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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 25, 1963

THE Park Hill Baptist Church stands as a monument to God's grace and blessings. In sixteen years it has grown from the first group of 47 interested persons to a church of almost 1,300. The future is more enchanting than the past. On Sunday, July 28, at 2 p.m., we dedicate our first permanent sanctuary and third educational unit. Thus we move into a new era of achievement and challenge.

Rheubin F. South

Pastor, Park Hill Church

Million dollars to OBC, page 5

personally speaking

The great extravagance

THERE is an extravagance that even the wealthiest cannot afford and which makes spiritual paupers of all who indulge in it. Such is the extravagance of resenting. And the real tragedy of resenting is not that it keeps the one who resents from being loved, but, what is far worse, it keeps that one from loving. For we need to love more than we need to be loved.



ERWIN L.

In a startlingly frank chapter entitled "Love—or be Damned!" John Ellis Large declares in his new book, *God Is Able*:

"Over many a divorce edict, and across many an ulcer report might well be stamped the words, 'Resentment did this!' . . .

"If I let myself bear an unresolved resentment against my neighbor, failing to bring my conflict before either the bar of human adjustment or the altar of God's mercy, then it is inevitable that I shall find myself compulsively withdrawing more and more into a coldly brooding state of isolation. Or, if I resent my station in life or the duly appointed authority of my peers, it isn't long before I turn bitter within myself, meanwhile feeding insatiably on the poisons of suspicion.

"If I degrade myself to the point where I permit any man to make me hate him, then in that loss of love I am blinded and rendered impotent. Life is so constructed that it contains no ultimatum more ultimate than LOVE—OR BE DAMNED! For when a man hates long enough and hard enough, he ends up by becoming completely hateful himself. Hatred is a disintegrating business. . ."

Of course, the opposite of resentment or hate is love. And real love is not selfish but selfless. Writes Dr. Large in the book just quoted:

"In our relationships with God, no less than in our excursions into the human market place, it is not the type of selfish love which says, 'My will be done with Your help, if You don't mind,' thus making God no better than a celestial bellhop. Rather, it's the type of selfless love which vows,

'Thy will be done with my help, thankfully offered.'"

Describing the Lord's Prayer as "the most therapeutic petition in the world," Dr. Large quotes: "Forgive us our trespasses, as we forgive those who trespass against us" to point out that "the most vital absolution in the universe hinges entirely upon a tiny word of two letters! In short, God's mighty *proposition* depends completely upon our voluntary response to a mighty *preposition*!"

Erwin L. McDonald

IN THIS ISSUE:

JOSEF Nordenhaug, author of "Pope John and Religious Liberty," page 9, is executive secretary of the Baptist World Alliance, with offices in Washington, D.C. He sees "three gains" made under the leadership of the late Pope John XXIII.

"THE Court, Bible and Prayer," pages 6-7, answers many questions being asked about the recent U.S. Supreme Court ruling against compulsory Bible reading and prayer in public schools.

JUST what is "The Preaching Function"? You will be interested in seeing what W. M. Patterson, who is a member of the faculty of Southern Seminary, Louisville, has to say about this, on page 8.

Arkansas Baptist
news magazine

MEMBER:
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July 25, 1963

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Abbreviations used in crediting news items: BP Baptist Press; CB Church
Bulletin; DP Daily Press; EP Evangelical Press.

Churches and sit-ins

WHAT should our churches do if Negroes came to their worship services? In discussing this hot subject, I speak, of course, as in all things Baptist, for myself and not for the brethren.

Surely it is wise for a church to determine its policy on such a likely confrontation as this before the occasion occurs, if possible. Many of our churches in Arkansas and across the Southern Baptist Convention have decided what to do if colored people visit their services. It is to be regretted, however, that pastor and deacons are often the ones determining the policy of their churches. Perhaps we need to remind ourselves again that the deacons of the New Testament pattern do not constitute a governing board and that Baptist churches, as self-governing congregations, are supposed to vote on any and all matters concerning the churches. Neither the pastor nor the deacons nor any others in the church have been called of the Lord to "run" the church. And any church that permits any but itself to "run" it is shirking its God-given responsibility.

What, then, should a church decide on this matter? There is nothing wrong with the pastor and the deacons, as leaders, considering the question prayerfully and arriving at a recommendation to the church. But the church, in a spirit of prayer and, as always, in free and open discussion, should decide by vote what its race policy will be.

Some have been inclined to declare arbitrarily that any Negro coming to a white church in these times of racial strife comes out of the wrong motive. Personally, I would not want to pass such judgment, but would want the question of motive to be a matter between each one of us and God. I would not want to tell any person, regardless of his race, color, or creed, that he could not worship with any Christian group. It is rather contradictory for us to declare that the Lord came to be the Savior of a lost world and that he has given us a "whosoever will" gospel to proclaim to all people and then to tell some they must not come into our churches where we are preaching this very gospel. As far as I am personally concerned, my vote will always be to welcome into my church for worship any and all who will come. And I will not willingly be a part to restricting membership on the basis of color or setting up any other

restrictions not in line with the teachings of the New Testament.

But I am just one member and it is not for me to say what my church or any other church will do. It is my solemn obligation, however, to take a stand on the race issue, as on other issues, and to give reasons for the convictions I hold. Naturally, I hope to influence others—through reasoning and certainly not by temper tantrums or by any punitive approach—to accept my viewpoint. When a church considers a matter and votes on it, that determines the church policy whether you and I like it or not.

Several pastors have lost their pastorates over the race issue. This is regrettable, indeed, whether the major blame is to be placed on the pastor or the people. Surely the pastor, as the scriptural under-shepherd of the church, should lead in racial matters. He should have a free pulpit, to preach on race or anything else, and he has a sacred call to help the people find the will of God for themselves individually and as a church in all matters. If the people will not permit the pastor to preach his convictions without firing him if he preaches what they will not accept, they have departed from God's word on the call of the ministry.

Pastors should have great patience and not be too quick to resign if what they preach is not always received by the people. Let us strive for the nobility of the Bereans, hearing our pastors readily and measuring what they preach by the Bible itself.—ELM

Guest editorial

Subsidized illegitimacy

ILLEGITIMACY is not only sapping the nation's welfare funds; it is sapping the nation's moral backbone. Attempts to solve the problem invariably get bogged down in a tangle of religious and political considerations. More and more people are becoming dissatisfied with underwriting immorality. But so far, for fear of hurting those who need relief, no city or state has been able to clamp down on the abuses. The prevailing view of our generation seems to be that we must endure the abuses so that the innocent will not suffer.

Two ideas are being cautiously attempted: dissemination of birth control information to those on relief, and voluntary sterilization. Both have been greeted with violent differences of opinion in the religious community. Birth control advice for unwed mothers only encourages promiscuity, some say. But is this worse than the staggering increase in illegitimacy?

Opponents of voluntary sterilization say it interferes with God's creation and natural order. But to look at childbearing as an inescapable part of God's order seems to deny that man has a responsibility to use his God-given powers of procreation in accordance with God's moral standards. Man does have a choice in the matter, and his choices are determined by whether or not he has a relationship to God by faith in Jesus Christ.

Birth control and sterilization proposals are only stop-gap measures to alleviate the harmful effects that result in a society that has largely abandoned Biblical standards of righteousness in matters of sex and family living. We are reaping the harvest of illegitimacy because we as a nation have sown the seeds of immorality. There never is an easy way out when a nation violates God's standards of morality. Our cities and states will have to pay an even higher price, in money as well as in crime, wrecked lives, and human degra-

tion, because our society has failed to insist that sexual promiscuity is wrong. We have glorified sex; we are suffering the aftermath.

Protestantism cannot escape part of the blame. Pastors, churches, and seminaries that have attempted to modernize God's Word by moving its categorical commands against sexual aberrations have contributed to the moral laxness of our society. If the church, supposedly the standard bearer in things moral, has not insisted that petting and pre-marital intercourse are wrong, no wonder we are snared by a whole generation that not only laughs at illegitimacy, but gets paid for it.

No one wants to deny the less fortunate the help they need. But neither should we be forced to subsidize illegitimacy because our church and government leaders are afraid to insist on Biblical morality.—*The Sunday School Times.*

LETTERS TO THE EDITOR

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.

On use of "Mr."

CONCERNING your editorial of June 20, 1963, I agree that the murder of Medgar W. Evers was a tragedy. However, I believe if you felt it necessary to refer to Medgar W. Evers as Mr. then the Governors of our neighboring states should have been referred to in the same manner.—J.S. Beebe, El Dorado

REPLY: It is our journalistic style not to "Mr." any man when we use his full name, but only when we use the last name without the first. I think you will find we were consistent at this point, in the editorial to which you refer, Mr. Beebe.—ELM

Prayer, Bible reading

I beg to differ with editor McDonald concerning the Supreme Court decision on "Bible Reading" & "The Lord's Prayer" in schools. I am not in the least satisfied that it is in harmony with the spirit of our Constitution, and the best interest of the spiritual life of our Nation.

Minorities have no right to detract from the majority that moral benefit

which is guaranteed by Constitutional decree and religious liberty. Why should the "Lords Prayer" and reading of the gospel in schools or any other institution be deleted simply because a few atheists felt embarrassed? If we cannot stand for Christian Principles, certainly we should not fall for Godlessness in any form. I agree that Bible reading and Prayer should be voluntary, however our schools have never forced anyone to participate. Indeed, I am grateful that I attended a school system that believed and practiced Constitutional common sense, Bible Readings, and Prayer. Believe you me that will be the type school my children will attend,

I ask you, are we really the Christians we purport to be, supporting our belief wholeheartedly, or do we compromise a little first in one situation then another, till we lose all meaning? Who knows, we might even get to the place where we can feel comfortable in the absence of Christian influence.

Yours it seems, Mr. Editor, is an opinion founded in fear, that at some future date, this nation might be governed by an anti-Christian Power superimposing its prescribed teachings upon the schools of the day. If this be so, and should ever come into reality, it will not matter one whit the legal course taken now or anytime before that day.

I firmly believe while dealing with the trial aspects of legal definitions, we

have missed the boat on the real Christian obligation to teach, preach, and influence all through the Bible and Prayer the Christian Faith. Whether this be in the home, church, school or dungeon, makes little difference.

In closing I say that "we ought to obey God rather than men." It just could be, that the very same persons that make these legal decisions are in such a state, that our actions as Christians will be influencing factors to cause them to lean more heavily on the wisdom of their creator in making other rulings. Let us never lose faith in our only true guide, the founder and finisher of our little chapter called life, precious beyond words or meaning.—Bill Merrell, Texarkana, Arkansas

Required Bible reading

I WISH very much to protest your editorial in the June 27, 1963, issue, entitled "Religion in School". Everyone is entitled to his own opinion on all matters, but when one writes to influence others the facts should be correct and yours are not.

Several times in the editorial you make use of the phrase "required reading of the bible" and "required recitation of the Lord's prayer". In one phrase you say "compulsory reading" and forced "recitation". The above statements are not correct, for there was no required, compulsory or forced reading or recitation. It was purely on a voluntary basis.

Will you please give this letter the same publicity that you gave your editorial, for I am sure that you inadvertently made the mistake.—J. Nelson Truitt, Attorney at Law, Jasper

REPLY: The cases before the Supreme Court, on which the recent decision concerning reading of the Bible and recitation of the Lord's Prayer were based,

(Continued on page 20)



DR. BEN ELROD

Elrod joins OBC staff

DR. BEN ELROD, 33, pastor of Southside Church, Pine Bluff, has been appointed vice president for development at Ouachita College effective Sept. 1.

Dr. Ralph Phelps, president of the school, said Dr. Elrod's primary responsibility would be fund raising. He will also be in charge of public relations and alumni affairs.

"If private higher education is to remain strong," Dr. Phelps said, "we are going to have to intensify our efforts at obtaining funds for operation."

Dr. Elrod, son of Mr. and Mrs. Searcy Elrod of Rison, graduated in 1952 from Ouachita, where he was president of the student body. He received his doctor of theology degree from Southwestern Seminary.

Dr. Elrod resigned from his church after three years of service. While he was pastor there, the church added 500 members and constructed a new building.

Mrs. Elrod is the former Miss Betty Lou Warren of Smackover. They have two children, Cindy, 9, and Bill 5. (DP)

P. H. JERNIGAN has resigned as pastor of Ridgcrest Church, Mississippi County Association, to retire to his farm near Jonesboro.

Coming revivals

SUGAR Creek Mission, July 28-Aug. 3; six miles north of Pea Ridge; Rex Easterling, pastor, evangelist; Homer Wilmoth, First Church, Rogers, song leader.

FIRST Church, Bauxite, July 28-Aug. 4, John D. Gearing, Blytheville, evangelist; Mal Brashears, Little Rock, evangelist; F. M. Robinson, pastor.

Million dollar bequest to OBC

A bequest which will eventually total nearly one million dollars, the largest in the 77-year history of Ouachita College, has been left to the school by a niece of the first president, according to an announcement by Dr. Ralph A. Phelps, Jr., president.

Mrs. Jane Flippin Perrin, nee Jane Conger Flippen, has left Ouachita an immediate sum in excess of \$800,000.00, Dr. Phelps indicated. An additional \$150,000.00 will also come to the College eventually when a trust fund, the income of which goes to a friend of Mrs. Perrin's, is terminated.

Congressional record carries ABN editorial

WASHINGTON (BP)—Rep. Oren Harris (D., Ark.) inserted in the Appendix of the Congressional Record, daily account of Congress, a recent editorial from the Arkansas Baptist News-magazine.

The editorial, supporting the ruling by the United States Supreme Court on the required Bible reading and prayer in the public schools, appeared in the June 27 issue of the Baptist paper.

In introductory remarks Harris spoke of the concern brought about by the Court's decision.

"Our people are rightly concerned over the freedom of religion, the right to worship God as we choose, and the separation of church and state, a principle pre-eminent throughout the history of our nation," he said.

He referred to the Baptist editorial as "brief, to the point, and explicit in its position."

The editorial states that religion is individual, voluntary and cannot be prescribed or superimposed by outside forces.

"In ruling against required Bible reading and recitation of prayer in public schools, the Supreme Court has acted in harmony with the spirit of our Constitution and in the best interest of the spiritual life of our nation," it concluded.

Overton to Bauxite

REV. CARL Overton, who has served as pastor of the First Baptist Church, Berryville, since January 1, 1960, has resigned to become pastor of the Trinity Baptist Church, Bauxite, effective August 1, 1963.

During his pastorate in Berryville there have been 88 additions to the church with 31 of these coming for baptism.

In the fall of 1960 the church put on the Forward Program of Church Finance resulting in an increase in Cooperative Program giving from 10 percent to 18 percent of undesignated receipts. The total giving of the church increased from \$15,700 to \$21,900.

He has served in Carroll Association as chairman of evangelism and superintendent of the Vacation Bible School.

Mrs. Perrin died at the age of 88 on June 29, 1962. Her mother was a sister of Dr. J. W. Conger, first president of the school, and Mrs. Perrin lived in the president's home while attending Ouachita from 1891 through 1894.

In her will, written in 1960, Mrs. Perrin indicated that she was leaving the bulk of her estate to Ouachita "in memory of my late uncle, Dr. J. W. Conger, founder of the college, and my late husband, Alexander P. Perrin."

Mr. and Mrs. Perrin lived in Arabi, La., a suburb of New Orleans. Before his death in 1950, Mr. Perrin was a livestock broker, plantation owner, and real estate developer. They had no children.

Mrs. Perrin was a leader in some 43 clubs in and around New Orleans and served as an officer in many of them. At one time she was a proofreader for McClure's magazine and also did some writing for Hollywood. For five years she had a regular program over Radio Station WSMB in New Orleans. She took 21 people—mostly young people who would never have had a chance to go otherwise—to Europe, and she assisted a large number of boys and girls through school.

