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July 26, 1962

Arkansas Baptist State Convention

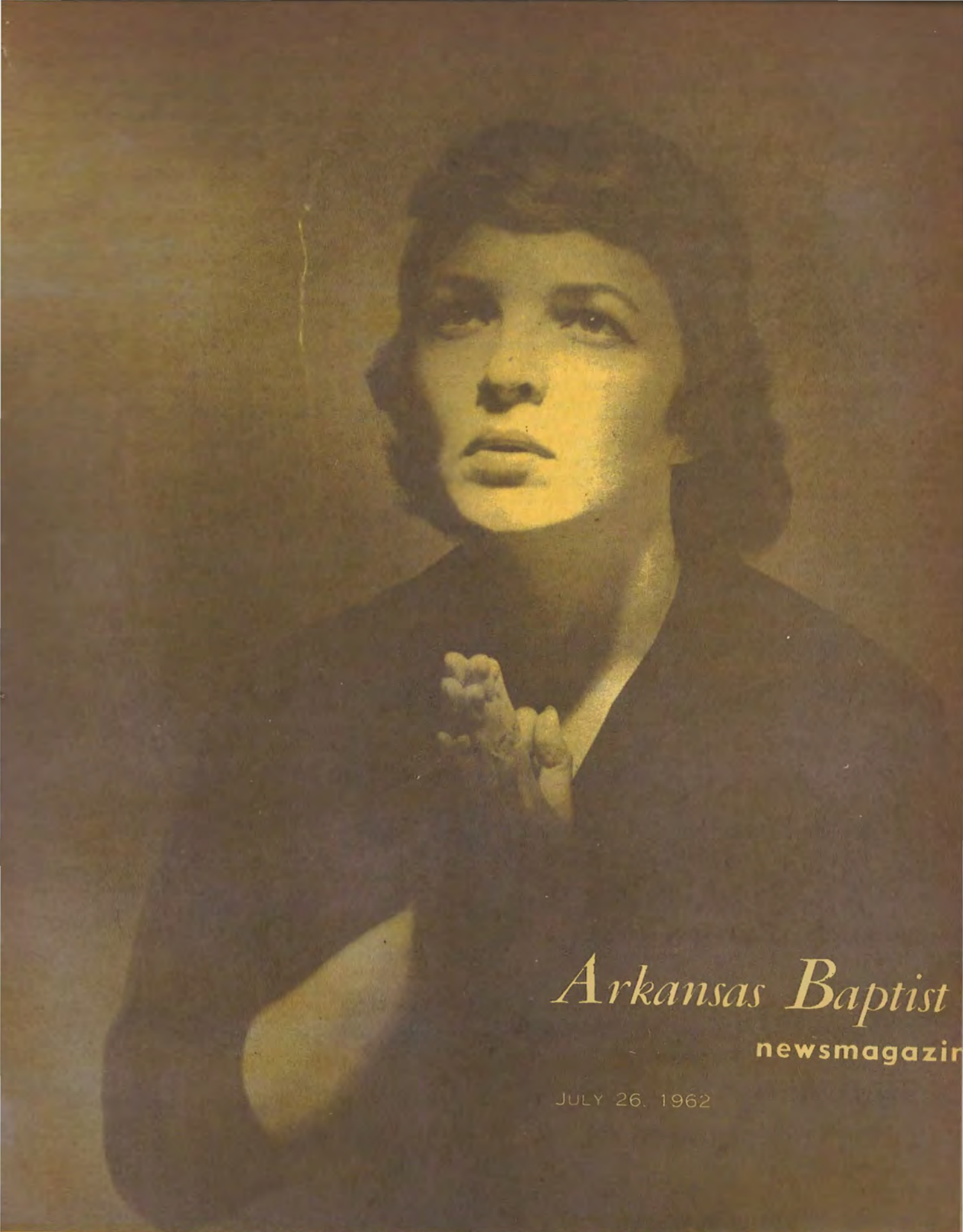
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Arkansas Baptist
newsmagazine

JULY 26, 1962

Understanding the Bible (See page 12)

We have a stewardship

SHOULD Christians vote? Our answer is yes.

But, that is not enough. Every Christian should find out what the issues are in each campaign and vote intelligently. It is not enough to vote intelligently, one must also vote conscientiously. By "conscientious" we mean have a good conception of what is right and do not deviate from the right.

Too many people sell their opportunity to help make our nation strong. They are sometimes pressured, criticized, and frequently ostracized, so they say "What's the use" and either quit voting or go to the polls with a "don't care" attitude.

