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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 18, 1963

ELECTRA II

FLAGSHIP DALLAS



The Death of God, page 6

personally speaking

Shades of Bunker

SAW old Andy Heskett, a former friend of mine, at the Evangelistic Conference in Dallas. Andy, who's now pastor at Bryan, Tex., happened upon me in the Picadilly Cafeteria just as I was in the middle of a big piece of huckleberry pie.



ERWIN L.

"I was hoping you wouldn't find that huckleberry pie," said Andy, with perfect, if unbecoming candor. "Now we'll have to endure another 'Personally Speaking' column about what it was like when you were growing up 'down on Bunker.'"

That just shows how much a young city feller like Andy knows about life down on Bunker, 40 years ago. If there was ever a pie made out of huckleberries down there, I never saw or smelled it, let alone tasted it. We didn't waste our huckleberries making pies. We ate them fresh from the huckleberry bushes, as fast as we could pick them. After all, there's nothing like the present, when you run across a little orchard of huckleberry bushes, black with ripe berries.

But there was one thing at the Picadilly that brought back Bunker Hill memories. A fine, cultured lady of good taste in the line just ahead of me helped me decide quick what to have for breakfast, one morning. "Biscuits with gravy," I heard her say. And then I watched to see what she got.

The woman behind the counter reached over into a plateful of the biggest biscuits I had seen in a generation or two—too big to have come from a can—and broke one of them open and spread it out on a plate. Then she took a big spoon and dipped into a big bowl of flour gravy (fancy folks call it "sauce") and she covered that big biscuit up with the gravy!

Talk about making a feller's mouth water, that did it! And when the lady that was serving asked what I would have, I said without the least equivocation or mental reservation of mind in me: "Biscuit and gravy, please!"

And I just betcha there are a lot of the readers of this column—if a lot of readers read this stuff—who can remember now a vital part of their raising—biscuits every morning soaked in delicious

"hush-puppy" or flour gravy. For that was the sort of diet that was good for both little boys and their puppies. In time, it made men out of the boys and dogs out of the pups!

In my humble judgment, the reason there are so many oldtimers still around and going strong is not so much to be credited to the miracle drugs that have been concocted in recent years, the real secret of American longevity is the biscuits and flour gravy we had for breakfast when we were growing up—down on Bunker, or some place like it—back before we got contaminated with easy-to-crackle-and-pop so-called "breakfast food" that can be served cold without so much as "building a fire-in-the-stove."

Erwin L. McDonald

IN THIS ISSUE:

SHALL we impeach the Supreme Court? Shall we change the constitution? Dr. Wayne Dehoney of Jackson, Tenn., answers these and other questions about the recent court decision on Bible reading in the schools. You'll find a reprint of his sermon beginning on page six.

ONE OF the best opportunities for preachers to refresh themselves physically, intellectually and socially. That's the way the Ouachita Bible Conference is described by Dr. C. Z. Holland, president of the Arkansas State Convention, in his letter to Arkansas pastors on page eleven.

IT'S off to Nashville and a new job, with the Sunday School Department of the Southern Baptist Convention for Leroy McClard, who heads the state convention's Music Department. The picture story is on page ten.

Arkansas Baptist
newsmagazine

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Three timely tips

WHAT can we Christians do to turn in our favor the tide that has been running with such strength toward Communism?

Answering this question in a recent issue of *Christianity Today*, Dr. John Sutherland Bonnell, well known pastor, counselor and author, had three suggestions:

1. "We should seek to recapture the spirit of first-century Christianity with its passionate proclamation of Christ's inevitable triumph.
2. "We ought to choose carefully the battleground on which we will meet our adversary.
3. "We must insure that in our lives and in our national life we do not contradict the very precepts we proclaim."

These are certainly positive and timely words of counsel. As suggested in Dr. Bonnell's first tip, the best defense is a good offense. Preaching and teaching Christ as the hope of the world will do more to rid the world of Communism than all our arguments against Communism. This is not to argue we should not fight Communism. But nothing at all is as important as a positive Christian witness to the world.

Actually, the battleground in the spiritual warfare in which all Christians are engaged is already pretty well determined. It is wherever we are and we never escape from it in this life. And a part of the battle we fight daily is striving in our daily lives not to contradict our Christian precepts.—ELM

A common affliction

AN Arkansas Game and Fish Commission official reports he was persecuted for expressing views in favor of warm-water release, rather than cold-water release from the new Greers Ferry Lake, at Heber Springs.

Gus Albright, news editor for the Game and Fish Commission, who held that the best interest of fishing would be afforded by the release of warm water to the streams below the Greers Ferry dam, was quoted in a recent newspaper article as saying of the warm-or-cold water debate:

"Perhaps the worst thing that occurred during

the controversy was the attempted persecution of individuals who disagreed, and the fact that some people took the attitude that a divergent interest is not entitled to an opinion"

Intolerance for any view but one's own is a pretty common affliction. And intolerance is not restricted to politics or race relations.

Doing what we can

NOTHING that is possible with man will save one lost soul. Only God can save. But God uses human instruments. And there are right ways and wrong ways for us Christians to go about winning the lost to accept the Lord.

The fear of making a mistake in the vital ministry of personal soulwinning stops too many potential soul winners in their tracks—or in their chairs. And the worst mistake Christians can make is not even to try to lead a lost person to Christ.

State Secretary of Evangelism Jesse Reed, in his department in the paper the other week, offered some helpful direction, in "Nine Simple Steps Toward Baptizing 17,001 in 1964." Those of us here in the Baptist Building are solidly back of this most worthy crusade. We know our fellow Baptists will be joining us from all over the state.

Racial crisis guideposts

DEMONSTRATIONS in Birmingham, Ala., in Cambridge, Md., and in all parts of the nation indicate that Negroes are demanding what they believe to be their rights NOW.

President Kennedy and others have described the upheaval as a revolution. The Negroes' demands are meeting with resistance in varying degrees, and the result is hurting the country.

There are no easy solutions to the problems raised. This paper agrees with the President that incidents such as the strained integration of the University of Alabama raise issues of conscience. He was right, we believe, when he said in his address June 11: "We are confronted primarily with a moral issue. It is as old as the Scriptures and as clear as the American Constitution."

Although we do not have the answers, we believe that they can be found in relationship to certain principles. We believe that at a time when passions are running to one extreme or another

men of good will should pause and examine these guideposts.

1. *All men are equal in principle.* This idea is stated in the Bible in Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth. . ." It is also set forth in the Declaration of Independence which declares, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights. . ."

2. *Men are unequal in fact.* People are unequal in mental, physical, social and spiritual development. Negro people taken as a whole in this country and in Africa are behind white people in their development. The differences are due to geography, history and sociology. They are, nonetheless, real and must be taken into account in any programmes of racial desegregation and integration.

3. *All men have the right to equality of opportunity.* God who created men inherently equal requires that all men be given equal opportunity to develop their God-given capacities. The Constitution guarantees equal rights to all to "Life, Liberty and the pursuit of Happiness."

4. *Social customs can be changed only by orderly processes of evolution.* Intrenched patterns of racial discrimination in education, jobs, voting, housing, etc., cannot be changed overnight. Some racial integrationists want to move too fast. On the other hand, some politicians are obstructing any and all change, and some newspapers and pastors are not preparing their people to accept what is both just and inevitable.

5. *Citizens of the United States have the right peaceably to assemble for redress of grievances.* This is guaranteed by the Bill of Rights. The Supreme Court has interpreted the guarantee to include the current civil rights demonstrations.

6. *Violence is evil and is self-defeating as an instrument of social change or of reaction to change.*

7. *A nation must be governed by law.* Laws are a restraint on despots. They also prevent rule by mobs and vigilante groups. Rule by law implies the use of force to see that the laws are carried out. The laws themselves and their enforcement must be tempered with justice and discretion.

8. *All citizens have the right to the equal protection of the laws.* Unfortunately, there is one law for white people and another law for Negroes in some states.

9. *Courts exist to decide cases of law.* The decisions of lower courts may be appealed to higher courts.

10. *Decisions of the Supreme Court are final and must be obeyed.* There is much loose talk about defiance of the 1954 decision of the Supreme Court on school segregation, about curbing the power of the court, etc. This is nonsense. The Supreme Court is one of the three branches of the government, integral to our system of checks and balances. Its function is to interpret what the founding fathers had in mind when they wrote the Constitution, and its interpretations are final. We must accept the decisions that we do not like as well as those that we approve, although we are free to criticize and pray to the justices for a change.

11. *Local initiative and home rule are fundamental.*

12. *The Federal Government is supreme.* Gov. Wallace's talk of state sovereignty is sheer bunk. That issue was settled in the Civil War. The Federal Government conquered its rebellious states and the Union was preserved. That union has made this nation the strongest on earth, and from it has flowed many other blessings. In every test between the powers of the Federal Government and state's rights, including the latest one in Alabama, the Federal Government has won. It always will. That is right.

13. *A totalitarian national state is a danger against which we must guard.* We have seen military dictatorships arise in Europe and Latin America. It could happen here.

14. *People who defy Federal authority bring reprisals on themselves.* Federal troops are sent in to enforce court orders after state authorities disobey or obstruct them. Back of the defiance is a stubborn refusal of people with racist ideas to bow to moral imperatives. They invite use of troops and more stringent national legislation.

15. *Men in their own strength cannot solve their problems in justice and peace.*

16. *With God all things are possible.* "Except ye repent, ye shall all likewise perish" (Luke 13:3). Men must be born again through repentance and faith in Jesus Christ. They must receive divine power to love the unlovely and to make individual sacrifices for the common good. As we pray, "Thy kingdom come on earth as it is in heaven," God will give the solutions.—Editor Gainer E. Bryan, in *THE MARYLAND BAPTIST*

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Happy in retirement

ON Sunday, June 2, I closed my services with the First Baptist Church of Sparkman, where I have been serving since January 1, as interim pastor. During the time that I served the Sparkman Church, there were six additions to the Church by letter and all departments of the Church work held their own.

The membership of the Sparkman Church was good and kind to us while we served them as pastor. On Monday June 8, the treasurer of the Church gave me a check made out to the GMAC Finance Corporation for \$202.20 to pay off the balance that I owed on my car. We do not have sufficient words to express to the Church our deep and sincere appreciation for all the kindness that was shown to Mrs. Crowder and me while we were serving them. We will always have in our hearts a warm spot for the Sparkman Church.

On Sunday, June 16, we held our first services with the New Hope Church and was greeted with a fine attendance in all the services of the day. I can truthfully say that the kindness that was shown to me by all those who were present in the services of the day was just as fine as it could be. It is our sincere desire to give to the New Hope Church our very best in service while we serve them as their interim pastor. We crave the prayers of our many friends that God will use me in faithful service to bless and help this good country church.—P. J. Crowder

'Who's for murder'

YOUR editorial "Who's for Murder?" in the June 20th magazine, expresses the sadness and shock of all the political-big-wigs on the murder of Medgar Evers, and I too feel that it was an unwarranted tragedy but there is one thing I would like to ask you and all the others who are so concerned over his murder when on the same day a white man in New Jersey—a veteran of World War II, the father of three children, was shot in the back while driving his truck—the papers said he was shot by some union goon because of some union trouble. Nobody has offered a reward for the apprehension of his

murderer—but why? I've never seen where you have written an editorial showing any concern about the tragedies that are caused by unprincipled union men, nor have any of the senators, etc. that you mention. The Senate of the United States could do something about that but they turn their heads and never mention it because they want the union votes—and, so do they want the Negro votes.

Will you tell me why it is that you and the politicians are so concerned about the plight of the Negro when the Indians, from whom we took this country, live in lice and filth—poverty stricken, and at the time I visited the Reservation at Taos, N. M., they were not allowed to vote. Naturally, none of you would be concerned about them but to save my life, I cannot see why.

As one Baptist to another—I think you are running out of something to write editorials about—Sue Jones, 1616 Spring, Little Rock.

REPLY: My editorial was not meant to reflect any self-righteousness on my part. I am guilty—with many other Americans—of doing far less than I might have done for the cause of righteousness, in race relations and otherwise. But I'm not running out of "something to write editorials about." The race issue is one of the greatest national and world crises of the 20th century.—ELM

IT is my belief that Christian people everywhere deplore violence of any nature, especially murder.

Your article (who's for murder) Arkansas Baptist, June 20, brought my vinegar to the surface when you placed Mr. Evers on the same martyr level as our Christ.

If you check your scripture I think you will find that Christ died because of his love for all mankind while Mr. Evers died as he chose to live for an empty selfish cause which he himself helped to create.—Mrs. John A. Tyer, Forrest City, Ark.

Mission to Orient

OUR Southern Baptist friends have stood by us for over 40 years with their prayers and gifts while we represented them as missionaries in the Orient. If we were of use there it was largely because of this help.