"The good which Mrs. Perrin did during her lifetime will continue to live through this generous bequest," Dr. Phelps said. "Mrs. Perrin is a classic example of how a person's usefulness can live after he or she dies."

While the trustees will make the final decision as to where the money will be placed, Dr. Phelps indicated that the bulk of \$800,000 would probably go into the school's permanent endowment fund. "This will give us a big boost toward reaching our three-year endowment goal of \$1,300,000 added to our endowment," he stated. A total of \$247,508.64 toward this goal was raised in 1962.

The court has already signed the possession judgment, and the estate's executor is in process of having certain securities transferred to the College. Ouachita is already owner of the bequest and will have full possession shortly.

He has served as a member of the Advisory Board of Southern Baptist College at Walnut Ridge and presently is serving as a member of the Executive Board of the Arkansas Baptist State Convention.—Weldon I. Barnett, Supt. of Missions, Carroll Bapt. Assn.

the Court, the

On June 17 the United States Supreme Court, by an 8-1 decision, ruled that required Bible reading and recitation of the Lord's Prayer in public schools violate the First Amendment of the Constitution. This amendment prohibits an establishment of religion and guarantees free exercise thereof. The court's decision does not answer all of the questions concerning the relation of religion to the public schools, but it does clearly answer a number of questions that are being asked about it.

The court's opinion is not a lengthy document, only 22 pages. It is very readable and can be understood by anyone. A careful reading of the document would clear up much misinformation about it.

A copy, not including the separate but concurring opinions nor the one dissent, is available from the Baptist Joint Committee on Public Affairs by sending 25 cents to cover mimeographing and postage. Write to 1628 16th Street, NW, Washington 9, D. C.

Here are a number of questions about the decision that have come to our attention along with some answers as we see them.

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

Answer: The point is that all governments—federal, state, and local—under the constitution of the United States lack the authority or power to involve themselves in the religious teachings and practices of the American people. Accordingly, the court ruled that state legislatures and school boards do not have the authority to require religious exercises in the schools.

Q.: Is the Bible thereby excluded from use in the schools?

A.: The answer is clearly, "No." It is the requirement of a religious use of the Bible which is ruled out. The court's opinion expressly says that the Bible may be studied objectively for all the information it can yield.

Q.: Can one say that the court has excluded God from the public schools and from American life?

A.: The answer to this question does not lie in the Constitution, in the Supreme Court, nor in state law or school board rules. It lies in the person's theology

who asks the question. The person who says that his God has been excluded from the schools by a court decision thereby professes a very small God. 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 government actions of any kind. This makes religious liberty a necessity.

Q.: May pupils pray while they are in school?

A.: The court's decision places great emphasis on the person's right to free exercise of religion. If a pupil or a teacher wants to pray there is nothing in this decision that would prevent him from doing so. There is nothing there that prevents the pupils from even agreeing to pray together, but they must not be ordered to pray. How far voluntary religious expressions can go in the public schools has not been stated in any decisions to date.

Q.: Will this decision tend to "secularize" the public schools and the American nation?

A.: The American public school has always been a secular institution. So also has the American "nation" ever since church and state were separated at the beginning of our national history.

Our Constitution holds all powers of government to be secular powers. Compare the powers of Caesar Augustus with the kind of power displayed at Pentecost to get the difference. "Secularization of the nation" could be debated in a country with some state religion or a state church but hardly in the United States of America.

Many other nations have demonstrated that the way to "secularize the minds of the people" is to tell them that God is a puppet under government regulation. From this viewpoint America is and will be as "secular" as the influences people put into the democratic political process. This is a challenge to the churches.

Q.: Is this new court decision a radical departure from American practice?

A.: American practices on this matter vary widely. Many states and numerous localities have forbidden for decades regular religious exercises in their schools on the same grounds as those announced by the court.

Q.: Does the court's ruling mean that our schools must promote "secularism"?

A.: No. The Supreme Court specifically said that neither "secularism" nor any form of religion could be promoted by school authority.

Q.: Does the Bible reading and prayer ruling mean that the Supreme Court is usurping or undermining the position of the local school board?

A.: The Supreme Court has the responsibility to define the meaning of the Constitution and the rights of all American citizens. The definition of these rights may at times conflict with given actions of the federal, state, and local governments and also with given actions of individuals or private organizations. The rights of the people are rooted in the Constitution. The Supreme Court in limiting illegal and unconstitutional actions is exercising a necessary and proper power that is a cornerstone of the American constitutional system.

Q.: How does it happen that these matters come up now when these practices have gone on throughout our history?

A.: This is a complicated inquiry. Our history is affected by many things. Mobility of population brings our constitutional principles to new tests. Also "religious exercises" no longer pass as simply "heritage." They have come to be more meaningful than "tradition," and are recognized as religion.

A new wave of litigation began in the 1940's with cases involving Jehovah's Witnesses, bus transportation, and released-time instruction. Litigation in the field became popular and frequent. Many states had discarded "public school religion" earlier, but now the "cold war" seems to make it more important.

Furthermore, the "institutionalism" of our age has made Americans more aware of the need for protecting personal freedom, especially the inner man, from government regulation. Those who call for "less government" should be first to make serious efforts to exclude government from at least this "citadel."

Q.: Where is the school child to receive the values of group religious exercise?

A.: These values can and should be instilled in the home, in the church, and

Bible, and Prayer

by C. EMANUEL CARLSON
Executive Director, Baptist Joint Committee on
Public Affairs

in other voluntary societies. Indeed, only when affirmations of faith are purely voluntary are they useful in influencing others.

Q.: Does this sort of decision reflect a growing atheism in the United States?

A.: Not at all. From all careful studies it is clear that there is much less atheism in America today than in the 1920's. Also, such atheism as exists is much less militant than it once was.

Q.: Will this decision cause an increase in parochial school attendance?

A.: Many forces are at work that will determine the future size of America's parochial schools. This opinion would be minor if it has any influence in this regard. Indeed, the opinion may be a force against an increase in parochial schools, for in its argument the court implies that it would not tolerate direct federal aids to such schools.

Q.: Legislatures as well as courts open with some kind of prayer. Why not the public schools?

A.: The court pointed to Congressional prayer as being not a legal requirement but an instance of free exercise of religion. They are free to do it if they wish to. The same is said of the court sessions. The court made no ruling on the freedom of school classes to do it if they so desire.

Q.: If there are no state laws on the subject are the schools free to do as they please in the matter of devotions?

A.: School boards, superintendents, principals, and in some measure also the teachers, operate the schools by the authority of the law. If any one attempts to use his legal authority so as to either advance or hinder the free exercise of religion this would violate the court's ruling. The "use of law" includes much more than state legislation in this subject.

Q.: If a teacher has a class in which none of the pupils and none of their parents object to Bible reading and the Lord's prayer, does the decision rule out the teacher's voluntary practices?

A.: The extent to which a teacher represents the legal powers of the state is not now clear. This means that the teacher's initiative in the matter could well be challenged in future cases. It is not handled in this decision.

Q.: Is this carrying the principle of separation of church and state too far?

A.: The court said that separation of church and state need not be applied to every aspect of their relationships, but in two matters this separation is "absolute." These two are: (1) No laws pertaining to an establishment of religion. (2) No restraints on the free exercise of religion.

This leaves churches free to register deeds in a public office, to accept police protection, the use of public streets, fire departments, and the like. But (1) and (2) are out. Is this "too far?" Some, especially those who want some help from government powers, say, "This is too far." I would expect Baptists to say, "No, it is not too far."

Q.: What effect does this have on non-government schools that receive government aid?

A.: I do not believe the court as a whole has spoken on this question. Some members of the court have ideas on it. When this comes sharply under consideration financial aid could easily be defined as representing the use of law and therefore an "establishment of religion." This is interesting country for future exploration.

Q.: How will this decision affect public schools conducted by nuns in garb?

A.: What has been said about use of public authority through school rules will undoubtedly apply here also. On the other hand, what has been said about "free exercise" must also be applied to these schools.

Q.: Could this precedent be used to abolish the chaplaincy from the armed services?

A.: The court said 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." I can foresee possible situations where the chaplaincy programs are more than this and become an "establishment of religion," in which case they would be vulnerable.

Q.: Is this decision in any way a precedent for taxation of church properties?

A.: If this is there, I have not found it yet.

Q.: Does this decision announce to the

world that we are renouncing our dependence upon God?

A.: "Dependence upon God" is experience by "the humble and contrite heart." This experience is not transmitted by law or by force or government authority. Rather, this decision announces that our governments do not pretend to such competence.

Q.: Does separation of church and state mean the separation of religion from government?

A.: The decision of the court states clearly the right of public leaders to "free exercise of religion." The President, congressmen, judges, and all may pray, read devotionals, and the rest. However, they may not use their public authority to inflict religious ideas or practices on the people. It is high time to take the politician out of the role of spiritual leadership that aims at political goals.

Q.: What effect does this decision have on federal aid to parochial schools?

A.: The decision so restrains governments from involvement in religious instruction and observances that it must be discouraging to the advocates of parochial aid from public funds. If this decision is widely studied and supported the American people of all religious traditions will understand more clearly the basis of American freedom.

Q.: How do public schools now properly relate themselves to religion?

A.: Several things must be mentioned:

- Objective study of the Bible, poetry, music, art, etc., is proper as curricular content in the subject where it belongs, that is in history, in literature, in music class, et al.

- The public school may plan to transmit our cultural heritage but not to make believe that this is "religion."

- The customs, morals, and ideals of American life can be taught in the schools, but not as "religion."

- Respect for the convictions and the freedoms of the children as well as the teachers should be cultivated in the school.

- Care should be exercised so no element of coercion nor the use of state power is brought to bear for religious purposes. (BP)

THE PREACHING FUNCTION



I HAVE just reread an article in the BAPTIST PROGRAM by W. M. Patterson titled, "Indeed, Keep Them Preaching!" I want to share some parts of it with you.

"There is a deepening concern in many quarters over the increasing tension between pastoral duties and preaching. Heavy demands made by the churches upon the minister in other roles have all but made preaching a subordinate function. What is urgently needed is the recovery of the thrill, the challenge, the excitement, and importance of preaching. Baptist pastors need to recognize two things: (1) preaching must inspire genuine worship, (2) the preacher must seek to master the art of preaching.

"That may sound like an unnecessary thing to say, but there is today so much mediocre preaching. The minister preaches at the 11 o'clock Sunday morning service simply because that is what is expected of him rather than because he is moved by some word from the Lord. The exhilaration and beauty of preaching have been lost in many pulpits and their place has been taken by uninformed emotionalism or lifeless intellectualism.

"Standing in the tradition of the Old Testament prophets, the minister must remember he is called to preach; and to preach with authority, with knowledge, with freedom, and with power. Of course, this function is not without its problems. First, there are the fault finders who may be found in every

church. G. R. Conrow has suggested and not too unbelievably:

If the preacher is young, he lacks experience; if his hair is gray he is too old.

If he speaks from notes, he has canned sermons and is a bore; if extemporaneously, he is not deep enough.

If he makes use of illustrations, he does not give enough Bible; if not, his teaching is not clear enough.

If he fails to please somebody, he is hurting the church; if he tries to please everybody, he is a fool

If he preaches the truth, he is insulting and meddling; if he does not preach it, he is a hypocrite.

If he preaches an hour, he is tiresome; if only 20 minutes, he is lazy.

"Second, there is the problem of preaching on delicate and difficult themes in which pointed exhortations are made to live the Christian life more maturely and completely. For example, recently I preached on the subject of Christian humility. In my own mind I felt this called for a statement about the preacher's role, for in a real sense the preacher can never really preach at or to a congregation. He can only declare the Word of God as it applies to himself as well as to others. He cannot wait till he has attained in order to speak on hard-to-develop virtues (else some subjects would never be dealt with). Rather, he must share the embarrassment of the congregation that they all have not attained.

"On the other hand, this cannot become an excuse for indifference on his part. Rather, in all things the preacher must earnestly seek to develop and practice in himself that which he declares from the pulpit. Nevertheless, let no one assume that because the preacher speaks on 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,' or any other subject, that he thinks of himself as an example to be emulated or that he himself has attained perfectly."—The Challenger, Central Baptist Church, North Little Rock

Pope John and Religious Liberty

By JOSEF NORDENHAUG

In THE BAPTIST WORLD

When the news of Pope John XXIII's death on June 3, 1963, spread around the world, people in every nation and of every faith mourned his passing and joined in paying tribute to his memory. From every corner came praise for his kindness and deep affection for common people. During his brief five-year tenure in the papal office he succeeded in a remarkable degree to establish communications across long-hardened barriers of class, color, and creed. He opened the windows of the Vatican to the twentieth century and exhorted his fellow-Catholics to look out on the terrifying plight of the world, and invited all the world to look in on his ecclesiastical housekeeping.

Pope John's new leadership became evident when he summoned the Second Vatican Council. During the first session of the Council the non-Catholic world looked on while 2,500 bishops freely expressed their differing opinions. Protestants had to modify somewhat their general monolithic image of the Roman Catholic Church.

Pope John also called into being the Secretariat for the Promotion of Christian Unity and selected Augustin Cardinal Bea, a German scholar of his own age, to head it. Cardinal Bea spoke out for "religious liberty without interference." He sought to have a consideration of religious liberty included in the agenda of the next scheduled session of the Council.

A new spirit was felt, too, among Catholic scholars through the Pope's encouragement to explore without prejudice areas of thought and practice both of their own tradition and of other religious bodies. Such study had, to be sure, been in progress long before Pope John. The development of the ecumenical movement among Protestants added to the urgency for such study. But with Pope John's encouragement it was brought into the open forum of theological debate.

We would err, I think, in concluding that this change of climate involves radical changes within the Roman Catholic Church. Pope John advocated no significant change in the dogma or the structure of the Roman Catholic Church. His main contribution seems to be new emphasis on the God-given rights and dignity of every human being.

It lies within the scope of the Baptist World Alliance to seek to interpret any movement which affects religious liberty in the world. The Constitution of the Alliance, adopted at London in 1905, states that one of its primary purposes is the "safeguarding and maintenance of full religious liberty everywhere, not only for our own constituent churches but also for all other religious faiths." The Alliance therefore has sought to encourage the exploration of the meaning of religious liberty in relation to the use of civic law to make people conform to morality and dogma, and has expressed the hope to the Vatican Secretariat for the Promotion of Christian Unity that its concern for religious liberty be implemented in areas where the Catholic Church has power to remove restrictions imposed by law on religious minorities. Evidence of a new climate in this respect has been seen in Colombia and Spain.

In seeking to evaluate Pope John's role in the area of re-

ligious liberty we need to give careful study to two of the encyclicals he issued, *Mater et Magistra* (Mother and Teacher) and *Pacem in Terris* (Peace on Earth). Both of these deal in detail with human rights against the background of the mighty religious, social, and political forces at work in our modern world.

In his last encyclical, *Pacem in Terris*, dated April 11, Pope John stresses man's "right to honor God according to the dictates of an upright conscience." He takes for granted that the Church has the duty and the right to define the meaning of "upright." He holds that public authority derives "its obligatory force from the moral order, which in turn has God for its first source and final end." Later in the encyclical he states specifically: "For it must not be forgotten that the Church has the right and duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with her children in the temporal sphere."

The "new look" apparent in the *Pacem in Terris* does not of course mean that Pope John is seeking to express a radically new point of view. Throughout the encyclical he quotes liberally from his predecessors in the papal chair. But he also recognizes the validity of the democratic process in public life. *Time* magazine (June 7, 1963) in referring to this encyclical states: "It was the first time in history that a Pope had given approval to constitutional democracy." This recognition of the democratic process does not mean that the Roman Catholic Church is about to relinquish the principle of furthering the aims of its institutional life through the use of state power, but that now the democratic process may also be used for this purpose.

