unnaturalness of it. The students of the schools have learned to speak two kinds of Hungarian: one for the school that

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was on the Communist line, and one for the home -- and this last was their real language."

This young man made one more very revealing statement: "I have been a so-called lecturer in our factory. I had to go down the Communist line, telling my audience that which I was told to say. But most everyone of us who had to make the propaganda lectures spoke between quotation marks, and those who listened knew it and took it that way."

This explanation throws a strong light on the problem. This, in part, explains the revolution.

I could not tell him what I was thinking while he talked. Is this "speaking between quotation marks" the trouble with our Christian preaching?

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I have found that the best dessert after a hearty meal in the officers' mess-hall is a few minutes' trip to the dining area of the refugees. The U. S. Army is rendering the most splendid introduction of this starved people to the abundance of America. Our Army is rolling out the red carpet for these refugees from under whom the Reds were pulling the carpet for a decade. The Army boys alongside the steam tables have the time of their lives as they, good-naturedly and laughingly, pile the plates with food. A large Hungarian placard on the wall urges them: "Take as much as you want." But these poor people still cannot understand. "Can we eat all we want?"

One man remarked, "One tenth of this food in Hungary would have been enough."

Another recalled a Hungarian story as he was enjoying his chicken. "In Hungary," he said, "a man ate chicken under only two circumstances: either he was sick or the chicken was sick."

I have heard nothing but praise and thanks for the good food.

One goes out from the mess-hall with a warm, satisfied feeling. This is the dessert.

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The darker side of the picture is the spiritual poverty of most of these refugees. Marxist indoctrination did not leave deep impressions on them. These people became quite immune to Communism. But the atheistic and a-religious content of the Marxian philosophy had its inroad on their minds and hearts. They are not confirmed atheists, many are just poor agnostics in a sense, which in plain English is called: ignorance. They just don't know. However, their souls may be like blank sheets onto which spiritual Americans may write the Words of Life.

Food, clothing, and shelter are imminent necessities; but spiritual re-education is a most important need. America is called a country "Under God." Let, then, its people under God fill the emptiness of the lives of these escapees from the Communist darkness. This rehabilitation is everybody's business in this God-blessed land.