When we left the field in 1960 it was with no thought of ever returning as missionaries. For several years we had talked and prayed about retiring when we reached the age of 65. The Lord led

Ouachita Bible conference

EVERY PASTOR feels the need of a refresher course from time to time. The Ouachita Bible Conference to be held at the college July 22-26 can help to meet this need. Drs. Kenneth L. Chafin and Wayne Ward from our Fort Worth and Louisville seminaries will be the featured speakers. All of our pastors have received a copy of the printed program. These men are eminently qualified to lead us in



DR. WHITLOW

thinking concerning the assigned topics. Dr. Herschel H. Hobbs, immediate past president of the Southern Baptist Convention and long-time pastor of the First Baptist Church, Oklahoma City, will likewise speak to the group. Numbers of other men within our state will appear on the program including the president of our state convention, Dr. C. Z. Holland. Our churches would do well by their pastors to urge them to attend this conference—and make it possible for them to go and remain for the full time.

Brother pastor, come thou with us and the Conference will do thee good! —S. A. Whitlow, Executive Secretary (See related articles on page 12)

definitely and in 1961 after our furlough we requested the Board for permission to retire. Of course we had no thought of ceasing to work as long as health permitted and doors remained open to us. We often speak of these two years of retirement as being the busiest of all!

Because of a special personnel need in the Philippines the Foreign Mission Board has asked us to go for one year to serve as interim pastor of the Clarke Airfield English Speaking Baptist Church while the regular pastor returns home for a well earned furlough.

According to our schedule we are due to leave Hot Springs, by air July 16 for Manila. The journey will be broken in San Francisco and Hongkong. Needless to say, we are thrilled at the thought of returning to the field and the Orient which is so familiar to us.

Please continue to help us with your prayers during this year of special service. It is no small job and without the help of the Lord we cannot do it. God bless you all. Our new address is as follows:

John & Jewell Abernathy
Southern Baptist Convention
Philippine Mission
Angeles, Pampanga
Philippines.

Do write us.—John & Jewell Abernathy.

(Continued on page 8)

THE DEATH OF GOD

Sermon preached by
Wayne Dehoney, pastor
First Baptist Church
Jackson, Tennessee

"The fool hath said in his heart, There is no God . . ." Psalm 14:1—Text Scripture reading Psalm 2:1-5.

GOD IS DEAD!" I am sure this is the conclusion of the self-styled atheist, Mrs. Madalyn Murray of Baltimore, Md., as last Monday the Supreme Court ruled in her favor that the reading of the Bible and the recitation of the Lord's Prayer in the public schoolroom was unconstitutional and constituted a denial of her rights as an American citizen.

Impeach the court?

With this historic ruling, a storm of protest erupted all over the country. There were cries to "impeach the Supreme Court." The Justices were called "communist sympathizers," "Godless reprobates," "enemies of Christianity."

As a matter of record, let us take a closer look at these nine men who have been so castigated.

Chief Justice Earl Warren is a Baptist. It has been reported that he "reads his Bible every night before retiring and after arising in the morning."

Senior Associate Justice Hugo L. Black is also a Baptist, active in a church near his Alexandria, Virginia, home.

Justices William O. Douglas, Tom Clark and John M. Harlan are Presbyterians.

Justice William J. Brennan is a Catholic, the only one on the Court.

Justices Potter Stewart and Byron R. White are Episcopalians. Stewart wrote the minority opinion in the 8-1 vote on this case.

Justice Arthur J. Goldberg is Jewish.

Let us be fair! None profess to be atheists, or humanists, or agnostics, and most of them have a full background of church participation in their various denominations. They cannot be considered as being anti-Christian or anti-religious.

Now what about impeachment? While on a speaking engagement recently I saw a large sign reading "Impeach Earl Warren." I understand that these signs have been put up throughout the South by an organization committed to this purpose. I simply ask "Impeach one, or all, on what grounds?" The American Bar Association, jurists and professional men in this field have respect for these high justices as men of integrity, principle, and deep legal insight.

Actually the basis on which some of us would call for impeachment is that the court has rendered one or more decisions that we personally dislike. But the question is "Shall we have a government of law and constitution, interpreted by courts? Or shall we have a government of man that bends and yields to my personal likes and dislikes, or to yours?" I do not think we really want a government that would put you or me or any man above the law and the courts. We have seen this happen with Hitler, Stalin, Mao, Tito, Castro! Furthermore, as Christians, Paul commands us to "Be obedient to the powers and authorities that are over us for they are authorized of God to give us an orderly society." (Romans 13:1-7) And again in I Peter 2:13 we are admonished as Christians to "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors . . . for so is the will of God." Christians are not to be rebels, defiant demonstrators against civil authority or law or court orders. We bear our testimony by being obedient to legal authority as peaceful Christian citizens. No, defiance of or impeachment of the Court is not the Christian answer even if it could be done!

Change the constitution?

Others have proposed a constitutional amendment to invalidate the high court's ruling. Bishop James A. Pike of the Episcopal Church and Cardinal Spellman of the Roman Catholic Church both advocate such action. Out of their respective historic backgrounds of a state-church in England and the Catholic church's position in the union of church and state, they both believe that "the powers of the state should be used for the religious ends of the church." They would modify the first amendment to the constitution in a way to make it possible for the public schoolroom to be used to teach religion.

Practically speaking, what must be done to change the constitution as they desire? Two-thirds of each House must first adopt the amendment and then three-fourths of the states. Everyone grants that this is an impossibility if it were desirable.

On the other hand, Baptists would view with great caution any such change in the amendment to the Constitution. Because of the first amendment, today our United States is one of less than half-dozen nations throughout the world that has complete separation of the church and the state. The wall of separation between church and state has been built at great price and sacrifice. Baptists cannot easily forget the religious persecution that we have suffered in this struggle.

We cannot forget how Martin Luther, himself, called for the ruthless slaughter of the Anabaptists as he saddled a state church on Germany. We cannot forget how Servetus, a Baptist pioneer, was burned at the stake under the authority of John Calvin and a state church in Geneva. We cannot forget how John Bunyan rotted in prison for 11 long years for preaching the gospel without a license from the state church of England. We cannot forget how Roger Williams was driven from Massachusetts by a state church that denied him religious freedom; how Obadiah Holmes was publicly whipped in Boston Common for preaching the gospel; and how 83 pioneer Baptist preachers suffered persecution in Virginia, 44 suffering prison terms at the hands of a state church in Colonial America. Baptists cannot ignore the fact that in Spain, under a church-dominated government, 20 Baptist churches have been sealed by court action—that in Spain our congregations must meet in secret—can have no external adornment, not even a sign—cannot print literature—cannot conduct campaigns to enlist converts—cannot distribute copies of the gospel! Baptists cannot ignore the fact that in Peru, Argentina and other countries, instead of constitutional amendments that separate church and state, there are amendments that actually require a person to be a member of the state church in order to hold public office or to be elected president.

Baptists fear any change in the first amendment to the constitution; to open any loopholes or make any allowances to weaken this wall. Change the constitution? We would say "No!"

The ruling — 5 questions

Many of you have asked me the same question as the reporter on last Monday, "What is your personal opinion on the ruling?" My emotions respond by saying "This ruling is regrettable." But my mind tells me "It is inevitable."

Emotionally, I resent the fact that an atheist, opposed to everything I stand for, the Bible and our Christian way of life, has by legal means stopped the reading of the Bible and the recitation of the Lord's Prayer in the schoolroom. Nevertheless, my mind tells me that when this case came up on the docket, the Court had no choice if the broader principle (which is far more vital and much more important), the principle of religious liberty and the complete separation of the church and the state, is to be preserved.

I am afraid that too many of us are bloodkin to the Tennessee mountaineer who went to the political rally. Someone asked him what he thought of the speech. He said "What did I think of the speech? I didn't come here to think, I came here to holler." Now this morning, let us quit "hollering" for a few minutes! I ask you, as nearly as possible, to hang your emotions with your hat, outside! Let us look at this issue objectively and think through some questions and answers.

(1) Question: What is the real point of the Supreme Court's decision?

Answer: The point is that all governments, federal, state, local, including local school boards, lack the authority to require religious exercises in the public school. Such religious exercises are unconstitutional, whether they be the saying of Mass, or the recitation of the Lord's Prayer.

(2) Question: May pupils still pray while they are in school?

Answer: In this ruling and in others, great emphasis has been placed on the personal right to the free exercise of religion. If the pupil or teacher wants to pray or read the Bible, individually or together, there is nothing in the decision that would prevent them from doing so. But they must not be ordered to pray or read the Bible by law.

In this regard, I see unlimited opportunities for the voluntary participation on the part of pupils and teachers alike in a devotional service set up outside the framework of the regular school hour. Some of the most vital and dynamic meetings I ever attended were in two large high schools where students, on their own, organized a morning devotional period. They came to school three mornings every week, 30 minutes early, to meet in the auditorium. They had singing, prayer, testimonials, and devotionals initiated, organized, planned and carried out by the young people themselves! This was not official, not school-sponsored, not compulsory. More than 800 students were in attendance at these morning devotionals. This is the sort of thing that marks vital Christianity! This effective door is wide open to all who really care!

(3) Question: Does this ruling prevent the teaching of the Bible in the public school?

Answer: No, it only prevents the religious use of the Bible in a devotional period. The Court made it clear that it did not object to the teaching of moral values, Christian concepts, and the Bible itself, in an objective way, in elective courses. But the Court did prohibit making a church out of the public schoolroom and did prohibit the public schoolroom, as an institution of government, from propagating religion.

This ruling, is like a two-edged sword and cuts in both directions! Here is the "Bible-belt South," Protestants are in the majority. We ask "What harm is there? Who could object to the reading of ten verses from the Bible, and the recitation of the Lord's Prayer? The great majority of people here are in favor of it and the will of the majority should be honored."

But in New Mexico, shall the Catholic version of the Bible be read instead of the King James? And shall the students cross themselves when they pray, or incorporate a "Hail Mary" into the prayer, or hang a crucifix in the classroom, because the majority of the constituents in that school district are Catholics? What of a school district in New York where the majority of constituents are Jews? Shall their prayers be from the Old Testament only, and not the Lord's Prayer? And shall they restrict the Bible readings to Old Testament passages because they do not accept the New Testament? And what of a state like Utah, where the Mormons are in the majority?

The truth of the matter is that here in the Bible-belt Protestant South we have not had to face these problems. But in other parts of the nation, many states already have

laws that specify no religious services are to be held in the public schoolroom. These laws have been pressed through, in many cases, by Baptists, who found themselves in the minority and found their religious freedom being compromised as beads, rosaries, crosses, crucifix and garbed nuns were forced upon their children in the public schoolroom. Now the Supreme Court has dealt with this issue in the only way possible. They have said that the religious use of the Bible for devotional and religious purposes in the school is prohibited, in any form!

(4) Question: Does this decision announce to the world that America is no longer a Christian nation?

Answer: Here we need to clarify our thinking! What makes a nation Christian? Legislative acts that declare it Christian? Christian rituals required by law in public institutions? According to the New Testament, this is not Christianity! Christianity is something that can exist only in and through a voluntary personal experience as by free choice a person experiences the redeeming grace of Jesus Christ. A court ruling can no more deny that we are a Christian nation than an act of Congress could declare that we are a Christian nation. There is no such thing as a Christian nation, but only individual Christians, who are citizens of that nation.

(5) Question: Could this ruling be a precedent to use to abolish the chaplaincy from the armed services? Or the openings of courts and legislatures by prayer?

Answer: No! The court said that the chaplaincy is there to protect the free exercise of religion by people who are ordered to certain locations and it is described as "voluntary." And courts and legislatures can freely choose to pray or not to pray as they so desire.

Three ultimate questions

Now let me ask three broader questions.

(1) Question: Is God dead? As Mrs. Murray would like to believe, did the Supreme Court "put him away" last week once and for all? Well, that depends upon you! If the existence and reality of your God is dependent upon official recognition by the Supreme Court, a state law or a school board, yours is a very small God. But the God who brought the Hebrew people over the Red Sea, and the God who raised Jesus Christ from the dead is not subject to governmental action of any kind. This God is not dead! He is not helpless. And his cause has not been hindered one iota by this court ruling. Does not the Bible ask "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth may take counsel together against the Lord. But he that sitteth in the heavens shall laugh: The Lord shall have them in derision." (Psalm 2:1-4)

(2) Question: But will this denial of the reading of the Bible in the public schoolroom increase religious illiteracy? Again, that depends on whether you have depended upon the public schoolroom to give your children their Bible teaching.

In some respects I must say that, while I do not admire or agree with the Baltimore atheist, Mrs. Murray, who wanted to protect her son, William, from the "evil" influences of religion, nevertheless I must respect her for being honest! She has said she does not believe in the Bible. She did not want her child exposed to its reading! I have more respect for her than I have for many hypocritical parents who, with their mouths profess a belief in God and desire Bible teaching for their children, but who do nothing about it in their homes; who neglect bringing their children to Sunday School to study the Bible; who would not themselves teach the Bible to a Sunday school class of children for anything in the world! And come to Training Union? And bring the children that they might study about missions, Christian doctrines, Baptist faith, the meaning of prayer, and the Bible? Never! So let us not be hypocritical! Before we rise up in arms to condemn the Supreme Court for saying that it is not the responsibility of the government to make a church out of the schoolroom, to teach the Bible, let's check and see what we are doing personally in and through the church, the one institution the Lord Jesus Christ commissioned to teach the Word of God!