Pacem in Terris will no doubt take its place in history as an important document on human rights. The Pope's death seems to have created some uncertainty whether the Council will be continued. Even before his death the prospect of action by the Council in the area of religious liberty appeared less promising. Some leaders within the Roman Catholic Church seem to feel that Pope John went too far in his accommodation to the "separated brethren." A month before the issuance of the *Pacem in Terris* encyclical Father E. Guerrero gave expression to this feeling by raising the question whether this "cordial getting-along-together spirit" may not signify a "playing down of Catholic requirements and aspiration, ending up in indifferentism" (Cited by RNS, March 5, 1963, from the Madrid Catholic daily *Ya*).

We are too close to these events to be able to assess adequately the contribution of Pope John to the cause of religious liberty. But at least three gains have been made. First, Roman Catholics and Protestants have come within easier communication distance of each other. There has been a reduction in pre-judgments. Secondly, the problems involved in the relation of state power and ecclesiastical authority have been brought into sharper focus.

Finally, there is a better climate in which solutions to the problems involved in religious liberty may be sought. While the climate has not yet produced much tangible fruit, some encouraging sprouts have appeared in long-hardened soil.

Children and church going

"We need parents who will speak out clearly for what ought to be and act resolutely to reinstate discipline and control."—Dr. Celia Deschin (quoted in Parade)

QUESTION: "Our children have developed a negative attitude toward church attendance.

"We are always there every-time the church doors open.

"It gives me concern that the most frequent reaction we are getting now is:

"'O do we have to go to church again!'

"We have had people we were trying to enlist say to us:

"I am not interested in coming to your church. My parents made me go when I was growing up. I promised myself that when I got grown I would go only when I wanted to, I am enjoying my freedom from church activities.'

"I certainly don't want our children to turn in that direction.

"I believe some of my friends are having this same problem.

"Would you please suggest ways to meet this situation.

"Thank you."—A Pastor's Wife

ANSWER: Kindly indulge a grandmother story before we begin consideration of your question.

Our two grandsons, now six and eight, spend one or two weeks with us each summer—without their parents.

One summer it happened that I had a number of speaking engagements scheduled for the time they were with us.

After several trips "with grandmother to church meetings," four-year-old Vic voiced his reaction:

"Grandmother, I don't like to go to Sunday School everyday in the week!"



How shall we rear our families "in the church," setting the right example, without antagonistic reactions?

Frankly, I do not know the answer.

But fortunately we have access to the Master Counselor, who has the answer for all our dilemmas.

Let's begin there.

Do you *daily talk with God* about the specific problems, putting into words all that you feel in your heart? Do you plead with Him for guidance, step by step, in every detail?

Sometimes we pastors' wives are so busy, so burdened with so many things, that we tend to talk in pious ways but neglect the practice of regular, genuine prayer.

The average mood of church people today is that prayer is a theoretical, nebulous something; not a practical habit designed to be the basic foundation for daily living, a victorious way of life.

The prevalent, cross-section attitude in our world—church people included—takes one of two courses: (1) ignore God, or (2) adjust the God-concept to one's own level.

And the term *level* is all inclusive: one's own level of mind, faith, ideals, morals, characters, likes and dislikes.

None of us is immune to the inroads of this epidemic.

Recognizable symptom of the disease: much whining, little praying.

Real prayer moves a Christian out of defeatism into purposeful action.

Check your own attitude. Enthusiastic? Or just dutiful?

Check the atmosphere in your home. Is God given a central place there? As the divine, loving Father who will guide through problems into happiness and peace? Or as an austere, unsympathetic, critical being?

Check the spirit and quality of your church activities. Do your children's leaders make their church organizations interesting and worthwhile?

Please pardon me for meddling: Are the sermons they hear alive, down-to-earth, vibrant with the power of the Holy Spirit and magnetic with illustrations?

Check your household schedule for readiness for church meetings. Do you have an understanding that TV is to be turned off at the end of certain programs, in plenty of time to get ready for meetings? Or is there the haphazard demand to stop at the exciting moment in a program? Clothes ready? In place? Or does lack of planning produce tension and bedlam in getting off to church meetings?

Have family discussion of the matter, in good spirit. Begin with a husband-wife session. Then air the problem in a "talk-back" family council. Respect the children's side.

Check discipline in yourself and your family. Do you and yours recognize that character, success, and happiness are not achieved by an effortless route—the "line of least resistance?" Worthwhile things in life come only with voluntary effort and self-discipline.

Rosalind Street

Mrs. J. H. Street

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

Ordination

THERE are two offices in Baptist churches to which men are ordained, pastor and deacon.



DR. SELPH

Care should be exercised in this procedure as the New Testament clearly indicates. Requirements for these offices are set out in 1 Tim. 3:13. Other passages give additional information about this work. Time has added extra duties upon the minister, but these aren't contrary to the principles of his work if one remembers that he is a shepherd or overseer.

Among Baptist churches ordination is conducted by the individual church. That is, the church is solely responsible for the ordination of the candidate. They have observed him, are convinced he is worthy of ordination, and set him apart. Strictly speaking a church does not need the help of any other church to ordain any of its members.

But that is just half the story. Though a church is not obligated of itself to call in other churches, it calls in sister churches or notifies sister churches of the ordination. And for a very good reason.

The brother being ordained is being recommended to other churches as well as his own. If he is going to be ordained to a ministry which reaches beyond his immediate church then other churches have a right to counsel or assist a sister church in setting him apart. Thus have Baptists reasoned, and rightly so.

Not only the New Testament teaches the strict requirements, but Baptists leaders have sought to uphold these standards. Lax and inept at times the churches have

Insight

A MATTER OF CITIZENSHIP

BY FOY VALENTINE,
EXECUTIVE SECRETARY
CHRISTIAN LIFE
COMMISSION OF THE
SOUTHERN BAPTIST
CONVENTION

DO YOU know that the English word "idiot" comes from the Greek word "idios"? The word originally referred to those private persons who would not take part in public voting and who refused to hold public office. Admittedly much of our behavior as Americans is "idiotic" by this definition.

In the last presidential election when interest in citizenship reached an all-time high, only 64.3 percent of the qualified voters bothered to go to the polls at all. In recent years many a good man has sought elective office only to be defeated by the apathy and inertia of his friends—equally good men who did not bother to get involved. If we find corruption in government—local, state, or national—we cannot honestly put all the blame on the so-called professional politicians in the court house, or the state house, or the White House. Plato rightly said,

generally maintained an adherence to what they thought to be the biblical standard.

Shubael Stearns, to whom Baptists owe so much, seems to have laid hands hastily on no man. Those whom he ordained preachers showed intelligence and some education. Educational standards in the late 1700's weren't what they are today. Many of these men were above average. When Stearns could not find such a man he would license him to exhort, but did not ordain him as minister. He instructed the church whom the exhorter labored to be an arm of a well established church until it reached independent status.



"The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men."

It is becoming increasingly clear that democracy requires more of its citizens than any other type of government. The responsible Christian citizen will not even try to wash his hands of all politics. He will rather try to get creatively and redemptively involved. He will seek in this important area to be "the salt of the earth" and "the light of the world." He will remember that he has not only a heavenly citizenship but also an earthly citizenship. He will recognize that civil government is of divine appointment. He will pray for those in places of authority. He will use moral discernment in his support of governmental programs. He will pay his taxes. He will obey the laws. He will conscientiously cast his ballot. And on occasion he will present himself as a candidate for public office. Responsible citizenship is every citizen's job.

The Bible says, "Let your manner of life be worthy of the gospel of Christ. . ." "Worthy" in the Greek language is "politeusthe" from which we get our word "political," and it's the nearest word to "citizenship" in the New Testament. Paul is saying, not only to the Philippians but also to us, "Let your citizenship be worthy of the gospel of Christ." We have a responsibility and an obligation to behave ourselves as Christian citizens in these critical days.

H. M. Dugger

INFLUENCED to Christ by his young and godly wife early in his married life H. M. Dugger surrendered to preach when he was 28 years of age, and for the past 32 years he has been a flaming evangel for his Christ on church and mission fields pointing the unsaved



MR. DUGGER
to a Saviour.

His biography reads like that of the early apostles and disciples recorded in the New Testament. In 11 churches he served approximately 14 years there were 110 additions by baptism and his yearly salary ranged from \$14 in 1931 to \$1,475 in 1948. The yearly income and the 110 conversions do not begin to tell the story of sacrifice, discouragement, or the dogged determination of the preacher nor the strength and encouragement to the churches of the 110 conversions. Such a man of God has labored in Little Red River Association for nearly eight years and in Big Creek for nearly six years.

As a missionary he has conducted 67 VBS. Enrolled in these were 3,469 children with 506 professions. There were 70 revivals with hundreds of more conversions. He organized eight Sunday Schools, five churches, five TU's, and started ten missions. His 60 years haven't slowed him down but very little as he is constantly either in revivals, study courses, schools of missions, VBS or supplying the pulpit of some small, weak, discouraged church every Sunday in his native Arkansas hill country.

The missionary zeal from his warm, zealous heart and spirit influenced his only daughter, Mrs. Geraldine Walsh, to surrender to Foreign Mission service and to go

ADOPTION

By HERSCHEL H. HOBBS

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

THE word "adoption" is a Pauline term used only by him in the New Testament (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5). It renders a Greek word *huiothesia*, from *huios* (son) and *tithemi* (I place), thus a placing in the position of a son. It is found on inscriptions and in the papyri in this sense.



DR. HOBBS
this sense.

In the New Testament "adoption" is used in three distinct ways. (1) The adoption of the nation Israel as chosen of God for His service (Rom. 9:4). (2) The adoption of believers as sons of God (Rom. 8:15; Gal. 4:5; Eph. 1:5). (3) The final redemption of the body in the resurrection (Rom. 8:23); the complete redemption of both soul and body.

Paul often borrowed current terminology to express a spiritual meaning. This he did with "adoption" to express an idea akin to John's term "born again" (3:3), namely, how children of wrath become sons of God.

"Adoption" was a common practice among the Romans. It might involve a slave adopted by his purchaser. Or it might be the adoption by one of another's son. The ceremony of adoption was based on the Roman method of sale known as mancipation. Certain people must be present: the owner (sell-

out with her husband to serve Southern Baptists in Mexico.

[NEXT WEEK: *Russell Duffer, Gainsville and Current River Association.*]

er) or natural father; the purchaser; the weigher of money (uncoined metal); and no less than five witnesses. The purchaser simulated the payment of a price by striking the scales with a coin. The seller replied by saying certain words. The witnesses were present to verify the transaction.

The adopted "son" severed all former relationships, and his "father" assumed his debts. In the eyes of the law the "son" became a new creature. He was "born again" into a new family. He received all the rights and privileges of a natural born son, becoming with him a joint-heir of his new father.

This custom is evident in Paul's use of the word "adoption" (cf. Rom. 8:15; Gal. 4:5; Eph. 1:5). The unbeliever is a slave to sin (cf. "spirit of bondage," Rom. 8:15; "under the law," Gal. 4:5). He is *redeemed* from the law (Gal. 4:5; cf. ceremony of purchase). Thus he receives, not earns, the "adoption of sons" (Gal. 4:5) whereby he cries, "Abba, Father" (Rom. 8:15). Note that the Holy Spirit *witnesses* or affirms the transaction (Rom. 8:15-16, 23; Gal. 4:6; Eph. 1:5, 13-14). The "adopted" person becomes a new creature and forms a new relationship (II Cor. 5:17). He becomes an heir of God, and a joint-heir with Christ, the Son of God (Rom. 8:17; Gal. 4:7).

The figure of "adoption" should not be confused with a purely legal transaction. For Paul clearly sets forth the atonement wrought in Christ (Rom. 8:3-4; Gal. 4:4-5), the faith of the believer (Gal. 3:11-14; Eph. 1:12-13), and the work of the Holy Spirit (Rom. 8:14-27; Gal. 4:6; Eph. 1:13-14).



FOUR from Arkansas received degrees or diplomas during Summer School Commencement at Southwestern Seminary, July 19. Thomas Carroll Urrey (top left) of Camden received a doctor of theology. Now instructor in the department of New Testament, he will become assistant professor of New Testament Aug. 1. He is a native of Hope and received his B.A. degree from Ouachita College and his B.D. from Southwestern. J. E. (Gene) Petty (top right) received his bachelor of divinity degree. W. Adair Ellen of El Dorado (bottom left) received a diploma of church music, and Ralph Earl Ehren of Booneville received a bachelor of divinity.

Meriweather to Ohio

W. C. MERIWEATHER, former pastor of Little Rock Immanuel Church's Kerr Mission, has accepted a call as pastor of Geneva Church, Geneva, O. Mr. Meriweather is a 1960 graduate of Southwestern Seminary.

The Geneva church, until recently meeting over a recreation room, has purchased a church building and parsonage from the Lutheran Church. Geneva Church, in Cuyahoga Association, is the only Southern Baptist Church in the city, which has a population of 8,000.

The church has sponsored a mission at Ashtabula which will become a church in September.

North Pulaski Association

THE site for a third new church in the association was purchased recently in the Runyan community, three miles west of Gravel Ridge, and a mile north of Kellogg Acres. The cash transaction was made possible by the assistance of the Missions Committee of the Arkansas State Convention.

A. T. Suskey has resigned as pastor of Bethany Church.

Elmer Dicus has resigned the pastorate of Zion Hill Church to become pastor of Mt. Springs Mission of First Church, Cabot.

Pike Avenue Church has begun construction of a new educational annex to accommodate five nurseries and two adult departments. Completion date is set for Dec. 1.

Pleasant Grove Church Hits century mark

PLEASANT Grove Church, Route 1, Harrisburg, will hold centennial observances July 27-28.

Hymn singing, special music, testimonies, preaching and fellowship will be the order of the weekend. A basket lunch will be served at noon Sunday.

Invitations are issued to former pastors, former and present members and to the general public.

The church was organized Jan. 10, 1863, with ten charter members, J. G. Ward, R. W. Conn, C. Sharp, R. Joyner, L. B. Conn, Elisabeth Conn, Martha M. Conn, Rebecca J. Jacobs, Matilda Terry and Nancy G. Miller.

Receives scholarship

MISS Linda Marie Davis, a junior at Ouachita College, has been awarded a \$500 journalism scholarship by the Baptist Standard newsmagazine of Texas.

The scholarship was one of two such made available for the first time this year by the Baptist Standard. Recipients must be attending a Southern Baptist college which offers a journalism major or minor, and must be planning to enter the religious journalism field.

Miss Davis, a transfer from Richmond (Va.) Professional Institute, worked last year in the Ouachita News Bureau and on the campus newspaper and yearbook. This summer she is writing a column for her hometown newspaper in Woodbridge, Va.

In his letter notifying Miss Davis of her selection, Editor E. S. James of the Standard wrote: "Our committee has been impressed with your qualifications and recommendations. We believe you will be pre-eminently successful in the field of journalism and as a witness for Christ when you have finished your education."

Miss Davis will return to Ouachita next fall, then serve as an intern on the Standard next summer.

Mrs. Luck dies

MRS. Jessie Landes Luck, 73, of Magnolia died July 10 in the El Dorado Hudson Memorial Nursing Home following a long illness. Mrs. Luck is the widow of Rev. J. B. Luck, who was pastor of Central Church, Magnolia, for 21 years and was prominent in denominational affairs in Arkansas prior to his death in 1944.