Our message on Stewardship this week is short—"Baptists, be informed voters."
—Ralph Douglas, Associate Executive Secretary



DR. DOUGLAS

Associational program of finances developed

BEGINNING in January, 1963, the Stewardship Commission of the Southern Baptist Convention will provide a suggested program for associational missionaries who've asked for a tool to help them promote their associational budgets.

It will be entitled, "A Stewardship Development Program for Baptist Associations," according to Merrill D. Moore of Nashville, the agency's executive director. This is an adaptation of the Forward Program of Church Finance, which has been used by churches to promote their budgets.

The Stewardship Commission reported the associational program has been piloted "successfully" in the Cumberland Baptist Association in the Clarksville, Tenn., area, and in the Green Valley Baptist Association around Henderson, Ky.

"This is a packaged approach to promote church budgets, associational finance and the Cooperative Program," Moore said.

"The association can provide a pattern and a challenge for churches in good budget promotion. It should help the churches to teach the Bible plan of stewardship, thus enabling them to carry out the Great Commission locally and around the world." (BP)

Conference a success

RIDGECREST, N.C. (RBA)—The Training Union Youth Conference at Ridgecrest, first for youth separate from the Leadership Conference, attracted 4,341, July 5-11, to set an all-time high for Ridgecrest assemblies.

Previous record for any week of conferences was 3,855, set during the 1957 session, the third Training Union Leadership Conference, when Ridgecrest celebrated its Golden Anniversary.

Ridgecrest honors

TWO Arkansans have been cited for their accomplishments during the Training Union Youth Conference at Ridgecrest Assembly which ended July 11.

Mary Kate Sonneman, Fayetteville, received a certificate of participation in the Speakers' Tournament finals. Dottie Eubanks, Ft. Smith, received a citation as "Swordsman of Distinction" in the Master Swordsmans' Drill finals.

I want my pastor to go first class

by JIM WIGGINS



MY pastor is a professional man. The years and money he spent in college and in the seminary could have been spent qualifying him as an attorney, an architect, an engineer, and could have sent him well on his way toward the practice of medicine.

But he didn't want to be an architect or a lawyer; he was called to the ministry. Heaven knows the money didn't attract him. His is a dedicated, selfless job of service that only a firm faith and a lasting devotion could support. He is my pastor because that faith and devotion wouldn't let him settle for anything but the Christian ministry.

I had a hand in hiring him, I help to pay his salary, and I have a voice in virtually everything he does where my church is concerned. Like my church, he is my responsibility; and I want him to go first class. I have never subscribed to the theory that ministers of the Gospel should eat less, dress cheaper, or live more frugally than other professional men.

Since he is the chief representative of my church, I want my pastor to look like his people care about him. When


he goes to the convention I want him to have money in his pocket for all of his expenses. I don't want him to have to scrimp and save from his own allowance to accomplish the work of the church.

Whether he makes more money or less money than I do matters not a whit. What does matter is that he be compensated in a fashion commensurate with his training, his ability, and his responsibilities. If he chooses to give all of his money to the poor and go threadbare himself, that is his business. If he goes threadbare through my own parsimony, that's my business.

I am proud of my pastor and the work he does. I know he'll never be rich in material things. But when he attends my conventions, when he speaks publicly, when he makes the rounds of the ministry, I want all who see him to know that he has a congregation that loves him.

I want my pastor to travel first class. [Jim Wiggins is a layman in Terrell Hills Church, San Antonio. Bob Mitchell is his pastor].

—From The Baptist Standard



ARKANSAS
NEWSPAPER

ARKANSAS'S
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

JULY 26, 1962 VOLUME 61, NUMBER 29



H. Armstrong Roberts Photo

75 days of prayer

MEMBERS of the Woman's Missionary Union began 75 days of prayer July 18 in preparation for the 75th anniversary of the W.M.U. to be commemorated Oct. 1, 1962-Sept. 30, 1963.

Hymn writing contest

NASHVILLE—"Calling all hymn writers" could be the theme of the Southern Baptist Hymn Writing Competition to be concluded Sept. 30.

Although the competition is in full swing, Loren R. Williams, editor of church music materials in the church music department of the Baptist Sunday School Board which is sponsoring it, says that there is one big problem. Many good manuscripts have had to be declared invalid because contest rules were not followed exactly. Anyone interested in entering the competition should write the church music department for a copy of the brochure containing the rules for entry.

Purpose of the competition is to encourage hymn writing among Southern Baptists. Only hymn texts, the words, are wanted, and more than \$500 in awards will be given winners of the competition. Subject of the competition is "praise and adoration" and all texts are to deal with this theme. All composers must be Southern Baptists.

Be sure to vote!

WE Americans have many rights the most of the people of the world do not have. One of these is the right of the secret ballot in elections. Yet this is a right that many of us fail to exercise. Will the day come when we will no longer have this sacred privilege?