(3) **Question:** Does this ruling hinder the cause of Christianity? Again this depends upon you! If your Christianity is merely a superficial cultural inheritance, something taught and passed down to you as a part of your American heritage, then this ruling is a step in the direction of the demise of such religion. But on the other hand, if yours is the brand of New Testament Christianity that is based on a vital personal experience with the living Christ, that cannot be legislated by government but must be received by the individual in a personal experience of faith; that cannot be inherited, as is a family name or a family heirloom, but must be accepted and received by each believer in each generation; that kind of New Testament Christianity is not affected by the legislative acts of any temporal government.

Remember, the greatest era of expansion Christianity has ever known came in those first three centuries when all the forces of the Roman government were pitted against it, the rulers, the courts, the laws, as well as the citizenship. Christians were hounded to death in the most brutal persecution the world has ever known! And Christianity marched in seven-league boots! Then in 325 A.D. the government officially adopted Christianity, persecutions ceased, the Christian religion was given preferential treatment and a thousand years of heresy and apostasy and decadence set in!

May I cite a more contemporary example. In 1916 the priests of the Russian Orthodox Church gathered in St. Petersburg. For generations this had been the state church of Russia! Citizens were "born" into this church. The head of the church was equal with the czar in many matters. The doctrines and teachings of the church were honored in all areas of life. They reported more money in the coffers, more property in the hands of the church, more members, more priests, and greater success than they had ever before known. Yet one year later this church was wiped out! The blood of the priests slaughtered in the revolution flowed like torrents down the gutters of the street. Church buildings were confiscated, and the treasuries emptied. And this church died, because, in spite of all the support and recognition and assistance for generations from the government, it had lost its spiritual vitality and power. It was a dead and empty shell! In the years that have followed, there has been an atheistic communist government in Russia, anti-religious and anti-Christian. All kinds of legal restrictions and severe persecutions have been leveled against Christians. But what has happened? Today the largest body of Baptists outside the United States now resides in the Soviet Union. The last reliable statistics indicate that more than a half million vital dynamic believers of the Baptist faith exist and continue their worship of God in an active program of evangelization and witnessing in Russia. Under persecution and official discrimination vital Christianity is flourishing where less than 50 years ago under government sponsorship Christianity died!

My fear is that in our present situation, we shall discover that much of our Christianity has been nothing but a shell, a secondhanded cultural and traditional experience that has been passed on to us. And when the props of official support are taken out, we may find how really empty and meaningless our professed Christianity has been.

Letters

(Continued from page 5)

Book in making

I HAVE under preparation now a book manuscript made up of stories about Southern Baptist ministers. The book will number about 100 one-to-two page vignettes. Already I have some stories that will bless the ministry of any man who reads them. They are messages of inspiration, encouragement, information, and entertainment. They will be rich as illustrative materials.

Zondervan has published four of my books since 1969 and a fifth is now in their hands.

If within bounds of your policies, will you be so kind as to print in your good paper an announcement such as this:

"John Wilder, Texas pastor and author, is writing a book manuscript made up of true stories about Southern Baptist ministers-pastors, missionaries, evangelists, and denominational workers. The stories will run from one to two book pages in length and will feature some especially important event or crisis in the subject's life.

"The writer is anxious to hear from fellow pastors who may have some rich story concerning themselves or any other Southern Baptist minister. Maybe it will be a story of great testing, great loss, the winning of a soul, some colorful

Two days after this decision from the Supreme Court was rendered, a series of articles in the Memphis Commercial Appeal on Pitfalls of Youth, by Martin and Marcia Abramson, was concluded. It said "Today teenagers are being bombarded with the most powerful sex temptation ever to pervade the American society."

Billy Graham has said "Modern movies are pouring sewage into the minds of the young people." "Adult only" signs are put up in front of theaters, not to be enforced, but rather to attract the young people.

Not long ago movie actress Joan Collins and Anthony Newley, stars of the Broadway hit show "Stop the World, I Want to Get Off," publically confessed that they had engaged in adultery and were proud of it. Was the result the dooming of the show? No! Instead new droves of ticket buyers came out to see "Stop the World" and the publicity boosted Miss Collins' price for her next picture.

When actress Mary Ure revealed recently that she had given birth to a baby just a few days after her marriage and that she had nothing to be ashamed of, there was loud applause from her audience and the comment was that such an announcement was a boon to her career.

Now following such adult examples there is the greatest wave of immorality and sexual promiscuity among young people in our history. And this is in the face of a 30 percent increase in church membership and attendance in recent years both among adults and among adolescents! How can this be? I quote from Martin Abramson, "Young people are status-minded and church membership has, in a peculiar way, also become identified with status. So more young people may be going to church and the synagogue, but they are paying little attention to what they hear and then tend to forget it completely when they leave."

The lock-out of God

Bishop James A. Pike of the Episcopal Church has called the Supreme Court's ruling "the lock-out of God in our public schools." This is a catchy phrase, but I must challenge it!

You cannot lock God out of a classroom any more than you can turn the key and lock Him in! God does not reside in classrooms or church buildings or in any kind of institution, or in any body of cultural heritage. According to my faith and my Bible, God's only abiding place is in the hearts of individual believers.

As is apparent, the real problem that our society faces is not in the lock-out of God from our public schools at the hand of the Supreme Court, but the lock-out of God from our own hearts, accomplished by our own selfishness, sinfulness and indifference.

This is the ultimate question, and the only one that really counts. It is not what has the Supreme Court done, but what have you done? Have you locked God out of your life, your activities, your time, your home? Never before has the call come any clearer, "Behold I stand at the door and knock. If any man will hear my voice, and open the door, I will come in. . ." But the latch is on the inside. You must let him in as he seeks to claim your heart, your life, your time, your witness!

answer to prayer, or moment of blessed victory in the life of a Southern Baptist preacher.

"If any reader has such a story, John Wilder would like to hear from him. A postal card will be enough, and the writer will carry on necessary correspondence from there. With the donor's permission, his name will be used in the finished book as having supplied information for the story. Address: John Wilder, Harlingen, Texas."

If you can help me in this matter I shall use your assistance as a means of blessing to the Savior's Kingdom.—John Bunyan Wilder, Calvary Baptist Church, N. 7th St. at Rio Hondo Rd., Harlingen, Tex.

What can we do for you?

*"A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of living deeds
That stand a thousand years."*

—Victor Hugo

"How will you have something to keep writing about?"

"It seems to me that after a few weeks—or months at the most—you will have discussed all the matters that have to do with courtship, marriage, and the home. What will you do then?"

This was the concern expressed by a friendly young woman soon after the launching of this column by *Arkansas Baptist*.

Her comment has been a prodigious stimulus through the subsequent period of existence to date of "Courtship, Marriage, and the Home."

We have just passed the second anniversary of this bit of pioneering, an adventure that originated in Editor McDonald's capacity for creative planning and his dedication to the purpose to keep this organ of Arkansas Baptists bracketed with the top-best of denominational papers.

At the close of the first year, you were asked, Shall we continue the page?

Your responses came in gratifying numbers. All who wrote were strong and positive in request that the venture continue.

Questions and contributions from readers throughout—and occasionally beyond—our state have kept the column alive and vibrant with current interest.

Second-anniversary questions of you are: What turn shall we take now?

Any innovations to suggest?

Shall we continue the question-answer plan?

Have you other ideas and observations to contribute to the project, "Our Page"?

What of the balance between matters of interest to children, teenagers, young people, parents, grandparents . . . ?



Every member of every family is somebody special to us. Does every member feel a part of our page?

The rest of the dialogue, quoted in part at the opening of this week's column, was merely a light response:

"That matter of live material will be a challenge."

More thoughtfully, and after two years' experience with the page, the answer is this:

Interesting subject matter concerning courtship, marriage, and the home is inexhaustible.

The man-woman relationship had its beginning as part of the creation of the world.

So long as the world stands;

So long as this nugget of wisdom by the writer of Proverbs is applicable: "There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea, and *the way of a man with a maid*";

So long as mating is the plan

of procreation;

So long as the family is the basic unit in the organization of our society;

So long as there are changing trends in attitudes, customs, mores of the people;

So long as the matter of human relations is complex;

So long as sex is a strong factor in patterns of human behaviour;

So long as babies tug at the hearts of human beings;

So long as standards of right struggle against the forces of evil;

So long as the world stands . . . there will be fresh angles, varying facets in a never-ending stream of interesting questions about courtship, marriage, and the home.

Recently I enjoyed a "tour" through the elegant new house built for a certain splendid young family.

The house leaves nothing to be desired: location, plan, materials used, construction, equipment for family living. . .

I felt and registered delight over this commodious, up-to-the-minute provision of housing.

All the while, this quotation from a young Christian home-maker kept pushing into the foreground of my thoughts:

"It is exciting and thrilling to build a new house.

"But something far more exciting and thrilling than building a house is building a home—a Christian home."

The quote is from a message on the Christian Home, delivered in 1957 at the W. M. U. Convention, meeting in Chicago. The speaker, Mrs. Howard Butt.

Mrs. Butt proposed this four-point test, in acrostic form.

H - otel, or Haven?

O - rphans, or Offspring?

M - aintenance, or Motherhood?

E - arth, or Eternity?

What is the rating of your own household?

Remember to send in your suggestions concerning the plan, direction, format of our page in the weeks ahead.

Rosalind Street

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

McClard takes new post

BIG, genial, musical LeRoy McClard is pulling up stakes as secretary of the Church Music Department of the Arkansas Baptist State Convention to go with the Sunday School Board of the Southern Baptist Convention.

The McClards and their daughters, Cindy, 13, and Julie, 10, will be moving to Nashville July 25. Between now and then they've got to find a place to unload when they get there.

In his new position McClard will be Young People-Adult music consultant with the Church Music Department of the Sunday School Board, SBC. He will travel in all 50 states to take part in regional clinics, simultaneous association music schools, and state music assemblies, festivals, and conferences.

A native of Cape Girardeau, Mo., he graduated from Oklahoma Baptist University and Southwestern Seminary, Ft. Worth. He came to the Arkansas Music department eight years ago from the position of minister of music at Immanuel Church, Little Rock.

As he considered the progress and accomplishments of his department, he paid tribute to Mrs. B. W. Nininger, who served as secretary of the Arkansas Music department for 13 years and "laid the foundations that have made possible everything we have achieved." Mrs. Nininger is now retired and living in Santa Barbara, Calif.

Expressing love and appreciation for Arkansas and for the people of the state, McClard said: "Arkansas will always be my favorite state to come back to. Arkansas is a great and wonderful state with the finest pastors and music leaders. I have dearly loved working in the state. There has been a tremendous response by the people to our church music program and I can see only the brightest future for the work."

McClard has seen remarkable progress in his years with the Arkansas department. When he came to the department there were only three churches in the convention with full-time ministers of music. Now there are approximately 60.

He began with two music festivals that were attracting



—Arkansas Baptist Newsmagazine Photo

LeROY McClARD

Leaving after eight fruitful years

600 to 800 participants. He now has 12 that draw more than 5,000 per year.

His first music camp drew an attendance of 89, including the faculty. Attendance at the camp this year will reach 1,100.

McClard inaugurated the policy of using college students for summer field work. This summer the two students enlisted will each teach ten music schools.

The percent of church music organization in the various Baptist associations of the state has increased from 13 to 67. —ELM

Mrs. Leake dies

Mrs. A. L. Leake, well known in Arkansas for her mission work with her husband, died June 15. The news was received by the Arkansas Baptist in a letter from Earl Powell, of Anna, Tex., where the Leakes have made their home for sometime.

Funeral services were held at First Church, Anna, and burial was in Nona, Tex.

Progress at Gravel Ridge

FIRST Church, Gravel Ridge, North Little Rock, dedicated its new educational building and other facilities June 30.

The building is 40 by 90 feet. Other improvements include the enlargement and remodeling of the auditorium, new pews and pulpit furniture, a church office, pastor's study, central heating and air-conditioning.

Rev. Lawson Hatfield, state Sunday School superintendent, was principal speaker. C. D. Bailey is chairman of the building committee, and Rev. Jack Livingston is pastor.

C. C. Bratton Jr. licensed

WEST CHURCH, Batesville, licensed Clayburn C. Bratton Jr. to preach June 2.



MR. BRATTON

moved to Batesville in 1960 and was elected an active deacon in West Church in 1961. He saw active service with the U.S. Army in 1944-46 in the European theater and has been in the National Guard since 1948. He is now commanding officer of Company B with the rank of captain.