She is survived by Rev. Joe Fred Luck, chaplain of the Baptist Memorial Hospital, Houston; Frank Luck, Chicago; Rev. James Luck, Miss Mary Luck, and Mrs. Mildred Horton, all of Magnolia.

DeQueen to build

FIRST Church, DeQueen, has voted to erect a two-story brick educational building with a covered walk for both upper and lower floors.

The contract for the 7,320-square-foot building has been let to Lanhan Construction Company of Little Rock. The Architect is Stanley Brown Associates of Dallas.

The unit will house two Intermediate departments, two Beginner departments, four Nurseries and a reception room. Floors will be of tile. Central heat and air-conditioning are in the plans.

The main building will be remodeled. A ground breaking ceremony was held July 14.

Rev. E. Butler Abington is pastor.



PERFECT attendance in Sunday School for four years was accomplished by Mr. and Mrs. Nolan Sanders and son Don on July 7 at Immanuel Church, Paragould. Presenting the pins is George White, superintendent of the Sunday School. O. C. Wright is pastor.

TRINITY Church, Little Rock, reported six additions June 9. Rev. R. M. Smith is pastor.

Revival news

LAVACA, First Church, June 23-30; Doyle L. Lumpkin, pastor, evangelist; Horace Hogan, singer; 6 for baptism; 2 by letter; 2 by statement.

FIRST CHURCH, Bay, July 28-Aug. 4; Hal Gallop, Sr., pastor.

New Arkansas Baptist subscribers

New budget after free trial:

Church	Association	Pastor
Eureka Springs, 1st	Carroll Co.	J. T. Summers

Park Hill Church dedication

Arkansas briefs

PRESIDENT Kennedy has sent to the Senate the nomination of Chaplain (Captain) James Woodrow Kelly (Southern Baptist) [native Arkansan] for promotion to rear admiral. He is currently Protestant chaplain of the United States Naval Academy at Annapolis. He assumed the new rank July 1, when Chaplain (Rear Admiral) George A. Rosso, Roman Catholic, retired.

A FORMER Arkansas pastor, Bill Shaw, has resigned the pastorate of Grawood Church, Shreveport, to become a full-time evangelist. Mr. Shaw, a native of New Orleans, served as pastor of East Side Church, DeWitt, while attending Ouachita College.

HARVEY Booth, pastor of Pleasant Hill Church, Trinity Association, will be ordained to the ministry July 28 at his church. He is a student at Southern College, Walnut Ridge.

ROGER Pettus was installed as minister of music by East End Church, Route 1, Hensley, July 7. Rev. Cecil Fuller is pastor of the church which is a member of Pulaski association.

TOMAHAWK Church, St. Joe, has issued an appeal for discarded Baptist hymnals and offering plates. Rev. Herbert T. Blanton is pastor.

MISS ARVINE Bell of Little Rock is serving as director of Camp Crestridge for Girls at Ridgecrest, N.C., Baptist Assembly. She has been director of the camp since 1954.

LUNSFORD Church, Mt. Zion Association, held coronation services recently for queens of G.A.: Anna Harmon, Phyllis Foster, Fredia Ballentin, Sandra Rogers and Janis Dunman.

SECOND Church, Van Buren, Vacation Bible School July 8-12; 89 enrollment; 67 average attendance; 10 professions of faith; Mrs. Doris Rainwater, principal; Rev. Robert Morrison, pastor.

FIRST Church, West Memphis, has made plans to establish a kindergarten in the fall for five-year-olds, with Mrs. David Kelly as director. (CB)

NORTH Little Rock's newly completed Park Hill Church auditorium and new educational building will be dedicated Sunday (July 28) in a special service at 2 p.m., with Dr. Porter Routh, executive secretary of the Southern Baptist Convention, as the speaker.

Dr. Rheubin L. South, who has been pastor of the church since January, 1952, will lead the people in "Vows of Purpose," dedicating the building.

The new facilities will be ceremonially handed over by Tom Digby, chairman of the Building committee, to Kenneth Price, chairman of deacons, on behalf of the church.

The music will feature the singing of "Bless This House," by Minister of Music and Mrs. Max Alexander, of the church staff.

Following the dedication service, visitors will be taken on tours of the building and there will be a reception in Fellowship Hall of the new facility. There will be no evening services.

The completion of the new building gives the church a property value of more than \$950,000. In addition to the new auditorium and additional new educational facilities, the earlier units of the church plant have been extensively renovated and remodeled.

The new sanctuary has 3,000 square feet of floor space, which is in addition to 25,500 square feet in the older buildings after alteration. The new auditorium has a seating capacity of more than 1200. A control room at the top of the balcony contains equipment for regulating the sound system and for dimming of the lighting system. This can also be operated from an usher's station on the first floor.

Included are offices, choir practice facilities, library, conference room, Sunday School rooms (two Junior departments, a Young People's department, and a Primary department), bride's room, mezzanine, and a stair tower.

The Park Hill Church had its beginning on March 25, 1947—a little over 16 years ago—when a group of interested Baptists met in the home of Mr. and Mrs. L.O. Satterfield, at 321 Ark-Mo Highway. Following continuing thought and prayer and considerable planning, 47 Baptists organized a church on Easter Sunday, April 6, 1947, in the Park Hill School building.

First pastor was Rev. Taylor Stanfill, who was extended a call in May of 1947. Dr. South is the second to serve as pastor of the church. Today the church has 1300 members and an annual budget of more than \$200,000, and is one of the largest supporters of missions through the Cooperative Program.

ARKANSAS BAPTIST



THE NEW LOOK—Three views of North Little Rock's Park Hill Church to be dedicated July 28 are shown here. The photograph at left of the dark red and white sanctuary was taken from the balcony. The chandelier and wall sconces feature white tapers in red holders.

The Cover



Board refuses lease contract

DALLAS—The Southern Baptist Annuity Board here has turned down a new lease agreement on office space occupied by a government agency because of a clause that requires compliance with President Kennedy's yet-to-be-written equal opportunity regulations.

The Annuity Board owns the 511 Building in Dallas in which the Veterans Administration has leased office space on six floors since March of 1959.

Although the government agency could renew its current lease which expires Dec. 24, 1963, and remain in the building, the General Services Administration (which includes the Veterans Administration) called for bids on an entirely new contract.

The Annuity Board declined to submit a bid on the new lease agreement, which includes a clause that makes the property owner subject to compliance with future regulations which may come out of the President's Committee on Equal Employment Opportunity, in addition to present regulations.

It had been rumored that the committee, which has not yet detailed its proposed regulations, would probably require every business which leases space to a government agency to hire all employees regardless of race, color or creed.

Racial discrimination was not a question in the Annuity Board's decision not to submit a bid under terms of the new contract, claimed R. Alton Reed, executive secretary of the Southern Baptist agency.

"It is simply a question of liabilities that could result—especially with government regulations which are yet-to-be formulated, and with which compliance might prove impossible," Reed said in explaining why a new bid was not submitted.

"The Annuity Board cannot bind itself to rules and regulations which haven't even been written down," he said.

Welfare group formed

DALLAS—Plans for the first Southern Baptist Human Welfare Association were made recently by Southern Baptist leaders in social work and representatives from major Convention agencies.

A constitution and by-laws will be submitted at the meeting of the Social Work Section of the Counseling and Guidance Conference in Nashville, Sept. 23-25, 1963 said James Basden of Dallas. He is secretary of the Texas Baptist Human Welfare Commission and chairman of the program planning committee for the social work section of the conference.



CALIFORNIA EDITOR — J. Terry Young, pastor at San Lorenzo, Calif., has taken editorship of the California Southern Baptist, published at Fresno. He succeeds the late J. Kelly Simmons. (BP) photo

Satellite sermon gets real effects

WEST PALM BEACH, Fla.—An unexpected streak across the night sky made the sermon almost too realistic at the new outdoor chapel of First Baptist Church here.

Pastor Jess C. Moody was launching into the main part of his Sunday night sermon, called "Angels and Astronauts," when about half the congregation began looking up, up, up.

Engineers from a local plant which manufactures parts for American spacecraft told Moody after the service that the Echo satellite, on one of its orbits, passed almost directly overhead as he started his sermon.

Free hymnals offered

DR. James L. Sullivan, executive secretary of the Sunday School Board, has announced that:

"Even though the original agreement was to supply Baptist Hymnals to new Sunday schools and churches through December 31, 1963, the offer has been continued until September 30, 1964—an extension of nine months."

This means that 25 copies of the new Baptist Hymnal will be provided for newly organized Sunday Schools and churches through the Jubilee year until October 1, when the post-1964 program begins.

Tribble explains change

RALEIGH—President Harold W. Tribble of Wake Forest College has explained to the general board of the Baptist State Convention of North Carolina why the school wants to have non-Baptist and out-of-state trustees.

The Baptist school in Winston-Salem, N.C., has asked that 16 of its 36 trustees be permitted to come from outside the present circle of North Carolina Baptists.

Tribble said the state convention several years ago approved the college's moving toward university status. To achieve this, the college needs large foundation gifts, bigger money than he believes Baptists in the state can supply.

"It would be unrealistic to ask Baptists for \$75 to \$100 million," Tribble told the general board.

The school's trustees think by widening membership on the trustees, the school can better attract the big gifts needed to move to university stature.

"We would like to prove to America that an excellent university can be operated in close relationship with a state (denominational body). This has not been done in other schools," Tribble added.

"This plan could be accomplished without taking the college away from the convention," he claimed. "Our trustees don't want separation from the state convention."

The proposal for non-Baptist and out-of-state trustees is headed for a decision at the annual Baptist State Convention meeting in Wilmington, N.C., in November. The general board was not asked to act on it; President Tribble appeared only to explain the proposal.

Baylor adopts budget

WACO, Tex.—A proposed budget of \$7,855,802 for Baylor University operations on the Waco, Tex., campus has been adopted by the Baptist school's board of trustees.

The budget is a \$240,916 increase over the 1962-63 Baylor expenditures, with \$200,000 of the increase going for faculty raises.

The board of trustees also authorized the sale of property owned by the university, authorized a financial plan for construction of a new faculty housing area, and heard progress reports on construction of new buildings on the campus.

After board approval, Baylor will sell three small tracts of campus land to the State Highway Commission for construction of an Interstate Highway, and 52.4 acres of land on the Bosque River to the U. S. Government for a new reservoir. Sale of the property, along with property easements, will bring the school \$119,870.



REV. Joseph B. Underwood, director of promotion for the Southern Baptist Foreign Mission Board for the past two years, was elected consultant in evangelism and church development at a meeting of the board at Ridgecrest Assembly, June 20-21.

Build senior housing

KANSAS CITY, Mo.—A \$1.7 million apartment building that is to be used exclusively for persons over 62 years of age is being built here by the Blue River Baptist association, a group of Southern Baptist churches in the Kansas City area.

H. M. Hunt, pastor of the First Baptist church of nearby Independence, and chairman of the Blue River Baptist Senior Housing committee, said, "It is not a nursing home, not a charity home, not an old folks home. This will be more than an apartment where no one knows anyone else. It will emphasize group life."

He said a recreation room and a patio will be furnished.

"Special programs and parties will also be scheduled," he added. "Older people need community interests and we hope to give them a chance to have a good time together." Although not a direct ministry, he said it would be operated under Christian ideals and fellowship. No medical care will be provided, however.

A 120-unit, 10-story building, it is expected to be completed by Feb. 1 and will be completely air conditioned. Each room will have a refrigerator, stove and garbage disposal. A garage will be provided inside the building as well as parking space outside.

The minimum age limit is 62, although persons whose spouses are younger than 62 may live in the apartment.

The Baptist association, which is comprised of 42 churches, obtained ownership and control of the project from a construction company this summer.

WASHINGTON — Selection of an Olympic wrestling champion and a 40-voice Baptist youth choir has rounded out the program for the Third National Royal Ambassador Congress here Aug. 13-15.

Edward Hurt Jr., Congress director, identified the wrestler as Shelby Wilson of Fort Worth, Tex., a Southern Baptist evangelist, and the musical group as the Eastlawn Youth Choir of Pascagoula, Miss.

Wilson will give a wrestling demonstration for the boys the night of Aug. 14 and follow with a challenge for the youths to commit their daily lives to Christian living.

The 25-year-old former Oklahoman, native of Ponca City, won his Olympic gold medal in free-style wrestling in Rome, Italy, in 1960. He competed in the 147-pound class. He's a graduate of Oklahoma State University at Stillwater and a former Sunday school teacher at Southside Baptist Church, Ponca City.

The Eastlawn Youth Choir, directed by Dr. S. D. Douglas, an optometrist, will perform as a group the night of Aug. 14 and provide solos, duets and quartets at other sessions.

The Congress appearance before an estimated 6,000 Royal Ambassadors is one stop on an eight-state tour for the singers from Eastlawn Baptist Church.

Dr. Douglas, the director, holds a bachelor's degree in music from Mississippi College (Baptist), Clinton. He studied one year at Southwestern Baptist Theological Seminary before attending optometry school. He also directs eight other choir groups at Eastlawn.

Other program personalities are:

Carl Erskine of Anderson, Ind., Baptist layman and former pitcher for the Los Angeles Dodgers.

Major Gen. Robert Taylor of Washington, a Southern Baptist minister and chief of Air Force chaplains.

Gregory Walcott of Canoga Park, Calif., Baptist lay leader and television actor.

Edward Kemper of Washington, an inspector for the Federal Bureau of investigation.

Barry Morris of St. Louis, ventriloquist and former president of Royal Ambassadors in Missouri.

Eighteen Southern Baptist missionaries, 11 home and seven foreign, also will share experiences with the boys, Hurt said.

Other Congress features include exhibits and demonstrations in space science, atomic energy and satellite communications.

An address by the winner of a speakers contest for Royal Ambassadors will help open the Congress. The youth will be chosen from state entrants Aug. 11.

General sessions of the Congress are scheduled nightly at the Sylvan Theater near the foot of the 555-foot Washington Monument.

Morning sessions for Pioneers (boys 12-14) will be at the Sheraton Park Hotel and for Ambassadors (boys 15-



MISS Elsie Rives, elementary director at South Main Church, Houston, has accepted a position with the Baptist Sunday School Board's Sunday School department as superintendent of primary work, effective July 22.

A native of Florida, Miss Rives is a graduate of Florida State College for Women, Tallahassee. She holds a master of religious education degree from Woman's Missionary Training School, Louisville, and a master of elementary education degree from University of Houston.

Louisiana paper takes on new style

ALEXANDRIA, La.—Baptist Message, Louisiana state Baptist paper, has discarded the tabloid dress used for 80 years and has taken on a completely new magazine format.

The first new issue featured a four-color reproduction of a painting done especially for the cover. The magazine uses new features, such as a question and answer column and human interest stories. News articles are presented in feature style rather than in traditional newspaper style.

The change in format was made possible by the completion of a modern printing plant. Designed by Edmund C. Arnold, Syracuse (N.Y.) University, the publication is set on photo-mechanical typesetters, a relatively new innovation in the graphic arts industry.

Baptist Message has a circulation of 64,000. James F. Cole is the editor.

17) at the International Inn and Statler Hilton Hotel.

The Congress is held every five years under the auspices of the Southern Baptist Brotherhood Commission and state Brotherhood departments. Its aims are to help Royal Ambassadors grow spiritually and to broaden their concept of world missions, Hurt said.

Registration information is being provided by state Brotherhood departments, Hurt said.

SBC church in Vermont

SOUTH BURLINGTON, Vt.—Constitution of the South Burlington Baptist Church has given the state of Vermont its first Southern Baptist church.

Vermont was the last of the 50 states to be without a Southern Baptist church.

The 32-charter-member church meets in a rented house, but is already doing mission work in the form of services in a rest home, and is talking of starting a new mission.