One way to lose freedom is to abuse it or fail to use it. Can we afford to run the risk of losing the privilege of voting on the people we are to have as public officials and on the settlement of the vital issues facing us from time to time as a people?

The *Arkansas Baptist Newsmagazine* urges you to enlighten yourself as to the character and qualification of the candidates whose names appear on the ballot for the July 31 primaries and to go to the polls and vote your convictions.—The Editors

Big enrollment for GA camp

ARKANSAS Assembly at Si- loam Springs will be teeming with campers for Girls Auxiliary Camp, July 30-Aug. 4, advance registra- tion indicates. Camp Director Mrs. S. Ladd Davies reports a total of 824 girls registered. There will be 85 on the staff, making a total of 909.

The campers come from churches all over the state and a tabulation by age classification indicates a fairly even spread in this category. There are 74 9-year-olds; 145, 10 years; 130, 11; 151, 12; 84, 13; 101, 14; and 83, 15 and 16 com- bined.

Attending a special, three-day pre-camp training session, July 27, 28, 29, will be 56 adult directors and counselors. Rev. Woodrow Smith, pastor of Mabelvale Meth- odist Church and a widely recog- nized authority on camping, will help to train the staff. His serv- ices have been used by the national Woman's Missionary Union, and he has had a prominent part in re- cent new developments in camp- craft, Mrs. Davies said.

The swimming pool will be staffed by three water-safety in- structors and a senior life guard.

Single adults' week

THE seventh annual Single Adult Retreat will close the sum- mer season at Glorieta Assembly on Labor Day weekend, Aug. 31-Sept. 3. This conference is an aid to the single adult work which many churches have begun within the last decade. It will be attended by single adults and by couples who sponsor single adult work in the churches.

Conferences are planned on un- derstanding and ministering to the unmarried in the communities, to- gether with Bible study, testimo- nies from the missionaries, inspi- rational meetings, prayer time, recreation and fellowship.

Information and registration blanks may be obtained from Miss Charlyne Rumbaugh, First Bap- tist Church, 101 Broadway, N.E., Albuquerque, New Mexico.

Sunday television show deals with gambling

"WHAT'S wrong with gamb- ling?" is a question sometimes heard even from professing Chris- tians.

A dramatic answer to this and other questions about gambling will be seen Sunday afternoon (July 29) by viewers of Television Station KTHV, Channel 11, Little Rock, from 4 to 4:30 p.m.

The 30-minute film, produced by the Methodist Church, defines gambling, discusses what the Church says about it, and shows what happens to people who gam- ble.

The film is highly recommended by Dr. William E. Brown, execu- tive director of the Christian Civic Foundation, Little Rock. It can be borrowed from the Foundation at no cost.

Pastorate-less preachers

IS there something we Baptists can do that we are not doing already, to assist ministers in securing pastorates? We believe in a God-called ministry and that churches and pulpit committees should seek the leadership of the Holy Spirit in the calling of pastors. But God moves through men and women to bring his will to pass.

Before me is a letter from the pastor of a church in another state, expressing concern over "the increasing difficulty of our young men graduating from the seminaries in finding their places in the ministry." In his own church, this pastor reports, is a young man who graduated near the top of his class from a Southern Baptist college and then from a Southern Baptist seminary, who is having to take a place as school teacher because no church has called him as pastor.

Another young man, also a graduate of college and seminary, is working at the plumbing trade for lack of a church call.

Many things enter into the calling of a pastor. Churches must take care that they "lay hands suddenly on no man." On the other hand, they must not become too exacting and too hard to please.

Most preachers who are young and good looking, have good personalities and are exceptionally good speakers have little difficulty getting before churches and being called. But there are others, not eloquent, perhaps, or young or beaming in their personalities, who, nevertheless, are called of God and will prove themselves apt at teaching, preaching, and doing the work of evangelists, if given their opportunities. It is not enough for a preacher to be God-called. He must also be church-called.

In the letter to which I have referred is a positive suggestion worth our consideration. "Let us so increase our gifts to the Home Mission Board (or through state missions, if it seems best) that we can guarantee employment to every young seminary graduate who is approved for work in starting new churches," the writer suggests.

The conclusion of the letter makes sense:

"It seems to me that it is foolish to put the millions of dollars we do put into seminaries and then let the large number of trained men return to secular work."

What do you think of the problem of pastorate-less preachers and of this suggestion? Do you have suggestions of your own? Let us have them.—ELM

Faith and funds

SHOULD churches beg?

No, of course not.

But something that happened recently here in Arkansas would seem to indicate that some warning or alerting word needs to be spoken on this score. For churches can beg in ways other than standing on the street corners with tin collection cups.