In 1946 he was married to Miss Jesse Hice of Paris. They have two children, Vicki and Luann.

A native of Scott, Mr. Bratton was reared at Winchester and graduated from Tillar High School. He made profession of faith at First Church, McGehee, in 1949, and was ordained a deacon in 1956.

After an active church life at McGehee, Mr. Bratton

Sears to Hawaii work

DON SEARS, of Grand Avenue Church, Ft. Smith, will work for two weeks in the Baptist Jubilee Revivals in Hawaii, Aug. 18-Sept. 1.

Thirty-nine mainland pastors and musicians from fifteen states will assist 28 Southern Baptist churches and missions in the six Hawaii associations. Director for the campaign is Vernon Yearby, associate in the Division of Evangelism of the Home Mission Board.

Jeffrey Kelley ordained

JEFFREY Kelley was ordained to the ministry June 23 by Mount Pleasant Church, Route 1, Montrose.

Rev. Charles Adams delivered the ordination sermon. Others participating included Rev. Guy Hopper, moderator; Rev. Raymond Carpenter, Rev. Don Jones, Rev. E. S. Ray and Rev. E. E. Griever.

Mr. Kelley, a junior at Arkansas A. and M. College, is the son of Mr. and Mrs. J. T. Kelley of McGehee. His wife is the former Miss Norma Lee Williams of Jerome. They have one daughter, nine-months-old.

To Europe and the Holy Land

Enlarge student center

CLEAR skies prevailed as 14 took off from Adams Field, Little Rock, July 8, for the Baptist Youth World Conference at Beirut, Lebanon, and a tour of Europe and the near East. The tour is sponsored by the Arkansas Baptist Convention.

Four others joined the group in New York.

Bidding the group farewell are the two originators, Dr. Erwin L. McDonald, editor of the Arkansas Baptist News-magazine, and Dr. Tom Logue, state BSU director, who were forced by personal reasons to cancel their own plans to act as director and associate director of the five-week journey. Jamie Jones, BSU secretary at Fayetteville, was selected as group leader.

The group will visit 13 European and Near Eastern nations, including Italy and Egypt before the opening of the conference July 15. After the week's meeting the tour members will visit Syria, Jordan, Israel, Greece, Switzerland, Germany, Denmark, Holland, France and England.

Travelling by jet on all the long hops, the 18 will inspect Southern Baptist mission work along the route.

The members of the group include: Virginia Ballou, Little Rock, student at the University of Arizona; Haywood Barnett, Baptist Student Union director, Springfield, Mo.; Barnett's mother, Mrs. Mary Barnett, Springfield, Mo.; Doyle Wendy Burke of Jonesboro; Brenda Fletcher of Jonesboro, student at University of Arizona; Gary Galbraith of Albuquerque, N.M.; Linda Sue Gill of Dumas; Jamie Jones of Fayetteville, director of the tour; Frankie Leach, 16, of Fayetteville, the youngest member of the party; Margaret Lewis of Conway, a senior at Arkansas State Teachers Col-

The Cover



—ABN Photo

lege; Elwood Mack of Madison, Ind., ministerial student from Kentucky; Joy Maynard of Pine Bluff, student at Baylor University; Mrs. Charles O'Rear of Warren; Rev. James A. Overton, pastor of First Baptist Church of Marked Tree; Jerry A. Park of El Dorado; Robert L. Rose of Paragould, ministerial student; Rev. Eugene Ryan, pastor of Lonoke Baptist Church, and Barbara Scott of Lake Village, student at New Orleans Baptist Theological Seminary.

The tour is scheduled to end in Little Rock Aug. 15.

CONSTRUCTION has begun on an addition to Flenniken Memorial Student Center at Ouachita College, Dr. Ralph A. Phelps, Jr., president, announced.

The new wing on the colonial-type structure will provide 50 percent more space for a student body which has doubled since the building was constructed. Work is expected to be finished shortly after the opening of school in September.

Miss Emma Riley, of Little Rock and El Dorado, gave the college the original building as a memorial to her late sister and brother-in-law, Mr. and Mrs. Aylmer Flenniken of El Dorado. Dr. Phelps announced that she is also making possible this addition.

The new wing will contain a large reception lounge, a kitchen, a reading and listening room, a club room, a television room and a game room. These will be on the north side of the present building.

The new construction makes the third building now underway at Ouachita. Dormitories to house 100 men and 84 women will be completed in January. Bruce R. Anderson of Little Rock is architect on all three structures.

Arkansan named dean

TROZY Ray Barker of El Dorado has been named dean of men at Southwestern Seminary effective July 15, according to President Robert E. Naylor.



After service in the Air Force during World War II, he was graduated from Ouachita College in 1949. He coached and taught school in Arkansas and served as head counselor for the Ozark Boys Camp.

MR. BARKER Called back into active service during the Korean conflict, Barker served in the personnel services and athletic division of the Air Force and was stationed in Arkansas, New Mexico, North Africa and Japan. While in Japan he helped organize the English speaking Tokyo Baptist Church and was later licensed and ordained to the ministry by this church.

He resigned in 1960 as a staff sergeant after 16 years of service and enrolled in Southwestern Seminary. He received the BD degree there in January.

Barker is married to the former Emma Jean Donathan of Poteau, Okla., and they have three children: Julie Kay, 12; Ted Donathan, 9; and Jan Allan, 5.

REV. J. C. Myers, pastor of First Church, was chosen as president of the North Little Rock Ministerial Alliance, succeeding Rev. J. Albert Gatlin, pastor of Gardner Memorial Methodist Church, who has been transferred to Batesville. The regular election will be in October. (DP)



—ABN Photo

NEW MINISTER: Truett McCurry, (center), upcoming sophomore at Ouachita College, was ordained to the gospel ministry Sunday, June 30, at Martindale Church, Pulaski County, with his father, Pastor Allen McCurry, left, of the Martindale church, serving as moderator and Dr. Ben. L. Bridges, right, Little Rock, preaching the ordination sermon.

Ouachita Bible conference

DR. RALPH A. Phelps Jr., president of Ouachita College, will bring the keynote address as the seventh annual Ouachita Bible Conference begins at 7 p. m. on Monday, July 22.

Taking part in the five-day workshop will be two Southern Baptist seminary professors, the immediate past president of the Southern Baptist Convention, and 12 Arkansas pastors.

Speaking daily at the meeting will be Dr. Kenneth Chaffin, Department of Evangelism, Southwestern Seminary, and Dr. Wayne Ware, Department of Theology, Southern Seminary.

Dr. Hershel H. Hobbs, past president of the Southern Baptist Convention and pastor of the First Church of Oklahoma City, will speak at the 1:30 p.m. session Tuesday, July 23.

Morning sessions begin at 9 a.m., afternoon sessions at 1:30, and night sessions at 7. The conference will close at noon Friday, July 26.

Arkansas pastors included on the program include Dr. William T. Flynt, Conway; Dr. Don Harbuck, El Dorado; Merle A. Johnson, Lake Village; Dr. C. Z. Holland, Jonesboro; Dr. Robert Smith, Pine Bluff; Michael Carozza, Nashville; D. B. Bledsoe, Stuttgart; Curtis H. Downs, Greenfield; Dr. Andrew Hall, Fayetteville; Dillard S. Miller, Mena; Carl Kluck, Arkadelphia; and Dr. S. W. Eubanks, Ft. Smith.

Hope Ass'n

By M. T. McGregor
Superintendent

WESTSIDE Magnolia, has called B. D. Smith as pastor. He formerly served Lake Hamilton Church near Hot Springs.

First Church, Macedonia, has called Thomas Launius of Hooks as pastor.

First Church, Bradley, has started its building program. They plan to build a new auditorium now and an educational building later, using the present auditorium for an educational building at present.

First Church, Lewisville, crowned five queens June 30 in a GA coronation service: Syble Boyette, Frances Philyaw, Mary Ann Bingle, Mary Ann Castleman and Suzanne Smith. (CB)

Rebuild after fire

SECOND CHURCH, West Helena, which lost its nearly completed new sanctuary by fire last March 21, has just completed a new sanctuary and is nearing completion of an education building.

Mrs. Wallace Hornbeak, a member of the church, reports that the church has had services in a tent on its parking lot since it lost its building. She reports there have been 41 additions to their church during these weeks. Jack Parchman is pastor.

WALTER K. Ayers, evangelist, has been presented with a truck and trailer to transport a large tent by Eddie Blackmon, Jr., First Church, DeKalb. Tex.

To Arkansas Baptist pastors

Ouachita Baptist College and its splendid administration is to be congratulated for providing what I regard as one of the best opportunities for the preachers to refresh themselves physically, intellectually and socially. The Ouachita Bible Conference, to be held July 22-26, will afford an opportunity that no preacher can, in fairness to himself, miss unless providentially hindered.

Professor Vester Wolber, director of the activities, has given much thought and prayer in providing what I feel will go far in meeting the most desperate need of the great majority of the Baptist preachers in Arkansas. He is to be commended in the wise selection of the teachers and in providing courses in which credit can be earned. This in no way will detract from the interest of the men who have earned their degrees but need a refresher course.

In addition to the studies, there will be some outstanding speakers. Among them will be former president of the Southern Baptist Convention, Dr. H. H. Hobbs. The fellowship with the other preachers will be sufficiently rewarding to justify any one of us spending a week together. It will afford an opportunity to share experiences and to become better acquainted one with the other and with what is being accomplished on other fields.

Recreation of various kinds will be provided. Each will find something to his own liking. We will attempt to provide for a caravan of cars to go to Hot Springs one afternoon to see what has been accomplished there in recent years in the way of church construction. Many will be especially interested in the First Baptist Church that is near completion at this time.

I have already attended one week of studies at another institution which was most stimulating. I am anticipating this week of study, fellowship and recreation at Ouachita with even more delight.

All I have said above is to encourage you most heartily to make any reasonable sacrifice to attend the conference.— C. Z. Holland, President, Arkansas Baptist State Convention



HARMONY CHURCH builds—Harmony Church, a new church in Central Association, plans to begin construction soon on a \$25,000 unit of its new church, located off of Highway 270, west of Hot Springs. Rev. L. C. Ward, pastor, lead the ground breaking ceremonies. The building will be constructed of brick veneer and will consist of four units when completed. Participating in the ceremonies (above, left to right) were Floyd Bailey, building committee chairman; Rev. Hugh Owen, associational missionary; Robert Tucker (behind Mr. Owens) James W. Myers, Austin Orrell, all deacons, Mr. Ward, and Bill Smith.



REV. Kenneth Williams, who has served as pastor of Temple Church, Ft. Smith, into his third year, has resigned to accept the pastorate of First Church, Velma, Okla.

During his Temple pastorate, gifts to world missions almost doubled and gifts to all other missions almost doubled. Total receipts increased from \$22,132 per year to \$28,897. There were 164 additions to the church, 48 of these by baptism. A new organ was purchased and a brick, three-bedroom parsonage was constructed.—Jay W. C. Moore

Barnett accepts call



Rev. Dale Barnett, Flippin, has resigned as associational missionary of White River Association to become pastor of First Church, Yellville.

Mr. Barnett has served as missionary for four and one-half years. He was pastor of the Yellville Church prior to becoming missionary. The Barnetts will begin their work with Yellville Church Aug. 1.



—ABN Photo

BY Monday night of last week, approximately 540 Baptists of Eastern Arkansas had passed through the colorful portals of Arkansas Baptist Assembly, Siloam Springs, to register for the first of three weeks of Assembly sponsored jointly by the Religious Education division of the Arkansas Baptist State Convention and by the Woman's Missionary Union.

Some of the "Baptists" are really just "prospects," for among the number were those from the Primary, Beginner, and Nursery departments of the churches represented. These constituted a division all their own.

And for the first time... the Juniors,

110 strong, had their own assembly, with periods and programs planned particularly for them, except that they all meet with other campers for the evening sessions.

Next year, says Director J. T. Elliff, of the Religious Education division, the Intermediates will have their own program as a separate group.

One of the primary purposes of the Assembly program, said Elliff, is to train leadership for the departments represented—Sunday School, Training Union, Church Music, Brotherhood, and Woman's Missionary Union.

The Assembly will be in session for three consecutive weeks, repeating the same program each week. The second week will be for Baptists from the middle or central district of Arkansas, including Little Rock and Pine Bluff. The closing week will be for the western third of the state.

A memorial service for Dr. Edgar Williamson, who was a pioneer leader in developing Siloam Springs Assembly, is being conducted each week by Lawson Hatfield, secretary of the Sunday School department.

Along with Bible and mission study and emphasis on the programs of the various departments, there is a full program of recreation, including swimming (unmixed), softball, volley ball, badminton, tennis, horseshoes, table tennis, skittles, chess, checkers, Chinese checkers, dominoes, croquet, and kikit. In addition there is a directed arts-and-crafts program.