David F. Perkins is pastor of the church, which grew from a mission he helped begin in February, 1961. Perkins, then pastoral missionary, assisted in its organization and secured sponsorship of the Plattsburg Baptist Church of upper New York state.

South Burlington has a population of 60,000, and is a part of the larger Burlington area on Lake Champlain. The town, which is the site of the University of Vermont, has only one other Baptist church.

A building fund of more than \$3,000 has been raised by the church. It expects to have \$5,000 by the end of July to buy a building site.

Some 60 persons attended the constituting ceremonies, with Courts Redford, executive secretary of the Home Mission Board of the Southern Baptist Convention, Atlanta, bringing the message.

Others participating were J. N. Evans, Baltimore, superintendent of missions of the Baptist Convention of Maryland, which sponsors Southern Baptist work in the Northeast; Paul S. James, pastor-director of the greater New York area; and Elmer Sizemore, area missionary of the Northeast Association, which includes the new church. Also taking part were Thomas G. Hathcote, pastor of Rice Memorial Baptist Church, Northboro, Mass., and R. L. Anderson, a Baptist from Florida who helped start the mission in 1961.

Annie Armstrong tribute

BALTIMORE—A service of tribute to Miss Annie Armstrong and an autograph party were held here following publication of a biography of the pioneer Woman's Missionary Union leader, for whom a present-day home missions offering is named.

Mrs. Joshua Levering Evans of Richmond, Va., author of the book, was one of the speakers. She later autographed copies for hundreds of people, using the desk that Miss Armstrong used when she was the union's recording secretary in Baltimore.

Historic Eutaw Place Baptist Church, of which Miss Armstrong was a member, was the setting for the occasion. The book, *Annie Armstrong*, was published by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

Miss Alma Hunt, Birmingham, executive secretary of the organization, was the main speaker. She said of her predecessor, "I have been thrilled as I read her life to see how she forgot her problems and followed her ideals."

Bias in school texts

AFTER a three-year study of 120 textbooks used in public schools throughout the United States, the Anti-Defamation League has issued a report charging that many elementary school social studies textbooks are sectarian in tone and gloss over minority group contributions to America's development.

The report, 65 pages in length, is titled "The Treatment of Religion in Elementary School Textbooks." Dr. Judah J. Harris, who made the study, charges that many books present Christianity in a more favorable light than Judaism and in the same way present Protestantism more attractively than Catholicism.

Most information about Judaism, he said, relates to events of over 2000 years ago rather than present-day Jewish life. Repeated reference to Christians, he claims, are out of proportion to their numerical superiority in this country.

Education meet planned

FORT WORTH—The Southwestern Baptist Religious Education Association scheduled here Aug. 27-29 is expected to draw more than 400 religious educators from a 15-state area.

The annual meeting, held on the campus of Southwestern Baptist Theological Seminary, will carry out the theme "Gather the People Together," said Association President Eugene Greer of Dallas, program analyst for the Texas Baptist State Missions Commission.

Major speakers include Charles L. McKay, executive secretary of the Arizona Southern Baptist Convention; Porter Routh, executive secretary-treasurer of the Southern Baptist Executive Committee; Howard Foshee, secretary of the church administration department for the Southern Baptist Sunday School Board; and Ralph Langley, pastor of Willow Meadows Church, Houston.



Yes...
You!

GOD was speaking to you when he said, "Ye are not your own, for ye are bought with a price"

(1 Corinthians 6:19-20).

He was also speaking to you when he said, "The tithe . . . is the Lord's, it is holy unto the Lord"

(Leviticus 27:30).

Abound in this grace also
2 Corinthians 8:7

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Baptist group in Hawaii



(top)

NINETEEN Baptist students arrive in Honolulu aboard United Air Lines DC-8 Jet Mainliner for a "working vacation" during the summer. Group will assist in church work and youth activities on Neighbor Islands in the annual Baptist event, Weston Ware, director of Baptist Student Work in Hawaii met the group at Honolulu's International Airport.



(left)

STANDING are the five men and one woman who graduated from the Arab Baptist Theological Seminary, on the outskirts of Beirut, Lebanon, in the school's first commencement exercises, June 8. Three of the men and the woman are from Jordan, and the other two are from Lebanon.

(Continued from page 4)

were from Maryland and Pennsylvania, dealing in each case with state laws which required Bible reading and prayer in public schools.

Said Justice Clark, in the majority opinion of the Supreme Court:

"Applying the Establishment Clause [of the First Amendment] principles to the cases at bar [from Maryland and Pennsylvania] we find that the States [Maryland and Pennsylvania] are requiring the selection and reading at the opening of the school day of verses from the Holy Bible and the recitation of the Lord's Prayer by the students in unison. These exercises are prescribed as part of the curricular activities of students who are required by law to attend school . . ."—ELM

The court ruling

IN the June 27th issue of our Baptist Magazine in the "People Speak Column," you stated that you felt that the recent Supreme Court ruling on prayer and Bible reading was in harmony with the spirit of our Constitution and in the best interest of the spiritual life of our nation.

I cannot share your ideas as I feel that it is just another move to completely do away with the Christian ideals of our American youth. It will lead to the easy way to the teachings of communism in our schools.

Every Christian who loves this country and the things it stands for should take action against rulings of this kind. I am shocked at your attitude since you have such a prominent place in Southern Baptist life. As editor of the magazine you have your rights, but those of us who read your paper each week feel you are too liberal on too many issues. It would be a better magazine if you left your opinion at home instead of writing it for us to read every week.

Why has it taken our lawmakers so long to realize that it is wrong to read the Bible and pray in schools? How far will the Court go before it closes the doors of our conservative churches in America? Must the pulpit Bible be done away with because some one visits our services who doesn't want the Bible read? Will the liberal preachers say that that is in keeping with right principals of America?

We should take action now to stop them before it is too late.—Leroy Rogers Pastor, Scotland Baptist Church

REPLY: See "Death of God," our issue of July 18—ELM

Student responsibility

THE belief that Baptists can and should provide educational facilities for all our Baptist young people is fallacious. I purposely left off the quotation marks of the above statement although it was made by Dr. G. B. Connell, former president of Mercer.

This educator stated further: "To embark on an expansion program so designed will ultimately mean self-defeat.

For it will inevitably subvert academic excellence and close the doors to the individual and corporate support available to those colleges which provide quality education."

Big words, these—but let Dr. W. R. White, former president of Baylor University, break them down when he says our Baptist schools must have a "greater selectivity in accepting students or we will face a student surplus and a teacher shortage."

These men seem to be agreed on a fundamental issue—namely, that our Baptist schools are not equipped nor designed to educate all Baptist young people who desire an education. It should be stated that our own institutions are doing a superb job of meeting the needs of those whom they can accommodate. However, our Student Department figures at Nashville reveal the fact that the ratio is currently in excess of 4-1 of Baptist students in non-Baptist schools as compared to those in Baptist schools.

Southern Baptists must be concerned with the total denominational ministry to our own students. What is being done to conserve this strategic group of future lawyers, doctors, research scientists, home-makers, etc.?

In 1921 we initiated a movement known as the "Baptist Student Union." For years it struggled for acceptability. Today it is acknowledged as a vital part of our total program.

Today we have about 450 B.S.U. organizations and almost 400 of these are on non-Baptist campuses. Kentucky struggles with an \$80,000 budget. Arkansas has less than \$70,000. Out of this budget must come salaries for a number of full-time student directors, center upkeep, promotional budgets, etc.

I have witnessed first hand for a decade the tremendous good which the Baptist Student Union accomplishes. In fact our church believes so strongly in its program and the type of leadership of men like Jamie L. Jones that we have an item of \$5,100 in our budget for the work at the B.S.U. Center. For a long while I have felt that the 2000 Baptist students on our campus are the responsibility of the entire state convention. We rejoice in performing a ministry to the students but we also believe that the total program, under the capable direction of Dr. Tom Logue, deserves continued and generous support from the state as a whole.

If I need an associate pastor for a resident membership of 1650, then it stands to reason that our B.S.U. director needs an associate director on the campus. Needs such as this must be met.

The other denominations, particularly the Catholics, recognize that the church leaders of tomorrow will come from the highly trained young people of today. Arkansas Baptists can spend no money that will bring a more lasting return than the investment in B.S.U. work in our state. I marvel that we do so much with so little.

It is my hope, after ten years in our University center, that Christian education will be thought of in the minds

of our people as the total program of denominational training such as we have at our Baptist schools plus the work of the Baptist Student Union on or adjacent to our non-Baptist campuses.—Andrew M. Hall, Pastor, First Church, Fayetteville

Edgar Williamson

I READ with interest your editorial and article about Dr. Edgar Williamson. As you know, it was my privilege to serve with him in the Sunday school department for almost four years.

He meant a great deal to me personally and certainly earned the love and respect of Arkansas Baptists. I have never known a man with his years of experience who was more willing to accept new ideas and new approaches to the work. Certainly we will all miss him very much but the work that he has done will live on in Sunday schools all over the state and in the lives of those of us who had the privilege of working with him.—Ernest R. Adams, Ozark, Pilot Project Director, Religious Education Division, Arkansas Baptist State Convention

Prayer, Bible reading

I HAVE before me a copy of the Shreveport Times published July 4, 1963. I am reading a letter titled "Minister questions JFK Race policies and his motives in promoting racial intergration."

Dear Brother don't you think that this question is about four years too late? Is it not so that our Southern Baptist Convention has agreed to cooperate with the court order and with JFK's motives to intergrate our churches. I know that our leaders will have this kind of an answer; "The move is not of force, but on a volunteer basis." That is true, but cooperation is involved.

I am 66 years old, I am a retired Southern Baptist Pastor, and have been a member of a Southern Church for 53 years. A move like this one never came up until the court made their ruling.

Is it not so that many soldiers that volunteer die in battle just as the ones which are drafted?

The courts last decision did not just ban Bible reading in our schools, but heard witnesses testify that our Bible is not the Word of God at all. Many of you heard this testimony. It said that our Bible is a Protestant Book, and not the Bible.

With these facts before us, and his so called Civil Rights Bill and the courts decision against our Bible, JFK's policies and motives are clear, and have but one purpose.

We must face facts now or face them too late.

Yours for the Christian Faith.—J. H. Venable, 3000 Southern, Shreveport, La.

REPLY: The court ruling banned required Bible reading and prayer in the public schools.—ELM

Departments

Executive Board

The tithe

THE PAYING of the tithe is as old as the human race. The manner in which it is to be paid and the place to pay it has been discussed down through the ages. This is another way of saying, "Human beings are prone to do things their own way". In order to do things their own way these humans must first deviate from the original plan that God had for his children. That first and original plan is made in the Bible.



DR. DOUGLAS

When people do not take the Bible as the complete word of God, they really have no divine authority, so they begin their man made plans and systems. That is the reason for so much confusion today about the doctrine of the tithe.

From the last Saturday night church bazaar to the last collection of church money, by some self-appointed treasurer or officer, money and the tithe and church finance have all been discussed pro and con.

During the period between the Old and New Testaments the Hebrew people were meticulous in paying the tithe. This can be verified by the study of the Apocrypha and the Talmud.

The people paid three tithes; one for the Levites, one for the yearly festivals and one for the poor.

The Talmud was the oral law of the Jew. In Mishna, a book of the Talmud, we find that all foods were to be tithed. Only the seeds that were not eaten as food were exempt from the tithe. This book also deals with the doubtful tithe. This doubtful tithe consisted of artichokes, shriveled dates or dried dates, inferior figs and wild grapes.

Since the New Testament days church people have used and misused the doctrine of the tithe. Space will not permit more writing on this subject, but it is easy to see why so many people

are against the tithe as such. But, when one goes back to the New Testament and serves according to its teachings, the tithe is a background for real magnanimous giving.

Jesus gave his all and expects much of his followers. He said that we must be willing to give up everything and give ourselves if we are to follow him. So mote it be.—Ralph Douglas, Associate Executive Secretary

Race Relations

Unfortunate developments

FIRST: The nation-wide outbreak of mob demonstrations leading to violence. Mob action is always wrong. The position that "the end justifies the means" is not a Christian position.



DR. HART

Second: The action of the NAACP in their national convention in "jeering and booing from the speakers platform" the mayor of the host city of Chicago, and also Dr. J. H. Jackson, president of the National Baptist Convention. Dr. Jackson is one of the truly great Negro Christian leaders of America. As president of the National Baptist Convention, with a membership of 5 million, he represents the feeling of more Negro people than the combined membership of the NAACP, the Southern Christian Leadership Conference and CORE. It seems that these three organizations have arrogantly assumed the attitude that they, and they alone, can speak for the Negro people. Any other Negro, even one of Dr. J. H. Jackson's position, who dares to speak his convictions is insulted and tagged an "Uncle Tom". Dr. Jackson was not only "jeered from the platform", because he expressed opposition to demonstrations, but his church in Chicago is being picketed by members of his own race each Sunday. Such mental and spiritual coercion and intimidation which denies the individual the right to think or speak is as bad, if not worse, than physical slavery.

A third unfortunate development is the ill advised march on Washington. The purpose of the proposed march on Washington is to use mob psychology to coerce congress into passing the Kennedy civil rights package legislation. This package deal very definitely has some objectionable parts that go far beyond the question of civil rights.

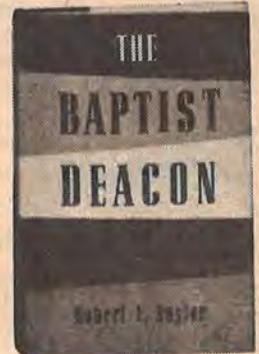
If this march on Washington is successful, what will be the purpose of the next march on Washington?

These extreme radical leaders, self-styled spokesmen for the Negro, are rapidly building a dam across the stream of progress for the Negro race in America. The Negro people would do well to listen to the voice of men like Dr. J. H. Jackson.

On the local church and community level we Baptists of both races should cultivate a better spirit of Christian goodwill and understanding. We could council with each other, pray for and with one another, and work together for the growth and spiritual enrichment of all of our churches. While recognizing each church as an independent, self-governing, autonomous body, we should realize that as Baptists we're on the same team and Christ is our captain.—Clyde Hart, Director Race Relations Department

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DR. RUCKER

state convention co-operating with the Southern Baptist Convention. The money paid in by each state is held in trust for the lives in the pool in that state. For investment—all the money from all the states is pooled for investment purposes.

The Annuity Board is made up of one man from each state in the SBC with 18 local members in Dallas, Tex. The United States Trust Co. at New York City on Wall Street, is the investment counsel that advises the board on all investments. At regular intervals the United States Trust Company advises the board about business enterprises that are dynamic growth companies, that are good for investment purposes to protect capital and pay dividends. When this long list of recommendations are made, then the finance committee of the board studies their recommendations and selects for themselves the best investments in their judgment.

The men who comprise this finance committee are dedicated Baptist laymen, active in their local churches in Dallas, and serve without remuneration. I list them and the positions that they hold in the business world:

- H. J. Blackwell, Chairman, retired banker, 4806 Manning Lane, Dallas
- Claude C. Arnold, real estate, Praetorium Building, Dallas
- Ben C. Ball, retired banker, 11467 Parkchester Drive, Dallas
- Harry Harlan, investments, 820 North Harwood, Dallas
- Thomas J. Hayman, building contractor, Fidelity Union Tower, Dallas
- Cecil Higgenbotham, Bailey Company, Dallas
- H. M. Russell, Jr., vice president, Republic National Bank, Dallas
- Carroll Spearman, 4624 Villanova, Dallas
- Wallace Bassett, pastor, Cliff Temple Church, Dallas
- R. Alton Reed, Fred Noé, Owen Henley, officers of the Board.