According to a recent report by the Better Business Bureau of Pulaski County, three Little Rock churches were recently sucked in on a money-making deal that could not exactly be classed as begging, but which must have been about as detrimental to the good images of the churches in the public eye.

The big deal was an advertising promotion scheme for the publishing of a so-called children's television guide. Representatives of a Los Angeles company are reported to have contracted with three church organizations to sell advertising to Little Rock business firms for the financing of the guide. The churches, in turn, were to receive a portion of the proceeds from the sale of advertising.

The project did not get very far until it was called off. But it has brought an official warning from BBB for people, particularly those connected with business firms, to be careful about gimmick advertising schemes in general. Perhaps churches, more than business firms, need to be careful at this point. Beyond a careful check into the character and dependability of whoever is trying to get a tie-in with a church on a promotion scheme, there should be a careful look at the proposed project in the light of what the church stands for and what is the scriptural way to finance the church. Any time a New Testament church starts down the street to raise money from outsiders it has departed from the faith.—ELM

Our work with Negroes

THERE has not been any fanfare about it, but our Race Relations department of the Baptist State Convention, directed by Dr. Clyde Hart, is doing a wonderful work with the Negro Baptists of Arkansas. With no staff but himself and a part-time secretary, and with a meager budget, Dr. Hart is working with our Negro Baptist friends to help them strengthen every phase of their own church and mission program.—ELM

THE PEOPLE SPEAK

Bunker really is

Is there really a Bunker and a Mill Creek? writes one of our more alert readers under the pen name of Elly Frost.



ERWIN L.

Yes, Virginia—er, Elly—there really is a Bunker and a Mill Creek! More than that, the things I've been telling you about these places are really so. You don't think a fellow could make up such things "out of his head," do you?

Continues this

snooper:

"I think there are Bunkers . . . scattered all over the country, but people think of them by many different names. There are always local 'prides and prejudices' and signs and sayings. . . .

"We were raised with the idea that hickory oil and elbow grease would cure more juvenile delinquency (we called it meanness) than any other rule in child psychology, and that a lot of the childhood illnesses would respond to a good dose out of the castor-oil bottle.

"Down home, among the kinfolks, where blood flows thicker'n water, there are close family ties. There is a feeling of homewardness, a love for the land and the 'old folks.'

"Some things that helped carry us through the 'hard times' were the fiddle, the ax, the plow and the Bible. I hope there will always be Bunkers for folks to remember and go back to now and then."

THE passing of time—since you and I were young, Elly—has failed to disprove the medicinal value of castor oil. The stuff is still good for a lot of things which ail both man and beast from time to time. But castor oil's greatest value down on Bunker, when medicine was thought to be "good" according to how bad a dose it was to swallow, was educational. For Mama to say, "Come here and swallow this castor oil; if you hadn't et too many green apples you wouldn't be having to take it," sure made a fellow think twice before he ate green apples again.

"Hickory oil"—we called it "hickory tea" and it was a product of peach-tree limbs used for something besides scaring the flies off the dinner table—is still good for "mean" boys and girls if the treatment is started soon enough. For it to be really effective, though, it needs to have been applied to at least two or three generations of a family ahead of the present generation. Get what I mean?

Erwin L. McDaniel

The June S. S. lessons

WANT to tell you how much that I and others in our church enjoyed the Sunday School lessons during the month of June, don't recall the teacher's name but he was a layman in one of your local churches—Mrs. M. J. Fite, Treasurer, First Church, Sparkman

REPLY: Thanks, Mrs. Fite. The writer for June was Russell M. Barnes, teacher of a men's Bible class at Pulaske Heights Church, Little Rock—ELM

Siloam inspiration

WE attended the First Week at Siloam Assembly, with such great blessing that I wish to express my thanks to J. T. Elliff and his staff for a superb job.

Our young people have been greatly inspired, and it has had its effect on the entire church. They have instituted a Tuesday night Bible class, and have expressed their intentions of reading the Bible through—Hugh Robert Horne, Pastor, Calvary Church, Ft. Smith

Bill Wallace offering

SOME years ago I suggested that a "William Wallace Offering" be established for the support of medical missions by Southern Baptists. Dr. Wallace was a Southern Baptist medical missionary to China. When the communists took over, Dr. Wallace could have escaped, but felt that it was God's will for him to remain in China with the people to whom he was ministering. As a result, he was imprisoned and died at the end of a communist rope.

Outside the city of Woo Chow, I am told, is a simple grave with Dr. Wal-

lace's name on a crude stone marker. Underneath his name is inscribed his favorite verse of scripture: "For to me to live is Christ, and to die is gain" (Philippians 1:21).