Showers in the vicinity of the camp had provided natural air-conditioning for the beginning of the sessions.

Dr. Lawson dies

DR. EDWIN Hugh Lawson, a graduate of the University of Arkansas in 1920, and for 37 years director of pathology of Southern Baptist Hospital, New Orleans, died May 30 at the age of 64. He leaves his wife, two daughters and a son.

Revivals

OAK BOWERY Church, Conway, Faulkner County Association, June 23-30; William West, pastor, Second Church, Conway, evangelist; 17 for baptism, Gene Smith, pastor.

FIRST CHURCH, Hot Springs, July 21-28; Dr. Ralph Douglas, associate executive secretary, Arkansas State Convention, revivalist.

FIRST Church, Tyronza, Aug. 11-18; Dr. V. W. Wolber, evangelist; Mel Mintz, song leader; Rev. Horace O. Duke, Jr., pastor. (CB)

Capital youth to Meeker

EDDIE Otto, 1963 graduate of Central High School, Little Rock, has been elected minister of music of First Church, Meeker, Okla. Mr. Otto is the son of Mr. and Mrs. Gordon Otto and a member of the choir of First Church, Little Rock.



MR. OTTO

He received a music scholarship to Oklahoma Baptist

University, Shawnee, and is attending summer school at the university, majoring in sacred music. He studied voice, conducting, theory of music and choir organization under Dr. Jack Jones for three years at his church and at Central High was drum major in the marching band and first trumpeter in the concert band.

Mr. Otto will commute to the Meeker church several days a week from the university.

Honored by church



MR. AND MRS. ANDREWS

TYLER STREET Church, Little Rock, honored Mr. and Mrs. M. E. Andrews at a dinner meeting June 21 recalling deacons and their wives.

Mr. and Mrs. Andrews, both 83, were the oldest couple present for the dinner.

The Andrewses joined First Church, Warren, at the age of 19. In September, 1919, a date prior to the birth of most of the 19 couples present, Mr. Andrews was ordained a deacon. The couple came to Tyler Street as charter members in September, 1948, and a year later celebrated their golden wedding anniversary.

Mr. Andrews received the church's highest tribute when he was elevated to deacon emeritus in 1959.

John F. Bruton is chairman of deacons at Tyler Street and Rev. Harold Hightower is pastor. Dr. Dale Cowling, pastor of Second Church, Little Rock, was the dinner speaker.

Dr. Vaught heads tour group



—Arkansas Baptist Newsmagazine Photo

DR. W. O. VAUGHT, pastor of Immanuel Church, Little Rock, headed a group of 13 who left July 7 to visit 20 nations and to attend the week-long-Baptist World Youth Conference at Beirut, Lebanon.

The tour stopped first at London and returns Aug. 21 to San Francisco.

Dr. Vaught will preach in Rome, Cairo, Calcutta and Tokyo during his absence. Tour members will attend seminars on Oriental religions which Dr. Vaught will lead at various points on the trip.

In Burma, where the 150th anniversary of the beginning of Baptist mis-

sion work is being celebrated, the group will attend several observances honoring Adoniram Judson, the Malden, Mass., missionary who established the first Baptist mission work abroad in Burma in 1813.

Making the trip, along with Dr. and Mrs. Vaught, are Mr. and Mrs. Bondie Steward and Mrs. Nora Holliday, all of Little Rock; Mrs. Allen H. Toney of Helena; Mrs. George Lehr of West Memphis; Jim Holliday of Tulsa, Okla.; Dr. and Mrs. Herbert Kuntz and Bill Kuntz, all of St. Louis, and Miss Edith Stuart, Miss Lue Vena Ison and Mrs. Lydia Williams, all of Kansas City.

Speed leaves Warren

REV. W. E. Speed has resigned as pastor of First Church, Warren, to accept the pastorate of Emmanuel Church, Pasco, Wash., effective July 15. Rev. Minor E. Cole will serve as interim pastor at Warren.

Mr. Speed in his three years' ministry at the Arkansas church saw 243 added to his church, 106 by baptism. He led in the establishment of Southside Mission and in the completion of an educational building at a cost of approximately \$130,000. He has served as a member of the executive board of the Arkansas Baptist Convention.

In a resolution adopted by the church, Mr. Speed was praised for his work in the community as well as in the church. Mrs. Speed was commended for her three years work as teacher of an adult class.

Assembly Bible teacher

EMIL WILLIAMS, pastor of First Church, Russellville, will be among headline program personalities at a student conference at Glorieta (N.M.) Assembly, Aug. 22-28. The conference is sponsored by the Student Department of the Sunday School Board, Nashville.



Williams will teach Bible study throughout the week for college sophomores. In addition he will lead two specialized discussions, "Why and How to Seek God's Will" and "Being Married."

By the BAPTIST PRESS

Baptist editors approve decision

BY NONA SATURDAY

BAPTIST editors, in recent editorial comments, agreed with the United States Supreme Court in its ruling declaring "required" Bible reading and recitation of the Lord's Prayer in public schools as unconstitutional.

Sixteen state Baptist paper editors expressed their views, either prior to or just following the Supreme Court's decision. Though some voiced doubts and concern, most were in agreement with the court's opinion.

In the *Western Recorder*, Kentucky Baptist paper, Chauncey Daley said that to such groups as Baptists and Methodists, reading certain Bible passages and praying the Lord's Prayer are not sectarian. However, to "Moslems and Buddhists who are gradually increasing in America . . . and who pay taxes and attend public schools, any religion recognizing God or Jesus Christ is discriminatory."

"Religious liberty in the strict sense not only allows one to choose any religion he prefers but also allows him to choose no religion if he so desires," Daley continued. "To require school attendance and to require Bible reading in schools puts the state in the business of sponsoring religion."

The decision of the Supreme Court strikes at the core of our religious heritage, according to Lynn M. Davis, editor of the *Ohio Baptist Messenger*. "It strikes in such a way," he said, "that the far-reaching implications of the decision protect Baptists as well as others from governmental favoritism of religion . . . our position as Baptists has been strengthened by the court's decision."

Marse Grant of *Biblical Recorder*, in North Carolina, said the Supreme Court decision, far from "interfering with religion," helps to "guarantee it."

Reuben E. Alley, editor of *Virginia's Religious Herald*, stated that on several occasions the Baptist General Association of Virginia has "made pronouncements in unmistakable opposition to compulsory Bible reading and formal prayers in public schools."

The court's decision did not violate human rights, Alley said; rather, it "serves as an additional protection for the individual in his right to worship God or not to worship God, according to his conviction."

In supporting the ruling, James O. Duncan, in *Washington's Capital Baptist*, said, "as Baptists, we have always insisted that true and meaningful prayer must be free from government promotion. True prayer comes from the soul of one who desires to pray, not from one who is forced by law to pray."

If coercion were used to make the *Koran*, the *Book of Common Prayer*, or

the "The Hail Mary" a part of the religious exercise in the public school, "Baptists would have complained to high heaven," said L. H. Moore of the *Illinois Baptist*.

"What we ask for ourselves, we cannot deny to others and be consistent with our concept of religious freedom," he said.

The editors found an encouraging note in the striking down of required Bible reading and prayer in tax-supported schools. Referring to the efforts of some to gain federal aid for church-related schools, *Florida Baptist Witness* said, "the ruling . . . makes it harder for the proponents of public aid for parochial schools to bring to fruition their demands for help out of public tax funds."

Kentucky's Daley saw the ruling as "an assurance that religious schools can never expect to receive government funds." He said the best way to keep any one religion from gaining preferred status "is to keep all religious activity out of government sponsored institutions."

A third point on which the Baptist writers found agreement was the responsibility that the ruling places upon the church and the home for religious education.

John Hurt of *Georgia's Christian Index* said, "now, more than ever, the churches and the homes must awake to their responsibility for taking religion to the home, the church and the individual."

"Acceptance of our religious responsibilities is a fair price to pay for freedom from all government coercion or interference in matters of religion," he concluded.

Concern was expressed by some over questions which they say still remain unanswered. Such questions involve military chaplaincy, federal funds to church-operated hospitals, "In God We Trust" on coins, "Under God" in the pledge of allegiance to the United States flag, and the voluntary use of Bible reading and prayer in schools.

In Oklahoma, where Bible reading without comment is permitted but not compulsory, Editor Jack L. Gritz, said, "having gone this far, it seems desirable now that the court should spell out clearly whether such permissive Bible reading and prayer on a voluntary basis in the public schools are constitutional."

Other Baptist publications also voiced approval of the court ruling. In early editorials, both *Missions*, a monthly publication of the American Baptist Convention, and *Crusader*, American Baptist news-magazine, anticipated that the court would rule against religious devotions.

Approve court decision

WASHINGTON—C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here, has joined 26 other national religious and educational leaders in a statement approving the Supreme Court decision on Bible reading and recitation of prayers in public schools.

Included in the list of signers are editors of the liberal *Christian Century* and of the conservative *Christianity Today*, plus a number of Roman Catholics, Methodists, Jews, a Lutheran, an Episcopalian, and a Presbyterian. The list represents editors, executives, law professors, public school administrators, and a United States Senator.

On June 17, the Supreme Court ruled 8-1 that required Bible reading and recitation of the Lord's Prayer as religious exercises in public schools violates the First Amendment of the Constitution, which prohibits an establishment of religion and guarantees the free exercise thereof.

"Although the 27 leaders represent a wide diversity of religious belief, they agreed on five points in relation to the Court's decision. They said in part:

1. The Supreme Court has clarified the relation of the public school to religion.

2. The decision does not endorse irreligion or atheism in America.

3. The Court clearly allows for the objective study of religion and particularly of the Bible in the public school.

4. Dialogue is an effective instrument to resolve conflict, and persons have a right to appeal to the courts to protect their civil rights.

5. The decision is a challenge to parents and religious leaders to rely on voluntary means, rather than government, to create religious conviction.

Missionaries expelled

MIAMI—The Cuban government arrested and then expelled from the island two Southern Baptist missionaries who had spent the last 18 years working at Cabanas in the Pinar del Rio province.

Miss Lucille Kerrigan, Kansas City, and Miss Ruby Miller, Ottawa, Kan., reached Miami July 3 aboard the Red Cross ship, *Maximus*. With them was Miss Kerrigan's adopted Cuban daughter, Susie, 15.

Also aboard the ship, the last of the ransom vessels which had carried supplies paying for the release of Bay of Pigs prisoners, were 1,200 refugees.

"We don't know why we were expelled," Miss Kerrigan said. "Every official we asked said he did not know. We have left our hearts back there, and some day we are going back to Cuba when the Lord opens the way."

Four other Southern Baptist missionaries remain on the island. They are Mr. and Mrs. Herbert Caudill, Havana, and Mr. and Mrs. David Fite, Fontanar.

Good church stewardship

THE church owes the individual giver the proper distribution of the money contributed. So, Christian stewardship is as important in the church accounting for the money as it is for the individual church member.



DR. DOUGLAS

Stewardship responsibility starts when the money gets into the hands of a church member. That responsibility continues through the church office, through the denomination, and on out to the ends of the earth.

The time has come in the average church when it is unfair to ask one individual to count, record, deposit, and report all the money that comes into the church treasury. No one person can give the adequate time to do all this, and the church should not expect it.

To be a good steward of all the money, the average church should have:

- I. The Counting Committee—with a minimum of two persons
 - (1) Receive all money
 - (2) Open envelopes and verify

- (3) Count and deposit money
- (4) Give deposit slip and offering report to treasurer

II. Secretary—Record the individual gifts

- III. Treasurer
 - (1) Receive deposit slip and record the amount
 - (2) Pay all bills by check
 - (3) Reconcile the bank statement and give report to church

- IV. Audit Committee — Composed of church members with a minimum of two
 - (1) Audit finances according to church instructions
 - (2) May receive professional help if desired.

This is good stewardship. How can the church efficiently teach good stewardship if it does not practice good stewardship?—Ralph Douglas, Associate Executive Secretary

THE Ladies Western Association of Providence, R.I., First Baptist Church, paid David Orr's salary as a missionary in Arkansas for six years ending in 1839.

IN 1860 Arkansas had 281 Baptist churches, 505 Methodist churches, 75 Cumberland Presbyterian churches, 65 Presbyterian churches and 82 churches of all other faiths.

Music camp scheduled

JUNIOR Music Camp will be held as scheduled July 29-Aug. 1 at Ouachita College, according to J. T. Elliff, director of Religious Education, Arkansas State Convention.

Mr. Elliff said that the question had arisen since the resignation of Leroy McClard to accept a post with the Southern Baptist Convention. Mr. McClard will be Young People-Adult music consultant with the Church Music Department of the Sunday School board.

Sunday School

Free materials

Preparation Week packets are available to churches which plan to conduct this important week of planning a year's program of growth and development.