Another policy that our board and administration follows is that no money will be invested in any business, however profitable, if it is questionable in the least. For instance, the board at one time bought some stock in one of our largest chain food stores in the nation. When the company started opening on Sunday and selling beer, these fine Christian business men on the board sold the stock immediately. Again I repeat they will not invest in any enterprise that is questionable.—T. K. Rucker, Field Representative, Annuity Board

Out of funds for pastoral aid

WHEN THE missions committee met last January to pass upon the requests for pastoral supplement in many weak



DR. CALDWELL

churches and missions we were faced with requests totaling \$35,000 and only \$18,000 in the budget for pastoral aid. It was necessary to decline many altogether and reduce the amount of supplement in the majority.

We had suggested to associational missionaries and associational mission committees that all pastoral aid requests for the entire year be anticipated and that all applications be submitted at the first of the year. This probably accounts for the total amount being so large. However, we are still receiving letters and applications every week.

The following letter is just a sample of about two dozen which are in our files.

"Dear Dr. Caldwell:

"As the Superintendent in Riverside Baptist Church I am writing to you for help in our church. We are low on money and can't pay our pastor or any debts. We heard that we could seek help from someone. I'm writing for the church, they left it up to me. I would appreciate it if you could give us some information of how to go about seeking this help. Please!

"Yours in Christ,
Clifton Lucas
Widener, Arkansas"

"Dear Brother Lucas:

"Your letter inquiring about financial help for your church has been received. We do help many of our weak churches but at the present have already used all the money we have available for this type of service. Perhaps another year we might be able to come to your aid if you are still in need, but at present all money has been promised for this current year. Let me assure you of my deep interest in your church. Many years ago I visited it and recall that we gave some aid on the building.

Yours sincerely,
C. W. Caldwell"

In answering most inquiries we have suggested that R. A. Hill might help them in the Church Development Ministry program.—C. W. Caldwell, Superintendent of Missions.

We don't have **MONEY TO THROW AWAY!**

Yet each year thousands of Christians waste millions of dollars because they fail to make wills.

This wasted money goes for court costs and unwise spending of money which people work a lifetime to accumulate.

Every individual is responsible to God for what happens to his property and other possessions after death. The answer is WILLS which name Christ's ministry as a beneficiary.

ARKANSAS BAPTIST FOUNDATION
Baptist Building
401 West Capitol Avenue
Little Rock, Arkansas



Won by one

THE GOAL of evangelism is the conversion of an individual, whether through preaching, singing, teaching or living. Public preaching and house to house visitation go together.



MR. REED

New Testament evangelism, whether it is in the form of preaching in revivals, in evangelistic services, teaching Sunday School classes or day by day personal work looks to the saving of a life and not just the soul. Train the new convert to help win others. We must evangelize our education and educationalize our evangelism.

Evangelism is more than just leading people to church membership. It will add great numbers of course to our churches, however the main goal of evangelism is for lost people to be regenerated and born again, thus becoming children of God,

It is impossible for people to live Christian lives until they have been "born again." Jesus said, "Ye must be born again."

It is my business and your business as witnesses that people hear the gospel, and much of this must be done one by one. This subject could have been "one-by-one."

Jesus preached one of his greatest sermons on the new birth to one man, Nicodemus. He preached a sermon on eternal life to a woman at the well of Samaria. The only way to save our churches is for our churches to be soul saving stations for the lost. It would be amazing if you could know how many people in your church have been "won by one".

How can you do it?

1. Magnify the Word of God.
2. Seek the leadership of the Holy Spirit. You don't have to see that lost person by yourself.
3. Use the power of personal testimony. "I have found the Messiah, let me tell you what he has done for me." Many times when Paul ran out of something to preach he gave his conversion experience. This is hard to beat.
4. Have a love for lost souls. Do we really care?

How long has it been since you have won a soul?—Jesse S. Reed, Director of Evangelism

AN oil painting of Dr. B. H. Carroll, which hangs in the rotunda of Southwestern Seminary's library building, was reconditioned recently by the artist who painted it, Boris B. Gordon.

DR. William Howard Hinton, president of Houston College, Houston, Tex., was an outstanding athlete during college days and attended Howard Payne College on a football scholarship.

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CONFERENCES FOR: Presidents . . . Chairmen of Enrollment . . . Programs . . . Prayer . . . Community Missions . . . Mission Study . . . Stewardship . . . Circles . . . Jubilee Directors and Counselors of YWAs . . . Experienced GA

Directors and Counselors . . . Inexperienced GA Directors and Counselors . . . Sunbeam Band Directors . . . Primary Leaders . . . Beginner Leaders

Complete information about schedules and costs has been mailed to all WMU Presidents, Reservations should be sent immediately to the WMU Office, 310 Baptist Bldg., Little Rock.

(P.S. Associational Officers will be "in training" August 13-14!)

The Bookshelf

Evangelism census

THE SECRETARY OF EVANGELISM, Jesse Reed, has prepared an attractive leaflet concerning the 1964 Baptist Jubilee Revivals. It is called "Operation Enlargement Evangelism in 1963."



MR. HATFIELD

The leaflet lists nine steps toward a baptism goal of 17,001 for the year of 1963-64, the Baptist Jubilee Year.

The first and most logical suggested step is "Find the

Prospects." The Sunday School Department Secretary has been named director of a state-wide census set for Sept. 15.

Perhaps there is not a more significant project that could be done to make possible a large increase in the number of baptisms than the function of over 1100 churches taking and using a religious census.

If all the Arkansas Baptist churches would take a good census or survey and tabulate it, the number of prospects located would about equal the present enrollment of the Sunday Schools, with 215,000 now enrolled the total known possibilities would become 430,000.

If the churches conducted visitation programs from September through the spring revivals, they could add 10 percent or 21,500 persons to the rolls. With added enrollment and a known 25 percent of present enrollment of lost persons already related to the Sunday School (either on the rolls or among the families of those on roll), with this combination of census taking, visitation and Jubilee revivals, 1964 could be the greatest year in the history of Arkansas Baptists in evangelism.

Do we believe in evangelism?

Do we really believe?

Do we believe in evangelism enough to do this hard work?

While taking a census is not all that is important toward better results in evangelism, it is the first and most important step. Following the census, the leaflet suggests that a church enlarge its Sunday School organization, set a goal for net gain in enrollment, assign prospect visitation through the Sunday School as a church visitation program, and participate in a training program in Sunday School evangelism.

For best results in evangelism, plan now to take a census or survey in your community by Sept. 15.—Lawson Hatfield, State Sunday School Secretary

IN a series titled "Great Confrontations," H. R. Trevor-Roper gives an interesting account, in the third of the series, of the five confrontations of Mary, Queen of Scots and John Knox. He shows that the free-flowing tears of the Catholic queen were inadequate "ammunition" in her warfare with the adamant Protestant minister. This is a feature of the July issue of *Horizon*, the bimonthly book-magazine, published at 551 Fifth Ave., New York 17, N.Y., at \$4.50 per copy or \$21 per year.

Other features in this issue include: "Philadelphia Plain and Fancy"; "The Assault on English"; "The Battle of Lepanto"; "A Pair of Designing Finns"; and many others.

Christ for the World, compiled and edited by G. Allen West Jr., Broadman Press, 1963, \$2.95.

The basic premise underlying each of the 14 separate and distinct messages making up this compilation is that missions is the responsibility of every Christian. Each writer tells what we here at home can and should do to carry out this divine imperative.

Writers include such well known Southern Baptists as James L. Sullivan, E. Hermond Westmoreland, Dotson M. Nelson Jr., H. Guy Moore, Theodore F. Adams, Monroe F. Swilley, J. D. Hughey, H. Gordon Clinard, James Leo Garrett Jr., Luther Copeland, Albert McClellan, Ralph A. Herring, Wade E. Darby, and Josef Nordenhaug.

Church Music in Transition, by William Loyd Hooper, Broadman Press, 1963, \$4

The author is assistant professor of voice and choral arranging at New Orleans Seminary and is a graduate of William Jewell College, the University of Iowa, and George Peabody College.

The social, theological, and musical forces which have helped to shape evangelical church music are traced here. Beginning with the Bible, Dr. Hooper surveys the use of music in worship throughout Christian history.

Pen-ultimates, by Martin E. Marty and Dean Peerman, Holt, Rinehart, Winston, 1963, \$2.95

This little book is made up from the weekly column, "Pen-ultimate," by Marty and Peerman in *The Christian Century*. The material is topical but never dated; clever and ironic but never arch; and it always makes a point which, as the publishers point out, "is worth making again and again."

IN 1962 several Spanish speaking preachers were used in Mississippi county and Mt. Zion Associations, the Missions-Evangelism Department reports.

Radio schedules listed

CLARENCE Duncan, promotion director of the Radio-T.V. Commission of the Southern Baptist Convention, has released the list of Arkansas radio Stations currently carrying Baptists programs.

Theme for the month for the "Baptist Hour" is "Spiritual Fitness": Aug. 4, "You are what you eat;" Aug. 11, "Beauty is more than skin deep;" Aug. 18, "Twenty-twenty vision;" Aug. 25, "What are ears for anyway?"

Stations carrying "The Baptist Hour" on Sunday, the time and frequency:

KVRC Arkadelphia	3 p.m. 1240
KTHS Berryville	8 a.m. 1480
KCON Conway	2:30 p.m. 1230
KDQN DeQueen	7 a.m. 1390
KFAY Fayetteville	8:30 a.m. 1250
KBJT Fordyce	4 p.m. 1570
KXJK Forrest City	9:30 a.m. 950
KXAR Hope	5 p.m. 1490
KNEA Jonesboro	6:30 a.m. 970
KPCA Marked Tree	8 a.m. 1580
KENA Mena	1:30 p.m. 1450
KHBM Monticello	3:30 p.m. 1430
KDRS Paragould	8:30 p.m. 1490
KUOA Siloam Sprgs.	7:30 a.m. 1290
KWRF Warren	8 a.m. 860
KWYN Wynne	7:30 a.m. 1400

"Master Control" can be heard on the following stations. Days, time and frequency are listed:

KCCB Corning	Sun. 10:30 a.m. 1260
KDQN DeQueen	Sun. 3 p.m. 1390
KXJK Forrest City	Sun. 10 a.m. 950
KWHN Fort Smith	Sun. 12:30 p.m. 1320
KAAY Little Rock	Sun. 9:05 a.m. 1090
KBHC Nashville	Sun. 5:30 p.m. 1260
KDRS Paragould	10:15 a.m. 1490
KCCL Paris	Sun. 4 p.m. 1460
KPBA Pine Bluff	Sun. 7 a.m. 1590
KTPA Prescott	1370
KUOA Siloam Sprgs.	Sat. 10 a.m. 1290

Carrying "International" Sunday School lesson on Sunday are:

KCCB Corning	10:30 a.m. 1260
KDRS Paragould	10:15 a.m. 1490

Strong May pushes SBC receipts upward

NASHVILLE—Fed by a strong May, Cooperative Program receipts at the Southern Baptist Convention treasurer's office here this year climbed to near the \$8 million mark.

The five-month total for 1963 has reached \$7,962,409 compared with \$7,750,089 at this time last year, Porter Routh, Nashville, Convention treasurer, announced.

The strong May showing was \$1,715,347. This topped the April, 1963, report of \$1,520,310 and the May, 1962, statement of \$1,546,839.

Designated income for May, 1963, hit \$1,841,224 and brought the year to date to \$13,066,187. Designated income for April was \$1,294,901 and for the previous May was \$1,481,073. The amount in 1962 to date was \$11,872,920.

While Cooperative Program income supports various agency work at home and abroad on a percentage scale approved by the annual Convention, designated funds can support only the particular items mentioned by the givers.

Funds reported at the SBC treasurer's office do not include collection plate offerings retained by the local churches. Neither do they count the approximately two-thirds of church forwardings through the Cooperative Program kept for state Baptist activities.

ABOUT 75 percent of Arkansas' Negro Baptist churches, assisted by the Race Relations Department, are part-time, and only 25 percent of the pastors live on the field.

BETTER THAN MONEY

By Margaret O. Slicer

BOBBY put all his dimes and nickels on the table. He counted them carefully. Then he added the dollar bills he had earned cutting lawns.

He wanted to buy a new engine for his train. It took a long time to save enough, and his mother had a birthday soon. He would never have enough to buy her a present and get the engine, too.

He put the money back in the jar and went to the garage for the lawn mower. Then he started out looking for more lawns to cut. So many people had big power mowers these days that often a boy had a difficult time finding a job.

Bobby cut one small lawn and received a dollar. Then he walked for a long time before he found another one that needed cutting. The lawn wasn't very big. The house was old and needed some paint.

"Would you like your grass cut?" he asked the lady who came when he rang the bell.

"It needs it, doesn't it?" she answered. "It would look so much better. But I'm sorry, I just can't pay you. My husband has been sick and out of a job. I haven't an extra penny." She started to close the door.

"Wait a minute," said Bobby. "Please wait. I'll cut the grass anyway. It won't take long."

"Oh," she said, "how nice, but I can't let you do that."

"But I'd like to," said Bobby, and he meant it for he felt so sorry for her.

"Very well," she said, "but you must let me give you some cookies and milk when you are through. All right?"

"Right," said Bobby.

He cut the grass in a short time. How much better the little house looked! Then the lady asked him to come in. It was cool inside. Several attractive plants were about the house. Some of them had pink and lavender flowers.

"How pretty your plants are!" said Bobby.



The lady handed him the cookies and milk. As he ate, he couldn't take his eyes off the pots of flowers.

Suddenly the lady said, "I can't pay you, but perhaps you would like a plant, for your mother maybe."

Then Bobby had an idea. "Are any of them African violets?" he asked. "I've heard my mother say she would like one of them."

"Why, almost all of them are violets," said the lady. "Which would you like?"

Bobby told about his mother's birthday. "I could give her the plant as a present," he said. "May I come and get it later?"

"Of course," said the lady, "anytime you want."

"Thank you," said Bobby as he left. He felt like singing all the way home. Wasn't it wonderful, he thought, how he had solved his problems just by helping someone else.

Biblical Sherlock Holmes

IF YOU are the Sherlock Homes of your class, the list below will furnish you with some unmistakable clues to the identity of ten persons in the Bible. However, if you have not used the Bible as the world's greatest casebook, this test of knowledge may make you do some head-scratching.

How many can you answer correctly?

A score of eight out of the ten will qualify you for the rating of a full-fledged scriptural sleuth.

1. A den of lions
2. A star standing over a home
3. A rooster that crowed during a trial
4. A dove with an olive leaf in its bill
5. A sling and five smooth stones
6. A ladder reaching to heaven
7. A bush that was on fire but was not burned up
8. A beautiful coat dipped in blood
9. A great fish that swallowed a man
10. A beautiful throne of ivory overlaid with gold

ANSWERS

1. Daniel (Daniel 6:16-22), 2. Jesus or the Wise Men (Matthew 2:9-11), 3. Peter (Luke 22:60-61), 4. Noah (Genesis 8:11), 5. David (1 Samuel 17:39-40), 6. Jacob (Genesis 28:12), 7. Moses (Exodus 8:2-5), 8. Joseph (Genesis 37:31-33), 9. Jonah (Jonah 1:17), 10. Solomon (1 Kings 10:16-18)

God's Wondrous World

THE NATURAL WORLD

BY THELMA C. CARTER

NATURE, or the natural world, is everywhere. You see, hear, smell, feel, and touch it in countless different forms. Think of the beautiful blue skies, the stars and sun. Remember the cold, wintry days with snow, frost, and dark skies. Thunder and lightning, along with animals, birds, fish, trees, flowers, and grasses, are a part of nature. Also included are tiny seashells, butterflies, rocks, and pebbles. Things of the natural world are around day after day.