As Baptists, we ought to make more of our "saints" in our missionary enterprise. Our good women have seen the value of this. The Lottie Moon offerings have proven the value of this idea. For example, the 1961 Lottie Moon Christmas offering was more than \$9,000,000. As I understand it, these offerings are made largely by our women. Why is the offering so great? Primarily because it has a personal appeal. So much of our giving has an impersonal aspect.

The men need a male "saint," a symbol in their giving. A Bill Wallace offering for medical missions, I believe would have a strong appeal to the men of our churches.

Think what could be done with \$9,000,000 for medical missions. More medical missionaries could be sent to needy areas. Hospitals could be erected. Research in the field of medicine could be carried on in challenging clinical situations.

There are Baptist men of wealth and those with little means who would respond with enthusiasm, prayer, and cash to a Bill Wallace Offering for medical missions.

When we minister to human need, we minister to Christ himself. Jesus said, "I was sick, and ye visited me." Through such an offering as proposed above, we can minister to the sick, physically and spiritually, around the world.—Henlee H. Barnette, Southern Seminary, Louisville, Ky.

The Bookshelf

Time Bomb (The Faubus Revolt), By John F. Wells, General Publishers, Little Rock, 1962, \$4.85

A MOST interesting book on Arkansas politics, centering on the rise and continuance of Governor Orval E. Faubus as Arkansas' chief executive, takes its name from the precipitation of the Little Rock school crisis of 1957.

A large part of the space is given to objective news reports, quoted from the press over a period of more than 35 years. But the author, a former Governor's executive secretary (to the late Carl E. Bailey) and a former city editor of the Arkansas Gazette, freely gives his own appraisals of men and issues.

In a foreword to Section III of the book, the theme of which section is "The Commonwealth Story—as Hinted by Orval Faubus 1954-1961," Mr. Wells

points out that he has not written a biography of the Governor. And, he states, neither is it "exactly an appraisal." Rather, he contends, the section is "an accumulation of data which may enable the reader to make his own appraisal of the character and political potential of Orval E. Faubus, four-time governor of Arkansas and 1960 presidential nominee of the National States Rights Party."

"My own opinion often will be apparent," writes the author. "No attempt is made to shield it, but I do not attempt to impose it on others. Where an opinion is expressed, the basis will be cited. But more often than not, the contents herein are statements of fact—documented facts—from which anyone is at liberty to form such opinions as he deems justified."

One of the most interesting of many photographs of people and documents featured by the book is a copy of Gov- (Continued on page 16)

Is dancing wrong?

By MRS. J. H. STREET

"And be not conformed to this world: but be ye transformed by the renewing of your mind"—(Romans 12:2)

QUESTION: "Why is dancing wrong? Or is it?" (From the Siloam question box).

ANSWER: Yours is a question that has perplexed every generation of Christian young people.

Many leaders, trying to deal with this question constructively, have wished that dancing were either a lot better, or a lot worse. It would be much easier to answer "Yes" or "No," were such the case.

But situations must be faced as they are, not as we wish they were.

Let two facts be clarified in the beginning.

First, the salvation of one's soul is not conditioned upon whether one does, or does not dance. Concern about the right or wrong of the popular pastime grows out of the desire of saved people to live in harmony with Christ's teachings and example, both in work and in recreation experiences—in every area of life.

Second, there is a difference between dancing in the well-lighted living room of a highly respected home, chaperoned by conscientious adults, and participating in the dance-and-drink centered entertainment offered in the seductive atmosphere of a night club.

Your question is one of many not listed in the Bible, nor in our church covenant, with a spelled out "Thou shalt" or "Thou shalt not."

But there is light to guide in every decision for every Christian who will seek with open mind and earnest heart to know and follow God's will.

Indulge an echo from last week's column. Every Christian's decision about any action or any practice should be made in the light of answers to these questions:

What would Jesus do?

What does Jesus want me to do?



If you honestly want to know the answer, here are steps that will lead you aright.

Carefully search the Scriptures. Run all the Biblical references given on the subject. My favorite copy of the Bible gives fifteen or sixteen concordance listings. Do more than read the verses. Read enough of the context (passages that precede and follow) to understand the setting and full meaning of the reference. For example, one listing is Judges 21:23, "And the children of Benjamin . . . took them wives . . . of them that danced. . ."

Reading on through the chapter, it is interesting and significant to note these words in the 25th verse, "In those days . . . every man did that which was right in his own eyes."

Those who walk the Christian way seek to do that which is right in Jesus' eyes, that which is acceptable in God's sight.

Give special consideration to the references in your New Testament. See without bias the appropriateness or inappropriateness of the dance as a part of the Christian way of life.