MR. HATFIELD

- Churches desiring the packet may secure it from the district Sunday School superintendents in the state. They are:
- Northwest (1)—Homer Wilmoth, Rogers
 - North Central (2)—Leslie Riherd, West Church, Batesville
 - Northeast (3)—Richard Vestal, First Church, Corning
 - West Central (4)—Ben Haney, First Church, Ozark
 - Central (5)—Thurman Hitchcock, First Church, Conway
 - East Central (6)—Eugene Ryan, Lonoke Church
 - Southwest (7)—Earl Bailey, Central Church, Magnolia
 - Southeast (8)—Bill Hickem, First Church, Crossett

These packets are also available through the Sunday School Department.

The packet includes materials with suggestions on how to conduct a good Preparation Week. Charts, guide sheets, suggestions, ideas, and helps for the week prove helpful to churches conducting Preparation Week.

A second group of free helps are for associational Sunday School workers. They are Action Night promotional helps. These include a promotional leaflet, program folders and announcement posters. Every association should conduct this important meeting, launching the annual program of Sunday School work and use these free helps in promotion of the event. Write the State Sunday School Department for your free materials.—Lawson Hatfield, State Sunday School Secretary

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S-1

Girls' camp greatest ever!

OUR camp, June 24-28, for girls was in many ways the best we have had thus far. It was the largest in attendance—121 girls in a camp equipped to sleep 96. However, additional cots were borrowed and mattresses bought to make everyone comfortable. A record number of communities, churches and families were represented in this camp.

More girls were sent this year by white Baptist churches, organizations and individuals. These girls were the very best in character, talent and Christian conduct. Their parents and churches can justly be proud of them.

The majority of those attending camp were selected on the basis of loyalty to their churches. Only three of the 121 were not Christians or church members. All three accepted Christ during camp and 11 others surrendered to God's call to special service.

Religious Education

Ouachita Bible conference

AN EXPERIENCE of great value to ministers will be available in this year's Ouachita College Bible Conference, July 22-26th.



MR. ELLIFF

There is perhaps no preacher who does not feel a pressing need to have his own spiritual sights lifted and his own heart warmed through the ministry of God's word.

This year's faculty seems to hold promise of being one of the best ever provided by our Ouachita Bible Department. Dr. Kenneth Chafin will be one of the principal speakers. He heads the Chair of Evangelism at Southwestern Seminary. Also Dr. Wayne Ward of Southern Seminary will be present. I understand that Dr. H. H. Hobbs will speak at one session.

Surely all of this indicates the very best planning to meet the preacher's need in our day.

Since there is no cost to those attending except for meals (dormitory housing being provided), it would seem that literally hundreds of preachers should attend. We preachers need to keep in close touch with our college. It is a great institution and we need to feel at home on the campus. A primary function of our college is its ministry to young preachers. I am very grateful for the capable and dedicated Bible faculty at Ouachita.

While this conference conflicts with the last week of Siloam, preachers from all other parts of the state should attend. You will not only enjoy the conference, but you will enjoy the relaxing fellowship in the air-conditioned facilities and on the beautiful campus. Write Dr. Vester Wolbert for further information. —J. T. Elliff, Director



When you live through an experience like this, and actually see the tremendous good these camps for girls and boys are doing, you long for the day when we can have a summer-long camping and assembly program. We could have such a program next summer if we had about \$8,000 with which to repair and renovate the old RA Campground. Some day, in the not too distant future, Arkansas Baptists should give this need priority.—Clyde Hart, Race Relations Dept.

Evangelism

Won by one

IN JOHN 35-42, John the Baptist stood preaching and as Jesus passed by he said, "Behold the Lamb of God".



MR. REED

One sentence Jesus spoke caused the two disciples with John to follow Jesus, "Come and see." The disciples abode with Jesus that day.

Andrew found his brother Simon Peter "and he brought him to Jesus."

Andrew was an ordinary man but was a young Christian.

Immediately he became interested in someone else. "If any man hath not the spirit of Christ, he is none of his." The Spirit of Christ is the spirit of compassionate anxiety that lost people may be saved.

Andrew went to his own home first. Many parents could win their own children to Christ if they would try. Some, however, are more interested in others than in their own loved ones.

Andrew's act magnifies the place and power of personal work in the winning of lost people to Christ. There is no substitute for it. Someone asked Lyman Beecher, probably the greatest of all Beechers', this question. "Mr. Beecher you know a great many things. What do you consider the greatest thing a human being can be or do?" Without hesitation the famous pulpiteer replied, "The greatest thing of all," he said, "is for one human being to bring another to Christ the Saviour."

We must take lost people in the condition we find them and lead them to a decision for Christ.

Dr. C. E. Autrey said "one never evangelizes until he stands before the heart's door of a sinner and clearly confronts him with the Gospel of Christ."

Hand picked fruit is the best. A soul won to Christ by a personal effort on your part will be a comfort and a joy to you. Every Christian should be able to win somebody to Christ.

The fruit of a Christian is another Christian. How long has it been since you have won a soul? (Continued next week.)—Jesse S. Reed, Director of Evangelism.

ARE YOU CALLED INTO FULL-TIME CHRISTIAN SERVICE?

The Robert G. Lee Chapel



Needing thorough training in Bible, homiletics, church administration, evangelism, Christian history, religious education, church music, and related subjects?

Wanting these only in a Southern Baptist school?

But lacking either your high school or college credits, or otherwise unable to undertake the regular seminary course?

If you can go the full seven-year route, you ought to.

If you cannot, you need to write us for information.

Six Weeks Summer Session

BAPTIST BIBLE INSTITUTE

A three-year theological school owned and operated by the Florida Baptist Convention.

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Interested in missions?

FROM E. A. Richmond's monthly report of his work in the Arkansas Boys' Industrial School:



DR. CALDWELL

"The Lord was with us in our services last night—one of the largest boys in the school came down the aisle just shaking and crying to rededicate his life. (He is a memebr of Central Baptist here in Pine Bluff). Four other boys made professions of faith in the same service and

four others rededicated their lives. It was simply wonderful to see those boys coming with tear filled eyes."

Paul Wilhelm, missionary in Clear Creek Association writes:

"The Missions Committee of the First Church here in Ozark completed a census in the Jones Crossing community north of Ozark yesterday. A Sunday School mission immediately is indicated. A Sunday School mission is to be started in a new rest home here in Ozark this month also."

From Michigan and Dale Maddux, we hear of mission needs:

"We have a new mission at Empire. The Home Mission Board summer missionaries, Calvin and Margaret Fox of Rogers, Ark., are there starting the work. We hope the work is well on its way by the end of the summer. Then we

Peace in the ark

Sailless, motorless, pilotless boat
 Out on the shoreless deep
 Left alone to the hand of God
 It's certain course to keep.
 Eight treasured souls are there
 within,
 Supplies in ample store;
 But peace depends on faith in God
 As 'tis forevermore.

—W. B. O'Neal

will need a pastor. We have 40 Baptists and about 50 prospects besides. We have no building, and no organization. But we do have faith. Want a pastorate for a while? If so, here is a new work just waiting to go forward."

Boyd Baker, Chaplain at State Sanatorium gives an interesting report about his Sunday School class worship and vesper services, and then gives information on distribution of religious literature as follows:

- 200 copies of Home Lite
- 50 copies of Open Windows
- 150 copies of Arkansas Baptist Newsmagazine weekly
- 6 Bibles, 3 Testaments and numerous tracts.

Loaned 5 radios and about 50 electric fans to needy patients.

Witnessed 3 professions of faith.
 —C. W. Caldwell, Superintendent of Missions

Attention, Sword Drillers

1. Sword Drill is for all Intermediate Union members.

2. Sword Drill rules are now available. Write your State Training Union Department.

3. Sword Drill material will be in the Intermediate Union quarterlies beginning July 7, 1963, and going through March, 1964. The January - December quarterly will carry a reprint of the July-December materials.

4. A mimeographed bulletin giving detailed information and a copy of the Sword Drill rules has been sent to all pastors with a request that the materials be given to the Intermediate leaders of the church.

5. Large numbers of Intermediates should begin working on the Sword Drill in July. Learn the material quarter by quarter.

6. Look for a one-page spread in the Arkansas Baptist Newsmagazine on Aug. 1 for further information about the Sword Drill and Speakers' Tournament.

7. Here is the opportunity for Intermediate leaders to invest their time in a great cause by providing extra meetings with Intermediates to help them with the sword drill.—Ralph W. Davis



MR. DAVIS

NEW!

For ministers under 40 years of age!

AN ADDED BENEFIT IN THE PROTECTION PLAN THAT PAYS UP TO \$8000 IN CASH AT DEATH!

- This added benefit is in the Southern Baptist Protection Plan, only, for any member (minister or denominational employee) until his 40th birthday.

- This added benefit provides for both natural and accidental death. If a member dies a natural death before age 40, his widow would get as much as \$4000 depending on the average salary on which dues were paid into the Plan. Or if the member dies accidentally before age 40, his widow would receive twice as much (up to \$8000) as the average salary on which dues were paid.

- This added benefit does not, in any way, affect the liberal widow, disability or retirement provisions of the Southern Baptist Protection Plan.

- This added benefit does not increase the cost to the church or member.

- This added benefit is automatically given to any member under 40 years of age whose dues are currently being paid. Thus, churches should keep the dues payments current, at all times, for this protection.

- This added benefit is readily available to any minister, church or denominational employee under 40 years of age who is eligible for the Southern Baptist Protection Plan.

- To take advantage of this added benefit, contact Dr. T. K. Rucker, the Annuity Board's field man for Arkansas, in your state Baptist building. Or write the:

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Says queen's crown carries challenge

Baker's Textual and Topical Filing System, Baker Book House, 1960

GAs on safari

ARKANSAS GAs will "safari" from home to the far countries of the world through experiences of missionary



MISS COOPER

guests at GA Camp, Siloam Springs, Aug. 5-10. Conducting the "safari" in Arkansas will be Rev. Dale Barnett, missionary in White River Association, and Mrs. Jerry Hurst of Mountain Home. Mr. and Mrs. Andrew H. Foster, missionaries to migrants, and Mrs.

Bruce Conrad, missionary to Indians in Oklahoma, will present some of the needs of home missions.

Conducting the "tour" into Latin America will be Mrs. Umbelina Landera, former president of Woman's Missionary Union in Cuba and now a refugee and teacher in the United States, and Miss Zilda Silva of Brazil who has just finished two years of study in this country and will return to South America in September.

Representing "travel" through Europe and its needs will be Moises Gomez of Portugal, a student in Southwestern Seminary; Mrs. Alden Peterson, formerly of Austria who met her husband at the Baptist World Youth Conference in Copenhagen and is now a resident of North Little Rock; Mrs. Henry Smith, a war bride from Germany who became a Christian in Arkansas.

From the land of "safaris"—Africa—will be Miss Dorothy Emmons, missionary to Kenya, East Africa, who is on her first furlough.

Crossing to the Orient, representatives will include Miss Sue Meuth, just home from Indonesia; Mrs. Loyce Nelson, missionary to Japan; and two Arkansans who took part in the recent evangelistic crusade in Japan and who have visited Baptist missions around the world, Mr. and Mrs. Kendall Berry of Blytheville.

Campers will be divided for activities and living according to grades in school. Mrs. S. Ladd Davies of Little Rock will be director. Registrations including \$3 fee should be sent to the State WMU Office, 310 Baptist Bldg., Little Rock. —Nancy Cooper, Executive Secretary and Treasurer

MEMPHIS—Margo Dunaway, Arkansas Junior Miss of 1963, reminded the 13,000 girls attending the last two sections of the Girls' Auxiliary convention here that "a crown is not just a gift, but carries with it a challenge to the wearer to live up to the perfection, honor and royal power which the honor merits."

A high school senior of Conway, Ark., Margo, proud possessor of four crowns, spoke to perhaps the largest group of queens ever to gather in one city.

The more than 600 local queens who participated in the convention program, were joined by thousands of others from all sections of the country. Total attendance of girls at all sections of the convention was 18,476.

Besides Arkansas' Junior Miss, Margo has won the titles of Miss City Beautiful of Conway, her home town; Faulkner County rodeo queen, and Girls' Auxiliary queen.

"All of this has brought me many happy moments," declares Margo. "I have enjoyed the TV coverage, the excitement of the judging, the acclaim given me as the winner of the beauty and talent contests. But even though no trumpeter heralded my entrance as I walked down the aisle of First Baptist Church of Conway to receive my Girls' Auxiliary crown, I cherish it most of all.

"It is the crown that I am sure will grow dearer to me as I grow older. Perhaps it does not hold as much glamour, as the world judges crowns, but for inmost satisfaction, for achievement with true meaning, for purpose of life, this crown means most to me."

MRS. C. Hudson Favell, Southern Baptist missionary who had been on furlough, left the States with her four children June 7 for Ghana. Mr. Favell returned to Ghana several months ago. The family may be addressed at Baptist Medical Center, Nalerigu, via Gambaga, Ghana, West Africa. Mr. Favell is a native of Charlotte, N.C.; Mrs. Favell is the former Jean Christy, of Fort Smith, Ark.