The heavens, earth, mountains, hills, rivers, seas, streams, and valleys are mentioned many times in the Bible. The Hebrew people were familiar with the natural world. They knew Moses was leading them into a good land. He told them it was "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; . . . a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deuteronomy 8:7-9).

INSTITUTIONS

Five Seniors Receive Honor Awards



Students march into place at the graduation ceremony June 10 at which a class of 56 Nursing students and six x-ray technology students received their diplomas and certificates.

Five awards were made to graduating seniors at commencement exercises for the ABH School of Nursing held June 10 at Immanuel Baptist Church.

Mary Ann Mercer, of Houston Tex., won the scholarship award and Pat Martin and Nancy Risher tied for second. Nancy Risher of Crossett won the leadership award for the Senior I class and Mary Ann Mercer placed second. Margery Fennell won the

leadership award for the Senior II class and Veronica Aultman placed second.

Betty Daniel of Camden won the BSU award, Martha Boyd was second and Ruth Dunaway third. Mickey Tripp Yancey of Pelsor won the YWA award. Scholarship, BSU and YWA awards for the Senior II class will be made this fall when this class completes its work.



Miss Mary Ann Faris, substituting for BSU director Juanita Strauble, pins the coveted BSU pin on Betty Daniels while Administrator J. A. Glibreath looks on. Miss Daniels is serving as a summer missionary at the Sellers Home in New Orleans, La., and returned from her assignment there for graduation.

Arkansas Baptist Hospital

New Class Arrives At Nursing School

A new class of 42 students enrolled in the Baptist Hospital School of Nursing June 30. Two are from out-of-state, one from Oregon and one from Texas.

Members of the new class are: Shirley Ann Agee of 4400 West 26th Street, Little Rock; Lucy Beutler of Mountain View; Susan Jane Blair of 1716 Tulane, Little Rock; Linda K. Brothers of 918 Crosby, Little Rock; Mary Tom Clegg of Wright; Carol Ann Copeland of Mabelvale; Vickie Craig of 2317 South Maple, Little Rock; Jaylene Davey of Gravette; Glenda Dinkins of Bradley; Linda Gibson of Hope; Anita Kay Grace of Russellville; Barbara Ann Graves of Pine Bluff; Mary Frances Griggs of Jacksonville; Marlene Hall of Cabot; Sheri Harger of Russellville; Audria Hatfield of Coburg, Ore.; Judy C. Hawkins of Imboden;

Kathleen Huckleby of Lonoke; Gypsy Dona Johnson of Hampton; Janet Manos of Gravette; Pat Marshall of Cabot; Linda Sue Montgomery of Morrilton; Charlotte Moss of DeQueen; Linda Nottingham of Texarkana; Sammy Nonnally of Smithville; Frances Parker of Benton; Linda E. Parker of Hot Springs; Delores Patterson of Danville; Rebecca Roark of 3320 Whitfield, Little Rock; Sharon Kaye Shemwell of Mabelvale; Karen Shepard of Patmos; Barbara Anne Sherwood of Clinton; Jane Tynes of 15 Barbara, Little Rock; Mary Frances Van Pelt of Vilonia; Mary Elizabeth Vernell of Pine Bluff; Eunice Wagner of Gentry; Lynda Williams of Lonoke; Thelma Jean Wilson of Siloam Springs; Sandra Wisener of Fort Smith; Janie Wolf of Texarkana; Irene Yoes of Atlanta, Tex.; Betty Fehr of Watson; and Charlotte Crownover of Clinton.

Camden Student Practicals Study Programs at ABH

Two instructors from the Camden Practical Nurses School brought a group of 12 students to Arkansas Baptist Hospital to study oxygen therapy and to learn about the technician nursing program here.

Mrs. Thelma Hill, supervisor of the technician program, said that several graduates of the Camden school had attended the additional six-months course in technician nursing here. Durrell Stevens gave a two-hour lecture and demonstration in the techniques of oxygen therapy. The group also visited the intensive care unit. Mrs. Betty Crowder and Mrs. Ducile Ohlsen, both R. N.'s, accompanied the students. They plan to bring up classes for the special study each six months.

Dr. Bradburn Speaks At Capping Service

Dr. Curry Bradburn, chief of the ABH Medical Staff addressed members of the pre-clinical class who received their caps at a ceremony in Rudisill Memorial Chapel at 8 p. m. June 14.

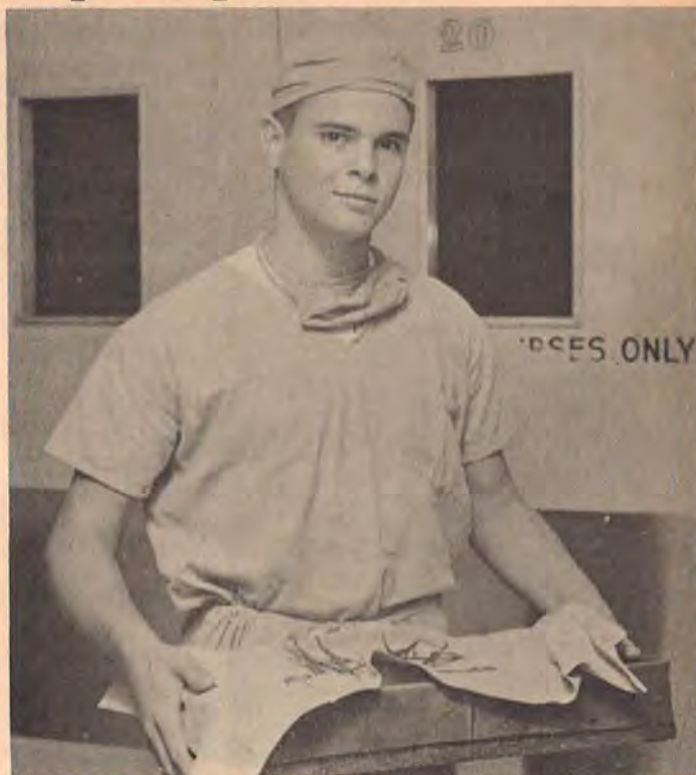
Kathy Houghon is president of the class, Sandra Blevins, vice president; Rose Ann Northern, secretary; and Bonnie Grammer, treasurer.

Linda Clement, a student, sang a solo and J. A. Gilbreath welcomed the audience. Miss Elva Holland gave the Florence Nightingale Pledge and Mrs. Mildred Armour, Miss Louise Lynch, Mrs. Frances Galbrecht and Miss Inez Redford awarded the caps. Nancy Taylor played for the processional and Miss Juanita Straubie and Rev. Jerre Hassell gave the invocation and benediction.

Members of the class besides officers are: Kathryn Appel, Bonnie Best, Stella Brooks, Vicky Claunch, Linda Crownover, Ann Crozier, Patricia Davis, Judith Eddins, Linda Finch, Judith Ann Gibbs, Kathy Goodman, Mary Lee Hart, Carolyn Holiman, Sandra Ingram, Jeanelle Lambeth, Dorothy Ann McCain, Sharon Manatt, Rachel Miller, Charlotte Murry, Virginia Ann Oliver, Sue Parks, Shirley Paxton, Pat Pomeroy, Betty Risener, Sue Carol Smith, Shirley Sossamon and Sue Thr  t.

Volunteer Keeps Busy Schedule

Dickie Roachell, JAY-V, helps check out an instrument tray, in surgery where he is working this summer. Dickie, who hopes to be a doctor, has gotten to watch many operations and is the first junior volunteer to work in surgery.



If hard work can get you to the top, Dick Roachell is definitely well on the way at age 17.

Dick, who worked last year as a junior volunteer (JAY-V), is back this year despite the fact that he has two other jobs which he is paid to do. He is one of six JAY-V's working this summer and he is assigned to surgery. Others are in escort, physical therapy

and x-ray.

Dick arises at daybreak to deliver the papers on his paper route, then comes to the Hospital by 7 two days a week for his volunteer work. He finishes at 1 p. m. and goes on to his third job of the day which is at United Bilt Homes. He has been working there for the past three years in the afternoons.

As if that were not enough, Dick winds up the day by playing third base for Caldwell Oilers in the American Legion Baseball League. In his spare time, which he claims he still has, he likes to water ski, fish and swim. He lives at 1509 Mabelvale Pike and is a member of Lifeline Baptist Church. He will be a senior at Central High School next year and plans to study medicine.

Others in the summer JAY-V group are: David Baker, 15, of 2711 South Tyler, who is a junior at Central High School; Bill Muse, 16 of 119 Davis, North Little Rock, who is a junior at North Little Rock High School; Arron Carland, 16, of 2223 Battery who is a senior at Central High School; James Swaim, 15, of 3923 Bruno who is a sophomore at Mabelvale High School; and Mike Moone, 15, of 8311 Community Road, who is a sophomore at Mabelvale.

Flenniken Auditorium

The auditorium in the new Student Union Building has been named for the late Mrs. J. M. Flenniken. She is a past president of the A B H Auxiliary and was active in the support of the Hospital for many years. The Board of Trustees voted to name the auditorium after Mrs. Flenniken at a meeting on June 13.

Senior Beauties for 1963 White Cap



Yearbook beauties were announced last month for this year's White Cap. They are, Mary Ann Mercer, who placed first as a senior beauty, and Nancy Risher, Frances Norman and Sheila Helton whose pictures also appeared in the beauty section. Margery Fennell, another beauty was not present when the picture was made. Miss Mercer won the scholarship award for her class and placed second on the leadership award. Miss Risher was the leadership award winner and tied for second in scholarship.

Physician Retires After 44 Years Practice



Dr. Grady Reagan relaxes at his second favorite pastime — reading—since his retirement as a urologist January 1. His first hobby is fishing.

After 44 years of practicing medicine—forty of them in Little Rock—Dr. Grady Reagan now puts a fishing rod in the car and heads off for a lake when he feels the urge.

"I kept saying that one day I was going to catch up on my fishing—I've done lots of it in the past but never as much as I wanted to," he said. "I decided the first of this year that if I were ever going to catch up I'd better get busy, so I retired from my medical practice." His favorite spot is Thomas's Reservoir near Hazen but he fishes all over Arkansas and even out-of-state on occasion.

Dr. Reagan has been making rounds at Baptist Hospital since 1928 when the staff was opened to all qualified local physicians and he has served both as chief of surgery and as chief of urology, which is his own specialty.

No Room Shortage Then

"Back in the '30's, the Hospital only had third floor and part of fourth open with only 75 or 80 patients and you could get a room of any kind any time you called for it," Dr. Reagan said. "I never had any trouble scheduling the operating room either."

"At that time there were only four registered nurses in the whole Hospital—a superintendent, a third floor supervisor, a fourth floor supervisor, and an operating room supervisor. The students did all the rest of the nursing. There were not many aides and only a few orderlies.

"I usually kept my office open until 6 p.m. and then made rounds at the Hospital about 7 p.m. I found that patients liked to see me at that time of night. They usually had something they wanted to ask about. The nurses, the students, and other hospital help worked long hours but so did the doctors."

Taught Many Doctors

Dr. Reagan at one time knew more than 90 per cent of all the doctors in Arkansas because he taught clinical urology at the medical school from 1923 to 1946. He has seen a great many changes in medicine, some of them good, and some of them not so good. He points to drastic reductions in mortality rates in such areas as kidney surgery where it has been reduced from 33½ per cent to less than one per cent, to illustrate the good changes.

"We had no means of giving intravenous feedings or blood transfusions back then," he pointed out. "We have come a long way in techniques and patients get better medicine now than they ever have."

He said he felt the decline in close personal relationships between doctor and patient was partly the result of emphasis in medical school on techniques and research rather than on the individual patient. He also said that the dividing of medicine into specialties helped bring this about, but that despite this slight disadvantage, the patient came out tremendously ahead today.

Practiced in Clarendon

"I practiced medicine for four years down at Clarendon when I first started out and I kept seeing patients that I wanted to help but couldn't," said Dr. Reagan. "I had to refer them on to a specialist. I decided then that I wanted to learn more in a specific field so that I could really be able to do something for them."

He turned to urology and went to Charity Hospital at New Orleans and on to Mayo Brothers Hospital in Rochester, Minn., for training before coming to Little Rock. The only other urologist here at the time was Dr. Fay Jones, who died recently, and who had

been a classmate and roommate of Dr. Reagan at the University of Arkansas Medical School.

When Dr. Reagan attended Medical School, it was located at Second and Sherman in connection with the old City Hospital. He went there after teaching in Carroll County for three years with only a high school diploma. From there he went to City Hospital in Louisville, Ky., which was one of the oldest medical centers in the country, turning out at one time, from various medical schools, 2,000 graduates a year.

Dr. Reagan was a native of Danville but moved to Osage when quite young and this was where he completed high school. When he returned to Arkansas from Louisville, he set up practice in Clarendon, then began his urology practice here four years later.

Dr. John Roberts was associated with him in practice from 1935 until his death in 1953, with the exception of four years in service. His son, Dr. Grady Reagan, Jr., practiced with him from 1950-53 but is now associated with a clinic in Los Angeles, Calif. Dr. Curry Bradburn was with him from 1953 until Dr. Reagan's retirement January 1, 1963 and since then Dr. Bradburn has continued in practice alone.

Dr. Reagan's wife is the former Leslie Mae Vail, a native of Virginia, whom he met in Louisville and married after he came to Clarendon.

Baptist Hospital honored Dr. Reagan for his years of service at Baptist at a luncheon held May 19 in the hospital dining room.

Dr. Reagan is a member of the South Central section of the American Urological Association and of the County and State Medical Societies and the American Medical Association.

Goatchers Write From Thailand

A letter from the Earl Goatchers in Bangkok, Thailand, arrived last month telling about their new home and work. Goatcher served as an administrative intern here before going to his mission assignment and he was accompanied by his wife, Dr. Joann Goatcher, and their two children, Lisa and Jimmy.

The letter said in part: "The mission had a very comfortable house ready for us and within three weeks were in it and settled. . . . We have begun language school and although it is difficult it is very interesting and challenging. We enjoy trying to speak to the Thai about us each day. . . . On weekends we have been visiting and speaking in our various churches in Thailand and this has been an inspiration to us. We have to speak through an interpreter and we feel so inadequate, but we have seen three adults make professions of faith and have come to know many dedicated Thai Christians. For this we are most grateful. . . ."

Thailand is truly a beautiful and exotic oriental country. . . . Strangely enough, about the most frightening sight is the traffic. Los Angeles freeways can't even begin to compete.

The Arkansas

BAPTIST HOME FOR CHILDREN

P. O. BOX 180, MONTICELLO, ARKANSAS, EM 7-3241, EM 7-5358

MR. J. R. PRICE
SUPERINTENDENT

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As in Jesus' parable of the laborers as recorded in Matthew 20, too many Christian laborers are idle because they are unable to see the needs and are in effect saying that no one has hired us.

We know that joy can come to a person in Christian service, and have the written testimony of others who are sharing their love and their homes with the children who live at the Arkansas Baptist Home for Children.

So if you as an individual, a Sunday School class, Women's Missionary Union, Brotherhood, or even a church have the feeling of standing idle in the marketplace all day, we would like to hire you. We do not promise to pay you a penny a day (Matt. 20:2), but we promise to you the blessings of Heaven on the word of Jesus Himself: "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

Approximately 50 percent of the children who live here are without sponsors. Sponsors are those all important people who provide for the basic needs of the child. As you well know, it takes about one hundred twenty-five dollars per year to purchase clothing and other basic needs for each child.

Some of our sponsors take the children into their homes during vacation time and during the holiday seasons. They cannot always count on having the children, however, because preference will be given to the child's family when possible.