● Pray sincerely that the Heavenly Father will bring you to a definite conviction in your search for solution to your dilemma, "to dance, or not to dance."

● Opinions of other people are secondary to divine leading. But it is of value to discuss the matter with other Christians in whose influence you have confidence. It may also be an enlightening experience to get the frank reaction of non-Christian associates to a Christian young person's dancing.

● Seek from your own heart forthright answers to a few searching questions.

Think of the best and happiest Christian you know. Does that one dance? Would it affect your attitude toward that one to learn that he or she participates in dances?

Would it strengthen, or jar, your confidence in your pastor to find that he is for the dance as a practice for Christians?

Suppose you were in deep trouble. To whom would you turn for dependable help and counsel? Does that one dance?

Are the dancing members of your church the dedicated, influential ones? Do they attend Sunday evening services and prayer meetings? Suppose the strength, the growth in Christ-likeness, the Sunday morning responsiveness and alertness, the direct soulwinning efforts of your church, depended upon them. How would your church fare?

Why did you drop the question into the box? Have you doubts about the rightness? Are you on the defensive?

● One more reading suggestion. Read *Right or Wrong* by T. B. Maston. Give special attention to the guide questions he gives.

● Try as a hobby planning socials that are "sharp" and real fun in ways that cannot be questioned.

Be "transformed"!

Rosalind Street

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

Arkansas All Over

'Herring Week' observed

NORTH Jacksonville (Fla.) Church observed the week of July 8-15 as "Pastor Herring Week" in commemoration of the fourth anniversary of R. Wilbur Herring as pastor of the church. Mr. Herring was formerly pastor of Central Church, Jonesboro.

During Mr. Herring's four-year ministry at the North Jacksonville Church, there have been 1076 additions, of whom 395 were by profession of faith. The church budget has increased 120 percent, mission gifts more than doubling. The church has acquired much new property and has recently completed a new sanctuary which seats 1300 people. Total church properties are now valued at \$620,000.

The total church membership has risen from 1363 in 1958 to an all-time high of 2165 as of July 1.

Missionary notes

REV. and Mrs. Russell L. Locke, Southern Baptist missionaries to Nigeria, returned to the States for furlough July 4. They may be addressed, c-o J. W. Locke, Half Way, Mo. He is a native of San Diego, Calif.; she is the former Veda Williams, of Shirley, Ark.

DR. AND Mrs. John W. Shepard, Jr., Southern Baptist missionaries who had been on furlough in the States, are en route to Japan where he is professor and director of religious activities at Seinan Gakuin, Baptist school in Fukuoka. Their address is 11-798 Nishijin Machi, Fukuoka, Japan. Dr. Shepard is a native of Brazil, where his parents were missionaries; Mrs. Shepard, the former Jean Prince, was born in Chicago, Ill., but grew up in Arkansas.

REV. and Mrs. Marion G. (Bud) Fray, Jr., Southern Baptist missionaries on furlough from Central Africa, have moved to Arkadelphia, Ark. (address: 129 N. Eighth St.), from Ft. Worth, Tex. He is a native of Kennett, Mo.; she is the former Jane Dawley, native of San Antonio, Tex., who grew up in Nashville, Ark. They expect to return to Africa in September.



Arkansas Baptist Newsmagazine Photo

REV. J. I. Cossey and his bride, Mrs. Lois Van Deusen Nichols, as they were united in marriage by Dr. E. Butler Abington, pastor of First Church, DeQueen.

Nichols-Cossey wedding solemnized

TWO of the principals in a wedding that was solemnized more than 39 years ago in First Church, DeQueen, were principals again in a wedding last Wednesday in the same church. But this time the man who was the officiating minister in the long-ago-wedding, Rev. J. I. Cossey, was the groom, and the one who was the bride of another in the earlier ceremony—Mrs. Lois Van Deusen Nichols—was again the bride.

As pastor of First Church, DeQueen, from 1929 to Sept. 1, 1923, Mr. Cossey performed the marriage ceremony in the church on May 24, 1923, which made Miss Lois Van Deusen, then a young English teacher in DeQueen High School, the bride of Flint Nichols.

From the time Mr. Cossey left the DeQueen pastorate, until last fall, he and Mrs. Nichols had not met. Last October, when he went

to DeQueen to speak at a Brotherhood meeting in the DeQueen First Church, Mr. Cossey, by then a widower, met Mrs. Nichols, who was by then a widow.

The bride received her education at Arkansas State Teachers College and at Stephen F. Austin College, Nacogdoches, from which she was graduated. She has taught school 30 years, 27 years of this in the DeQueen schools.