Here, in one volume the size of a family Bible, is provision for a lifetime of filing for keeping up with materials in books, periodicals, and filing cabinets. It is especially designed for the use of ministers and Christian workers.

Reference spaces numbered from 1 to 2,000 provide for thousands of different subjects. The spaces may be used, of course, for texts rather than topics. The book contains a large section for Textual Index as well as one for Topical Index.

The Textual Index lists every Book, Chapter and Verse in the entire Bible.

The Topical Index is a list of thousands of familiar topics with ample space between the entries to insert additional topics of your own choosing.

Suppose you have just read the excellent one-page talk on "Anxiety," in the book 95 Brief Talks, by C. B. Eavey, and you wish to keep this for future reference by making it the first entry in this filing system. Since this is an item you would naturally file by topic, you refer first of all (by means of the thumb index) to the Topical Index. Here you find the entry "Anxiety" in the list of topics.

The next empty Reference Space, which in this case is number 1, is assigned to the topic "Anxiety" by placing a small number "1" behind the word "Anxiety" as found in the Topical Index. The word "Anxiety" is then written on the Title Line of Reference Space number 1.

The following entry is made on the first line of the Reference Space: Eavey, "Talks," p. 11.

Suppose further that some time later you read a worthy article on the same topic in the magazine Christianity Today. By consulting the Topical Index you find that Reference Space number 1 has been assigned to the topic "Anxiety." You will then make the following entry on line 2 of Reference Space number 1: Christianity Today, May 57, p. 9.

There is added possibility that you wish to keep in your file a tract of which the main topic is "Anxiety." You will number your file folders to correspond with the numbers of the Reference Spaces. In this way your file is automatically and completely organized and the Textual and Topical Indexes will be the key to your file. Since Reference Space number 1 is assigned to topic "Anxiety," the tract on "Anxiety" will be placed in file folder number 1. The number "1" is written on the upper right hand corner of the tract. The poem which deals with the topic "Anxiety" is also marked with a number "1" and is placed in the same file folder.

This gives you a general idea of how the system works. You can see a copy of the book (or system) at your Baptist Book Store.

VACATION TIME

WILL YOU have one or more of our children in your home for vacation the first two weeks of August? We hope you can pick up and return them. Contact L. F. Garrison, EM 7-3241 or EM 7-5358, ARKANSAS BAPTIST CHILDREN HOME, Monticello.



YOUR SENSE OF WONDER

BY CARROLL VAN COURT

BIRDS' FORGOTTEN NESTS

BY THELMA C. CARTER

EVEN in July, when the trees are still green, birds' nests are empty and forlorn looking. A look at the gray, weather-beaten nests is sure to bring a sadness to people who love birds.

The time has come for farewells when you see the crooked, sagging nests that were once so carefully woven and shaped for baby birds. Little by little and piece by piece, the woven, basket-like nests come apart and disappear.

Nature has a way of cleaning up the clutter of her wondrous natural world with strong winds, driving rains, and hot sunshine. All our efforts at cleaning and making things beautiful seem small compared with the Creator's ways. Strangely, what Nature doesn't carry away with wind and rain, she covers up with new plant growth when spring-time comes into the world.

Take a moment to study a bird's empty nest. How fragile it is! Robins' cradle-like nests of soft twigs, mud pellets, and tiny roots are sure to be ragged and torn. Meadow larks' nests, in tall grasses, are tattered and strewed on the earth.

To think, barely four months ago, these same nests were new and bird-song was everywhere. The ground nests of thousands of prairie birds, shore birds, and ocean birds are not to be found. Winds and water soon destroy them. Nests in hollowed out nooks in the earth and sand last only long enough for baby birds to grow and learn to fly.

The Bible tells us, "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).

A thank-you song

BY MARIAN C. ELLIOTT

I like the way God planned his world
With mornings, noons, and nights:
I'll sing a song of thankfulness
For all of life's delights.

UNCLE Ben was in his little workshop, sawing on a piece of wood. His nephew, Joe Carter, sauntered in. He climbed on the end of Uncle Ben's workbench and gave a big yawn.

"What's the matter, Joe? Does vacation bore you already?"

"I guess so, Uncle Ben. I don't know what to do with myself. It's too hot to read right now, and I've already had my swim at the lake."

Uncle Ben laughed. "It rained for several hours last night, Joe. I think I can show you something that will keep you awake for a while."

Ben put down his saw and went with Joe out to the backyard. There Joe's mother had a nice flower garden on one side and a thriving vegetable garden on the other.

"Do you know anything about snails, Joe?" asked Uncle Ben, as he pointed out three or four of the little creatures gliding slowly across the garden.

"Nothing much, Uncle Ben, except that Mother complains about their eating our lettuce and other green stuff."

"By the way, Joe, do you know this little animal has the most teeth of any animal in the world?"

Joe said, "I would have thought it was the shark or the crocodile. Their mouths are full of teeth, plenty of them."

"That would be a good guess, Joe, but not quite right. This little common or garden snail carries around with him more than ten thousand. They are so tiny that you can hardly see them, but they're there."

Joe leaned down to look at the snail, which was gliding along to find a shady spot to hide in.

Uncle Ben went on. "When I was in Paris one time, I went into a cafe where they served all kinds of French

dishes. I stopped by a glass case to see what they were showing. I heard a crunching noise, and I asked a waiter what it was. He said snails were chewing on lettuce and other greens and, when enough of them were together, you could hear them eating.

"Another interesting small animal is a certain kind of shrimp. It has a claw with a sort of clapper on it. When it gets near its prey, it slams this clapper shut with a loud bang. It actually stuns or kills the other creature by sheer noise. Under water, you know, sound is greatly magnified. Before the victim has recovered, the clever shrimp is eating it.

"Nature is full of many wonders, Joe. Many of them are found within ten feet of your house in your own backyard. I want to show you something else."

Uncle Ben ran into the house and came out with a saltcellar in his hand. He shook some salt on the snail.

The snail squirmed, and then suddenly a strange thing happened. The snail began to melt right before Joe's eyes. In about ten minutes, nothing was left but the shell and a grease spot. The snail was practically gone.

Joe was amazed. It was like magic.

"Mr. Siddal, the famous editor of the old American Magazine, once said, 'Never lose your sense of wonder, and you'll never be bored, wherever you are.'"

Joe nodded in complete agreement.

Uncle Ben took a dollar bill from his pocket. He said, "Go to the store, and buy a good magnifying glass, Joe. Then I'll show you more of the wonders of nature. Always remember, a truly educated man is never bored."

Joe hurried away full of enthusiasm. His boredom was completely gone.

Dennis James

NOT because he was a Paul of Tarsus, beating Christians and herding them off to jails and death, but it took the Holy Spirit of God working through five different objects to bring repentance and salvation to the soul of Dennis James, a successful business man at the age of 39. The five things were a sermon, a song, a godly father, mother and the personal witnessing of a faithful, dedicated Baptist preacher, Rev. Lenox Medford, but since he was saved and surrendered to preach, like Paul, the Christian, "He has fought a good fight and has kept the faith."

Brother James serves in Boone-Newton Association, and for 4 years over hill and through vale, over hard-surfaced roads and pig-trails, to the highest mountain peaks and into the lowest valleys, and through the broad, fertile slopes around Harrison, he has gone with ONE message: "that men everywhere ought to repent." In the pastorate for several years he led Union Church to increase its baptisms 100 percent. In Immanuel Church, Magnolia, the church budget was increased \$3,000 per year and cooperative gifts from \$10 per month to 8 percent of all income.

After his pastorates he served Carroll County Association for two years before going to Boone-Newton. On this field he has established two missions, organized three churches and led each part-time church to a full-time preaching and organizational work. Several churches that were almost dead and very inactive have been revived. He has averaged preaching one sermon each day for the past 13 years. What a record! What a blessed man of God!

[NEXT WEEK: H. M. Dugger, Little Red River]



MR. JAMES

Baptist beliefs

NEW BIRTH

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

THE term "new birth" translates the Greek word *palingenesia* from *palin*, again, and *genesis*, birth. This word appears only twice in the New Testament (Matt. 19:28; Titus 3:5). In both instances it is rendered "regeneration." However, in the former it speaks of the perfected condition at the return of the Lord. In the latter it speaks of the cleansing (not baptism) and renewing work of the Holy Spirit.



DR. HOBBS

The idea of the new birth is clearly set forth in John 3. The words used are "born again" or "born from above" (*anōthen*, anew, again, from above). It denotes the spiritual change wrought by the Holy Spirit whereby a child of Satan becomes a child of God. It clearly involves being "born from above." In the natural birth we are born in sin or with a sinful nature (Ps. 51:5; John 8:44). It is therefore necessary to be born from above if we are to become sons of God possessing His nature (John 1:12-13).

Furthermore, the "new birth" speaks of being "born again" or "anew." In the natural birth we were born into certain relationships: family and nation. After birth we achieve certain status: ability, learning, wealth, position in society. None of these entitles us to being citizens of the kingdom of God (cf. John 3:3). We must be born all over again or anew. Stripped of all earthly position and relationship, we stand before God as sinful creatures. Thus we must be born again into a new relationship: the family of God and the Kingdom of God. To fulfil our des-

tiny as children of God we must grow in grace and knowledge of Christ (II Pet. 3:18), and achieve by God's standards.

An analysis of John 3 suggests the issue to be a contrast between the natural and the spiritual birth (cf. vv. 3-7). Nicodemus thought of the spiritual birth. "Born of water" refers not to baptism but to the water birth or that which accompanies the natural birth. So Jesus says that before one can be born again (spiritual) he must be born the first time (natural).

Nicodemus did not understand this. Nor can we. Who even understands fully the natural birth? Jesus says that it is a mystery of the Spirit as a natural phenomenon may be one of the wind (John 3:8).

To illustrate Jesus used three figures: (1) an act of God as Redeemer (3:14-15); the nature of God as Saviour (3:17-18). Note that in each instance He used the word "believeth." Reversing these figures we see (1) God's purpose to save; (2) God's nature to save; (3) God's act to save. If you believe these, not merely in your mind, but in your heart or will, by the power of the Holy Spirit you become a new "creation" (author's translation, II Cor. 5:17); you are "born again."

Correction

A MISTAKE in the composing room when the July 11 issue of Arkansas Baptist Newsmagazine was going to press resulted in a mix-up of pictures.

On page 9 of last week's edition photographs of Dr. Herschel H. Hobbs and John Gearing were transposed. Dr. Hobbs is the author of the "Baptist Beliefs" column. Mr. Gearing was the subject of the "Know Your Missionaries" column written by Jay W. C. Moore.

'Where art thou?'

BY DR. MARVIN E. TATE, JR.

Professor, Southern Seminary

Genesis 3
July 21, 1968

THE narrative of Genesis 3 seems strange to us. We are not accustomed to being told about a serpent which can carry on a theological conversation, nor about a tree with such potent fruit!



DR. TATE

The literary clothing of chapter 3 is from a different world than our own. The truth which these clothes dress has been on a long and dusty journey through history. But clothes do not make

the man and literary form and style do not make the truth. The truth is that this archaic passage contains a message forever relevant and profound. When we seriously wrestle with the text, we find that the word of God seeks us out and strikes home into our hearts.

The Dialogue between the Serpent and the Woman. Chapter three opens with the note that the serpent was distinguished from other animals by his cleverness. The serpent has been a symbol of wisdom and skill among many peoples. He is not here identified as Satan. The concept of Satan or the Devil is a later development, though not out of harmony with the Genesis account.

It is important to note that the serpent is not the center of attention in chapter 3. Man (including woman) is the leading character. The emphasis does not fall on any invasion of evil personality from outside the creation. The trouble comes from within—the serpent is a part of God's good creation. Jesus said: "There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him" (Mark 7:15, RSV).

The Question and the Answer. The insinuating question of the serpent is found in verse 1: "Did God say . . ." The expression is half-statement and half-question. It is best understood as conveying a note of cynical scorn: "Did God really say . . .?" The question is a religious one. Indeed, the questions about God are always the ones fraught with the greatest danger.

The reply of the woman seems overzealous—somewhat defensive. The careful reader will notice that she adds a phrase to the statement of God in Genesis 2:17 and changes an emphatic command to a subjunctive one. The serpent's question was designed to lure the woman into defending God. Defending God is always open to the subtle shift from defense to judgment. This is a powerful, though insidious temptation.

B. The Direct Attack. The serpent makes his main point after opening a dialogue with the woman and raising the unspoken question of the properness of the command of God. He directly rejects the command of God: "Thou shalt not die . . ." (verses 4 and 5). Again, the serpent is cleverly theological. To be like God seems to be a very good thing and the highest of ideals for man. And if one could become like God, it might be possible to discover whether or not God has made any mistakes or may be keeping man under control for selfish reasons. After all, what proof has God given for his command?