If either you or your group would join with us with the guarantee that God will bless your heart and life in this Christian service, we want to hear from you. Just fill in the Sponsor's Questionnaire on this page and mail it to: D. Dean Rogers, Asst. Superintendent, Arkansas Baptist Home for Children, P.O. Box 180, Monticello, Arkansas.

* * *

SPONSOR'S QUESTIONNAIRE

1. Would you like to become a Sponsor?
2. If Sponsor is to be a Class, W.M.U., Brotherhood, Church, etc., please list:
 - (1) Name of Sponsoring group
 - (2) Name of Chairman
 - (3) Address of Chairman
 - (4) Telephone number of Chairman
3. Do you plan to visit the child?
4. Do you plan to have the child visit you?
5. Would you like for him to spend two weeks in the summer with you?
6. Would you like for him to spend one week with you during the Christmas holidays?
7. Will you send him a birthday present?
8. Will you send him a Christmas present?
9. Would you prefer to be a "special friend"?
- (Not assuming the full responsibility of Sponsor, but doing what you feel you are able to do.)
10. Will you promise to pray for the child?

home • education • religion • recreation • care and placement services for needy children

Where is your brother?

BY DR. MARVIN E. TATE, JR.

Professor, Southern Seminary

July 28, 1963

Genesis 4

THE post-Eden predicament of man is presented in varied ways in Genesis 4-11. Throughout these chapters the stream of consequences continues to flow with unabated force. The logic of disobedience continues its inexorable working out to dreadful conclusions. The picture of human corruption becomes complete.



DR. TATE

THE FARMER AND THE HERDS-MAN. Chapter 4

opens with the story of Cain and Abel. These two brothers entered two ancient and often competitive occupations. Cain was a farmer who cultivated the soil. Abel was a shepherd who cared for flocks of sheep. The two occupations required different ways of life; ways which were frequently in conflict. The struggle is still a real one in many parts of the world. Even in the United States there are areas where the advocates of "open range" battle the farmers and urban dwellers. However, both of these occupations are honorable ways of making a living. They illustrate the clash of economic interests.

It is not the occupation which is of crucial importance here. The attitudes of the people involved is the vital point. It has been suggested that the shepherd's work was considered the more favorable way of life and permitted the superior sacrifice. The writer of the book of Hebrews (11:4) did not make this error. He saw that the type of sacrifice (both types are acceptable in the Old Testament traditions) was secondary. The effectiveness of the sacrifice depended upon the faith of the worshipper.

DIVISION AT THE ALTAR. We are told quite abruptly that the Lord accepted the sacrifice of Abel but rejected the sacrifice of Cain. We are not told how Cain knew that his offering was rejected or how Abel knew that his was accepted. Perhaps, they learned in a way typical of ancient worshippers, through an examination of certain parts

of the sacrificial animal for signs. Or again, it may have been the failure of flocks. We do not know.

We do read, however, of Cain's reaction (verse 5). He was disturbed and dejected (his "face fell"). Resentment and growing jealousy began to distort Cain from within. Verses 6-7 contain a warning from the Lord to Cain about his condition. Verse 7 is a very difficult verse to interpret; but it seems best to understand the substance of it as a reminder that control of inner emotion is extremely urgent. Man is responsible for the emotion he allows to master his heart. We find that our neighbor's success often causes bitterness in our souls. This is a condition which is too dangerous to nurture.

MURDER IN THE FIELD. Cain was unable to accept the warning. The sparse narrative shifts to the scene of the murder (verse 8). The reader will note that the murder was consummated in "the field" or open country. But it really began at the altar. Perhaps their is nothing more horrible about the sinfulness of man than the way he perverts worship (cf. Romans 1:18-32). In his sin, man makes worship the seedbed for murder and the destruction of brotherhood. How frequently has ungodliness been justified by the lame phrase: "For the good of the Lord's work." Jesus said to his disciples: "Indeed, the hour is coming when whoever kills you will think he is offering service to God" (John 16:2). Can anything be more diabolical than murder for the glory of God? Can there ever be more "death in the pot" than when brotherhood is made impossible at the altar?

CONFRONTATION BY GOD. The scene shifts quickly to Cain's confrontation by the Lord (verses 9-15). Once again, the question "Where?" comes from the Lord. This time the question searches for a lost brother. We learn that "Where art thou?" involves also "Where is thy brother?" Cain seeks to refuse this responsibility, "I do not know; am I my brother's keeper?" How easily these words come to the lips of the sinner! How easily they come to the lips of all of us. Here is the plea of

perverted freedom; the demand of the man who claims total segregation from those whom he hates and fears.

But Cain discovers that God does not allow this evasive maneuver. The shocking truth is that the blood of the slain continues to cry out to God—out of the very ground which Cain tilled. The evidence is never hidden from God nor is the cry of the innocent ever silenced. Life is the gift of God and he who takes life seeks to rob God. Cain discovered that when he struck Abel he really struck God.

THE TWOFOLD PUNISHMENT.

Cain's punishment is severe. First, the ground is cursed so that it will no longer yield readily to human effort (verse 11). Second, he is condemned to a fugitive life as a "wanderer on the earth" (verse 12). Faced with such a prospect, Cain cries out to God for relief (verses 13-14). In response to his plea for relief, God places a mark on Cain for his protection. The nature of the mark is not disclosed; but it is designed as a blessing. It should not be understood as a curse.

Finally, Cain goes away from the presence of the Lord and dwells in the land of Nod (verse 16). "Nod" cannot be located geographically. It is related very closely to the word for "fugitive" in verse 12 and it seems to carry the idea of "wandering" or "restlessness." 'Tis the old story of man's continuing flight from God to seek ground which is free of the blood of his brother. But there is no such soil. The cry of the slain rises from every field and city.

However, Cain is not altogether apart from God for he bears the mark with him. The guilt-laden man walks an endless and lonesome road which may lead him far from the Garden of Eden, but he never walks beyond the concern and love of God. Cain entered the order of life "east of Eden"; outwardly little related to God. But the mark cannot be erased even though one bears it in Nod.

CONCLUSION. The reader may draw his own lessons from the account of Cain and Abel. But the following points impress the writer:

1. The subtle serpent of the Garden is less a threat than the jealous and angry brother at the altar.

2. Cain continues to live in the heart of every man. Ours is essentially a "Cainite" life which must be redeemed before true worship is possible.

3. God is never interested in the individual alone. He seeks me and my brother. He seeks you and your brother. We cannot have fellowship with God without having fellowship with our brothers. Jesus said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift . . . first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23-24) Brotherhood is prerequisite to worship.

July 14, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	125	82	
Alpena, First	77	38	
Osage Mission	28	12	
Arkadelphia, Park Hill	88	73	5
Barling, First	137	71	
Berryville, Freeman Heights	151	86	
Blytheville, First	590	189	1
Camden			
Cullendale First	408	172	
First	477	167	
Crossett, First	526	152	
Dumas, First	253	78	
El Dorado			
East Main	307	129	
Immanuel	477	165	
Cook Street Mission	24	21	
Fort Smith			
Grand Avenue	652	292	1
Mission	10		
Townson Avenue	146	80	6
Jacksonville			
Berea	97	61	
First	424	204	1
Marshall Road	91	49	1
Second	172	81	5
Jonesboro			
Central	461	210	3
Nettleton	242	110	
Lavaca, First	254	176	
Little Rock			
First	746	333	3
White Rock	26	14	
Rosedale	189	105	3
McGehee, First	368	180	4
Chapel	64	45	
Marked Tree, First	162	55	1
Monticello, Second	255	146	2
North Crossett, Mt. Olive	201	97	
North Little Rock			
Baring Cross	558	151	
Southside	27	29	
Camp Robinson	30	28	
Gravel Ridge, First	156	106	
Highway	178	104	
Sherwood, First	152	69	
Sylvan Hills, First	236	98	2
Paragould, First	482	186	
Rogers, First	379	139	12
Siloam Springs, First	332	189	2
Springdale			
Elmdale	136	78	1
First	454	148	1
Van Buren			
First	539	169	17
Second	51	27	
Vandervoort, First	53	34	
Warren, Immanuel	246	104	
Westside	77	55	2

A Smile or Two

INDEX

Explanation

MECHANIC to owner of old, broken-down car: "Let me put it this way—if your car were a horse, it would have to be shot."

Compromise

"**ARE** you on speaking terms with your wife?"
"Well, I listen."

Who does the dishes?

THAT'S a mighty accomplished girl Ben plans to marry. She can swim, ride, drive a car and pilot a plane. A real all-around girl.

They should get along fine. Ben is a good cook.

Listening post

IN the business world, an executive knows something about everything, a technician knows everything about something, and the switchboard operator knows everything.

Foot in his mouth

YOUTH (to his charming dinner partner): "Do you know I told that old goat over there that the lady of the house was an unpleasant witch, and he turned out to be her husband."

She: "How delightful—what did dad say then?"

Ask me no questions

FATHER: "What a boy you are for asking questions. I'd like to know what would have happened if I'd have asked as many questions when I was a boy as you do."

"Perhaps," suggested the youngster, "you'd have been able to answer some of mine."

Long, slow climb back

"**DID** you propose on your knees?"
"Yeah, and I've been ten years getting back on my feet."

These modern inventions

AN old gentleman was riding in an airplane for the first time. At Phoenix Ariz., the plane made a beautiful landing, and immediately a little red wagon rushed up to refuel it. The next stop was Fort Worth, Texas, and again a little red wagon rushed up. The same thing happened in Nashville, Tenn.

A fellow passenger commented to the old gentleman, "These planes certainly make wonderful time."

"Yes," replied the old man, "and that little red wagon ain't doin' so bad, either."

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Many happy returns

A **BUSINESSMAN** sent an overdue bill to his customer with the notation, "This bill is one year old today."

The customer returned the bill with a note: "Happy Birthday!"

Shake tree

THE youngsters were discussing their camping trips. Said one, "What would you do if a bear came after you while you were out in the woods?"

"I'd climb a tree," said the boy across the table.

"But bears climb trees, too," chimed in another boy.

"Not this tree," said the brave one, "it would be shaking too much."

In the cookie jar?

MOTHER: "Jimmy, what's all that racket in the kitchen?"

Jimmy: "I'm fighting temptation, Mother."

Rules of the game

LADY: "Are you a good little boy?"
Little Boy: "No, ma'am; I'm the kind of child my mother won't let me play with."

London?

DRIVING in a dense fog, a motorist followed the taillight ahead for a full hour, free from worry. Suddenly the red beacon ahead stopped, and the two cars collided sharply.

"Hey, why don't you put out your hand when you're going to stop?" yelled the man behind.

Came the casual reply: "Why should I? I'm in my own garage!"



Church Chuckles by CARTWRIGHT



"Four long years at the seminary and all he asks me is do I hate sin and love fried chicken!"



Overpopulation fears baseless

AMERICANS who want to make other nations into "a kind of sex clinic" and solve their problems by birth control are "arrogant," says Dr. Karl Brandt, director of the Stanford Food Research Institute.

In remarks prepared for a symposium of the American Assembly of Columbia University, Dr. Brandt declared: "All countries that make the effort can produce all the food they need if they use the abundant supplies of insecticides and pesticides, of fertilizers, and of cheap fuels for pumping irrigation water."

The United States, he said, could double its population and still enjoy a higher standard of living.

Contrary to popular belief, the researcher said, world food production outpaces population gains.

On the subject of birth control, Dr. Brandt said that life in poor countries cannot be changed "from rags to riches with contraceptives."

"Many people believe the question of birth control runs into snags only because the Catholic Church is opposed to methods other than abstinence or rhythm control.

"But the most Catholic country in the world, Ireland, has the lowest birth rate of any Western nation," Brandt said.

"France had for a century what was basically a 'two child family' system. In France and most western nations the population growth began to slow long before modern contraceptives came into use."

Peace Corps seeks increase

WASHINGTON, D.C. (EP)—Peace Corps Director R. Sargent Shriver says the Corps needs a doubled budget in order to double the number of its volunteers overseas, particularly in Latin America and Africa.

The foreign demand for volunteers "far exceeds our capacity to meet it," said Shriver, who is asking for \$108 million to maintain 13,000 Peace Corps volunteers abroad by the end of 1964.

Shriver said the Peace Corps will focus on increasing its programs in the countries it now serves rather than starting new programs, and will not "bite off more than it can chew."

As the Peace Corps begins its third year of operation, it has 6,300 volunteers abroad or training for service in 47 countries. Its 1962-63 budget appropriation was \$59 million. It costs about \$9,000 a year for each volunteer.

In the world of religion

THE following major Protestant meetings are scheduled around the world this summer: the World Council of Churches' Fourth Faith and Order Study Conference, Montreal, Quebec, July 12-26; the Fourth Assembly of the Lutheran World Federation, Helsinki, Finland, July 20-August 11; the Congress of World-Wide Anglican Communion, Toronto, Ontario, August 13-23; and the annual session of the World Council of Churches' policy-making Central Committee at Rochester, New York, August 26-September 3.

More than 100,000 persons attended a recent six-day Billy Graham crusade in Nuremberg, Germany, a city once known as Hitler's favorite in Germany. Some 40,000 Germans attended the closing rally. Approximately 3,000 made decisions for Christ during the crusade.

The Seventh-day Adventist Church is the most crowded in Moscow, according to Colonel Paul H. Griffith, former undersecretary of defense, who recently returned from a three-week visit to Soviet Russia. "All around us, there were young people—something we did not see in any other church in Russia," he said.

Christianity for Arabs

JERUSALEM (EP)—Israel's Education Ministry has announced that Moslem and Christian religious education in state high schools serving Arab children will begin in the fall.

It said that during the current summer vacation period, special courses will be held for teachers in cooperation with ecclesiastical authorities.

Many Christian and Moslem leaders, particularly Greek Catholic Archbishop George Hakim, have long urged the Israeli government to take this step.

It has been pointed out that Jewish children receive some training in the Bible and Talmud in the state schools, but that Arab students do not have access to knowledge of the Koran or the New Testament.

Marriage of clergy?

ROME (EP)—Reports persist here that serious discussions were under way in the Vatican before the death of Pope John XXIII regarding the possibility of allowing the lower orders of the Catholic clergy to marry.

While it is understood that the late Pontiff had not declared himself one way or the other, it appears that he was not opposed to the idea. For priests to marry would be contrary to the most ancient Catholic traditions.

Opposition to Reds

PORT ELIZABETH, So. Africa (EP)—Cooperation between Christians and Muslims in the fight against Communism in Africa has been urged by the Rev. H. N. Lovemore, a prominent Methodist minister here.

"The question," he said, "is not whether Christianity or Islam is going to win in Africa, but whether the uncommitted millions here will commit themselves to God or Communism."

Stressing that "Muslims believe with us basically that there is only one God," he noted that in Africa there are 53 million Christians and 62 million Muslims among 160 million non-committed Africans. In the Union of South Africa, he added, 40 per cent of the ten million Africans are uncommitted.

Graham views scandal

LONDON (EP) — Evangelist Billy Graham, here for a brief holiday, saw in the current British vice scandal a "note of encouragement" for religious leaders.

"The thing that has encouraged me is the moral shock," he said in an interview. "It shows that the British have more moral and spiritual strength than many people thought."

During his time in London, Dr. Graham was scheduled to meet with local clergy and lay leaders about the possibility of another major crusade here in 1965. Also in the planning stage are crusades in Paris and in Dortmund and Frankfurt, Germany.

The evangelist preached to an aggregate of 290,000 in recent week-long crusades in Nuremberg and Stuttgart. Several of the meetings were beamed across West Germany via television. A total of nearly 7,500 responded to the evangelist's call for commitment to Christ.

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