The groom was editor of the *Arkansas Baptist* for seven years, from January, 1933, to January, 1940, and is widely known in the state as a pastor and educator. He is now officially retired as a member of the staff of Southern College, Walnut Ridge, and is serving as field representative for the *Arkansas Baptist Newsmagazine*, and as pastor of Alicia Church.

The Cosseys are at home at Southern College, Walnut Ridge.

Negro Baptists set records

ALL attendance records were broken for the Negro Baptist Girls' and Boys' camps this summer at Aldersgate, just outside Little Rock. Although the capacity of the camp is 96, a total of 112 attended the girls' camp, June 25-29, and 118 were on hand for the boys' camp, July 9-13.

Despite the overcrowding, the children enjoyed the opportunities of the camp, some of them sleeping two to a cot or on "Baptist pallets" on the floors.

All of the girls were Christians before coming to camp. All but eight of the boys were already Christians and all of these made

public decisions for Christ during the week.

Three of the boys dedicated themselves to the ministry and one of the girls, to be a missionary. There were a number of re-dedications.

A high hour of the girls' camp was an illustrated talk by Miss Elma Cobb, State WMU president, on her travels to Southern Baptist mission fields in South America. Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, spoke on the opening night of the boys' camp, giving his illustrated lecture, "Crusade to the Holy Land." In the invitation extended at the close of the service, three boys accepted Christ. Five others made professions of faith Thursday night as Dr. Clyde Hart, director of the Race Relations department of the Arkansas Baptist State Convention, spoke.

Many of the children were able to attend camp this year only because of financial help from white Baptists, Dr. Hart said. First Church, Benton, provided the expenses for five girls; and Immanuel and Grand Avenue churches, Ft. Smith; Baring Cross Business Women's Circle No. 2, North Little Rock; Mrs. A. C. Kolb, Little Rock; Mrs. Harper Rushing, Fayetteville; First Church, Russellville; and others made it possible for other children to attend.

These two weeks of camps are the only church-sponsored camps or assemblies for Negro children conducted by any religious denomination in Arkansas, according to Dr. Hart.

"From these fine Christian boys and girls will come the Negro Baptist church and community leadership for tomorrow," he said. "Some will be preachers, missionaries, deacons, Sunday School teachers, leaders in Training Union, Woman's Missionary Union, and Brotherhood.

"Others will fill an equally important role of being loyal Christians in the business or professional world or as homemakers. Only eternity can measure the value of these camps."

Dr. Hart came to his present position in 1954 and began spon-



Arkansas Baptist Newsmagazine Photos

TOP: Record attendance at Negro Baptist Girls' Camp, Aldersgate, June 25-29.

Bottom: Three campers and the poodle dogs they learned to make as a camp project.

oring the Negro children's camps about 1956. The camps have expanded from one week for both boys and girls with a total attendance of 40 to what they were this year.

Under Dr. Hart's leadership there have been a total of 18 professions of faith; 20 boys dedicating their lives to the ministry or

to other full-time Christian work; and three girls to be missionaries.

The low number of conversions is accounted for by the fact that the most of the children who come to camp are already Christians, Dr. Hart said. Rev. M. W. Williams, an associate in the Race Relations Department, was camp pastor for both camps.



Arkansas Baptist Newsmagazine Photo

DR. HART and the staff for Negro Boys' Camp.

home economics; Lela Ann Elledge, Arkadelphia, home economics; Frances Horne, Sparkman, home economics; Charles Edward Jackson, Dermott, chemistry; William H. Kittler, Carlisle, biology; Susan McClelland, Buckville, chemistry; Linda Mullins, Fort Smith, biology; Alice Reaves, Little Rock, home economics; and Sali Shibley, Nazareth, Israel, math.

BACHELOR OF SCIENCE IN EDUCATION—Katy Breitenberg, Hot Springs, elementary education; Chris Christian, Van Buren, secondary; Linda Lewallen, Hot Springs, elementary; Judy Nall, Gould, elementary; Paulette Palmer, Memphis, Tenn., elementary; Ann Parsons, Hot Springs, elementary; Wanda Reed, Norfork, elementary; Betty Shrader, Malvern, secondary; Mary F. Stanton, Little Rock, elementary.

BACHELOR OF ARTS—Charles Baskin, El Dorado, religion; Thomas J. Burkes, Abilene, Tex., religion; Shelby Burruss, Linville, Va., speech; Ledford Carey, Shreveport, La., religion; Gerald Congleton, Pine Bluff, speech; Rex Cooper, Arkadelphia, drama; William H. Cottrell, Junction City, religion; Bobby Denton, Glenwood, religion.