The serpent suggests that the motive of God is divine jealousy of the knowledge of good and evil (verse 5). "Knowing good and evil" has always been a problem for commentators. The explanations are legion. It is most unlikely that it has anything directly to do with ethical judgments of right and wrong. The terms "good" and "evil" may refer simply to that which is helpful or beneficial and to that which is hurtful or harmful. The reader will see at once that the main point in verses 5 and 22 is that "knowing good and evil" carries the idea of divine status. To desire this knowledge is to desire to be God-like. It seems best to take the expression as referring to the ability to control one's

own destiny and to make one's own decisions. In short, when man seeks the "knowledge of good and evil" he seeks to take the control of his life away from God and put it into his own hands.

The Act of Disobedience. In verse 6, the serpent has withdrawn (he speaks no more) and the woman is left alone. The temptation now reaches its climax and is revealed in its true nature. The

forbidden tree receives the full attention of the woman. She has come full circle through the dialogue with the serpent from concentration upon the things encouraged by God (the garden and her husband) to the one thing prohibited by God. The tree appeals to the full scope of her humanity. It was "good for food." This is an appeal to the sensual features of life and to the appetites. The aesthetic appeal of the tree is exposed in the phrase "a delight to the eyes." Finally, it was "desired to make one wise." It offered the wisdom which permits successful and poised living. All of these are good and necessary desires for a full life. But this is the point of the temptation; viz., it seemed to be a good thing to do! When the beginning is made from the wrong premise, formally correct conclusions may be reached; but they are still wrong!

The Curse of Sin. The act of sin inaugurates a dreadful course of consequences. First, the act of the woman involves the man (verse 6). The commandments of God can never either be broken or kept by one individual without involving others. Second, a new knowledge is acquired (verse 7). The man and the woman become aware of sexuality with a sense of shame, a sense which was not intended by God and not known before. Their pathetic attempts to cover their bodies, which now disturb their relationship, is testimony to the fear and shame which sin produces.

Third, they not only feel the need to hide from each other but they also fearfully seek to hide from God. Shame and fearful dread are the stigmata of man's guilt. Intimate fellowship with God becomes impossible. Excuses and self-exoneration become standard features of the human conversation: "I was afraid"; "The woman gave . . . me"; "The serpent beguiled me . . ."

Finally, the judgment of God reaches a climax in the expulsion from the garden (verses 22-24). Man is now an "outsider" who knows his terrible predicament. He has gained the knowledge of good and evil (verse 22); but he has lost fellowship with God. In his terrible condition "east of Eden" he is denied access to the tree of life in the garden. Without this privilege he is doomed to live always on the way to death (cf. verse 19). No exercise of knowledge or any effort on the part of man can change his condition. But God has opened the way back into the garden of life through Jesus Christ. Even a thief on a cross can hear the blessed words, "This day thou shalt be with me in Paradise" (Luke 23:43)



Attendance Report

June 30, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	132	96	
Arkadelphia, Park Hill	125	67	2
Berryville, Freeman Hgts.	160	77	
Blytheville, First	641	185	
Bradley	134	44	
Crossett, First	545	173	
Dumas, First	327	93	
El Dorado, East Main	272	123	1
Fort Smith			
First	964	246	5
Missions	450	170	
Grand Ave., Mission	732	294	7
Towson Avenue	23		
Harrison, Eagle Heights	201	98	2
Huntsville, First	263	100	2
Jacksonville, Berea	126	54	
Jasper	48	23	
Jonesboro			
Central	517	189	2
Nettleton	227	81	2
Lavaca, First	272	183	10
Little Rock			
First	830	375	2
White Rock	22	8	
Rosedale	200	88	2
McGehee, First	425	172	1
Chapel	60	38	
Marked Tree, First	180	62	6
North Crossett, Mt. Olive	248	96	
North Little Rock			
Baring Cross	666	177	4
Southside	29	19	
Camp Robinson	69	36	
Bethany	144	51	
Mission	10	10	
Calvary	425	131	1
Gravel Ridge First	154	84	
Park Hill	736	227	2
Sherwood First	173	83	
Sylvan Hills First	279	103	
Pine Bluff, Centennial	210	102	2
Siloam Springs, First	362	194	
Springdale			
Caudle Avenue	127	59	
Elmdale	130	80	3
First	437	151	
Van Buren			
First	474	131	2
Second	61	33	
Vandervoort First	59	32	
Warren, Immanuel	263	115	1
Westside	81	36	

A Smile or Two

The perfect job

A FORMER salesman had been appointed to the police force. Returning from his first assignment, the Chief asked him, "How do you like the new job?" To which the new policeman replied, "Swell—the pay is good, the hours okay, and the customer is always wrong."

Reason enough

THE teacher was trying to impress upon her class the advantages of peace and disarmament. "How many of you object to war?" she asked.

Up went several hands. "Jimmy, tell us why you object to war."

Jimmy replied soberly, "Cause wars make history."

Seen but not heard

AFTER the first week of school, officials required teachers to fill out forms about their new classes. One question was: "Have you any abnormal children in your class?"

"Yes," wrote the teacher. And in the blank space for explanation, she wrote: "Two of them have good manners."

Higher education

NEW Arrival: "Could you direct me to the library?"

Senior: "Sorry, I've been here only three years myself."

Obviously!

FATHER, looking over a report card said to his small son: "One thing in your favor—with these grades, you couldn't possibly be cheating."

Par for the course

TAXES are just like golf. You drive your heart out for the green, and then end up in a hole.

Your autograph, please

WHAT'S your name?" asked the store manager of the young boy who was applying for a job.

"Ford," replied the lad.

"And your first name?"

"Henry."

"Henry Ford, eh?" queried the manager with a smile. "That's a pretty well known name."

The boy looked pleased. "Yes, sir, it should be," he replied proudly. "I've been delivering groceries around town for two years now."

Quiz kid

THE teacher was reviewing the month's Scripture. "Who was it," she said, "that went into the lion's den and came out alive?"

"Please, ma'am, the lion," answered the bright boy.

Attendance Report

July 7, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	131	83	
Arkadelphia, Park Hill	116	67	
Berryville, Freeman Heights	154	69	
Blytheville, First	615	179	7
Crossett, First	513	163	
Dumas, First	325	78	
El Dorado			
Calvary	59	28	
East Main	269	143	1
Fort Smith			
Grand Avenue	697	332	3
Mission	21		
Towson Avenue	185	86	1
Harrison, Eagle Heights	244	89	
Huntsville, First	78	26	
Kingston	27	24	
Combs	30	27	
Jacksonville			
Berea	100	61	
First	508	208	
Jasper	61	29	
Jonesboro			
Central	438	190	8
Nettleton	245	94	
Lavaca, First	256	181	2
Little Rock			
Highway	206	101	
Immanuel	1045	364	2
Kerr	30	19	
Rosedale	255	109	3
McGehee, First	409	185	2
Chapel	46	26	4
Marked Tree, First	196	74	
North Crossett, Mt. Olive	209	105	
North Little Rock			
Baring Cross	666	206	
Camp Robinson	42	22	
Southside	32	21	
Bethany	148	50	
Mission	11	10	
Calvary	416	117	
Gravel Ridge	146	78	1
Park Hill	688	209	3
Sherwood First	176	80	1
Sylvan Hills First	235	121	
Paragould, First	482	192	
Siloam Springs, First	328	187	
Springdale			
Caudle Avenue	135	59	
First	436	138	4
Van Buren			
First	443	156	
Second	47	24	
Vandervoort, First	54	53	
Warren, Immanuel	236	88	
Westside	77	49	

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'Better electrically'

LANCASTER, Pa. (EP)—Amish dairy farmers in Lancaster County, whose austere religion bans use of electrical devices, have been ordered to place electric lights in their barns for sanitary reasons.

The Amish have been given until March 1 to conform to an ordinance requiring sufficient light in barns to permit quick inspection of cows and milking equipment.

Amish farmers now use portable kerosene or gasoline lamps to light their barns. They do not object to gas, but rule that out as a fire hazard.

'Publicity' on pope

CAPETOWN, So. Africa (EP)—The official journal of the Dutch Reformed Church of South Africa protested about the amount of "publicity" given to the illness and death of Pope John XXIII in the nation's English and Afrikaans newspapers.

Kerkbode carried an editorial stating it "was hard to understand why there should be so many sympathetic reports about the head of the Roman Church. Our news channels don't need to serve Romish propaganda wherein the Pope plays a leading role nor are we conditioned for sympathy towards Catholics."

Program in Bolivia

LA PAZ, Bolivia (EP)—A program of evangelization and Scripture distribution has been started here by the Pocket Testament League. The organization, founded in 1893 and with headquarters in Englewood, N.J., plans to distribute 200,000 copies of the Gospel of John in Spanish.

Formally opening the program, members of the PTL team in Bolivia met with Dr. Victor Pax Estenssoro, president of the republic, and presented him with two copies of the New Testament for himself and his wife.

Pray for peace

BERLIN (EP)—Special prayers for German reunification, peace and oppressed Christians in Communist East Germany were offered in Roman Catholic and Protestant churches throughout West Germany. The occasion was the tenth observance of the "Day of German Unity," commemorating the abortive uprising of East German workers against the Communist regime on June 17, 1953.

In several centers, intercession services were held jointly by Catholics and Protestants.

Soviet propaganda?

MOSCOW (EP)—A new government-sponsored film showing the religious life of Soviet citizens in Soviet Armenia is regarded by many observers as part of a new propaganda campaign.

Shown here to journalists, and reportedly designed only for use overseas, the film is regarded by observers as a Soviet attempt to persuade expatriate Armenians to return to their homeland.

Use of religious sympathy in a Soviet film could only have that purpose, they said.

The motion picture features the work, practices, officials and congregations of the Etchmiadzin Catholicate of the Armenian Apostolic (Orthodox) Church. The Church has been split since the 15th Century into two patriarchates of Etchmiadzin and Cilicia.

Japanese devotions

TOKYO (EP)—A "first" in Japanese publishing is a daily devotional book for teenagers, students and young adults.

Mountain Trailways for Youth, by Mrs. Charles E. Cowman, has just been released in a Japanese edition under the joint sponsorship of Cowman Publishing Company and Word of Life Press in Tokyo. Floyd W. Thatcher, president of Cowman in the United States, states this is the second book his firm has published in Japanese. More are contemplated in the future.

Ecuador health study

QUITO, Ecuador (EP)—Two missionary doctors of the Presbyterian Church in the U.S. (Southern) are making a study of the health of Indian children at the request of the Ecuadorian government.

Serving in the study project, sponsored by the United Andean Indian Mission, are Dr. Richard Stewart and Dr. Randolph Malone. The mission is supported by the Southern Presbyterian Church, United Presbyterian Church in the U.S.A., United Church of Christ and Evangelical United Brethren Church.

Findings of the study, along with films made of the children in connection with the project, will be presented at the International Pediatric Congress in Quito, July 28—Aug. 3.

Cubans indoctrinated

NEW ORLEANS, La. (EP)—The exiled Roman Catholic Auxiliary Bishop of Havana said here that 10,000 young Cubans have been sent by Castro to Communist countries for indoctrination.

Most of these young people are between 15 and 20 years of age, said Bishop Eudardo Boza Masvidal.

Bishop Boza, who makes his headquarters in Caracas, Venezuela, said that all education in Cuba is now government controlled. Consequently, he added, education has become a vehicle for Communist indoctrination.

'Rightist propaganda'

TORONTO, Ont. (EP)—Canadian Presbyterians have been warned to be wary of "rightist propaganda" imported from the U.S.

The Board of Evangelism and Social Action reported to the 89th General Assembly of the Presbyterian Church in Canada here that while "rightist action" is not so vocal or vehement in this country, there are "sufficient signs of its presence to alarm Christians."

Dr. William Lawson, board chairman, presented a report which said right-wing propaganda "assumes" anyone working for peace "beyond the status quo must be a fellow-traveler with Communism."

He declared there were two centers in Canada sending out detailed analyses of organizations allegedly linked with the Communist front.

Dr. Lawson claimed the pattern of condemnation by implication grows and creates suspicion and intolerance. Since this was done often in the name of democracy and Christian values, he said, "it appeals to many sincere Christians."

Help rebuild home

BIRMINGHAM, Ala. (EP)—A check for \$4,500 to help rebuild the bombed home of the Rev. A. D. King of Birmingham, Negro integration leader, was delivered here by a trio of top American Baptist Convention leaders.

Harold E. Stassen, new president of the ABC; Dr. Edwin H. Tuller, general secretary of the denomination; and the Rev. Elizabeth Miller, executive director of the Convention's Division of Christian Concern, traveled to the Southern city with the contribution.

Most of the sum was gathered in an offering taken at the May annual meeting of the ABC in Detroit, Mich. Mr. King is the brother of Dr. Martin Luther King, Jr.

The ABC cabinet has recommended that President Stassen convene a conference on strategy to plan courses of action for American Baptists in connection with integration problems.

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