Paul Dooley, Muskogee, Okla., history; Mary Pat Gill, Little Rock, economics; John Goodrum, Atlanta, Ga., religion; Jay W. Goodwin, El Dorado, business; Martha Greene, Pine Bluff, home economics; Ernest Hawkins, Kennett, Mo., religion; Barbara Hayworth, McGehee, history.

Lowell Heldebrand, Camden, accounting; John Heskett, Helena, history; Shirley Johnson, Helena, English; Arley Knight, El Dorado, accounting; Joe Paul Koenig, Taneyville, Mo., religion; David Kuhl, North Little Rock, business administration; Danny Light, St. Albans, West Va., religion; Jenny McAllister, Camden, English and French; Lynn McClung, Denver, Col., business administration; Judy McDonald, North Little Rock, voice; Jerry McMillion, Hughes, physical education; Tommy Murphree, El Dorado, physical education.

Billy Ray Newton, Muskogee, Okla., religion; Francis Schimming, Amity, religion; Billie Sharp, Douglas, Ariz., music; Heber Shreve, Hot Springs, religion; Lloyd Sivils, Crossett, business administration; Leon Sipes, Houston, Tex., sociology; John W. Somers, Rutherford, Tenn., religion; Nancy Tyson, El Dorado, drama.

James Wilkins, Searcy, business administration; Frances Wolber, Arkadelphia, psychology; Winfred Wright, McCrory, chemistry; Sandra Wright, England, English; Janice Watson, Moark, speech; and Vernon Wickliffe, Flint, Mich., religion.

BACHELOR OF MUSIC IN EDUCATION—John Wordy Buckner, Crossett, music education.

60 to graduate from Ouachita College in August exercises

REV. Emil Williams, pastor of First Church, Russellville, has been named speaker for summer commencement exercises at Ouachita College Friday, Aug. 10.

Dr. Ralph A. Phelps, Jr., Ouachita president, said Mr. Williams, a 1950 graduate of Ouachita, would address a record number of approximately 60 summer graduates. The exercises will begin at 5 p.m. at First Church, Arkadelphia.

At Ouachita, Mr. Williams was president of the student body, editor of the campus newspaper for two years, president of the Ouachita Players, a member of Who's Who in American Colleges and Universities, and was on the Baptist Student Union Council. He was a member of the choir and the Alpha Psi Omega and Beta Beta Ben's social clubs. He majored in speech and minored in journalism. After graduating from Searcy High School in 1946 and from Ouachita in 1950, Williams re-



REV. EMIL WILLIAMS

ceived his B.D. in 1953 and his Th.M. in 1954, both from Southern Seminary, Louisville, Ky.

The list of candidates for degrees and their areas of concentration are as follows:

BACHELOR OF SCIENCE—Kenneth Blackmon, Arkadelphia, chemistry; Doyle Daniel, Hot Springs, physics; Nellie Ruth Dipert, McGehee,

Buy property

THE congregation of First Church, Brinkley, has voted to buy a 50x200 lot adjoining present property for future use either as a parking area or a site for a pastor's home.

Dungan to Newport

HUBERT Dungan, recent Ouachita College graduate, is the new music and youth director at First Church, Newport. He will serve until January, 1963, when he will enter Golden Gate Seminary. Dr. W. W. Dishongh is pastor.

VBS Notes

FIRST Church, England, closed one of the best Vacation Bible Schools in the church's history, June 29. The enrollment was 155; there were 12 professions of faith and five rededications. The Mission offering was \$54.95. Rev. T. R. Coulter, pastor, was superintendent. A standard school was attained.



U. S. Army Photo

Ouachita cadets train at Fort Sill

MASTER SERGEANT Oswald J. Broussard explains the 106mm recoilless rifle to Cadets Cletis Warman and Tommy Massey, both from Ouachita College, during the ROTC Summer Camp at Fort Sill, Okla. Warman, of Maynard, and Massey, of Columbia, Tenn., will conclude six weeks of training along with 26 other Ouachita cadets on Aug. 3.

Concord Association

By Jay W. C. Moore

LYNWOOD Henderson, formerly pastor of East Side Church, Ft. Smith, and more recently pastor of the Little Blue Baptist Church in Kansas City, Mo., has accepted the pastorate of Mt. Pisgah Church in Memphis, Tenn. He served the Ft. Smith church three years and



MR. HENDERSON

led in the construction of a new church plant and new parsonage. MEMBERS of the Pulpit Committee of Grand Avenue Church, Ft. Smith, are Boyce Holder, Loyd Conrady, Don Caton, Mrs. Charles Morrow and Mrs. Lofton Gline. The resignation of the pastor, Paul McCray, is effective Aug. 19.

OAK CLIFF Church dedicated three buildings Sunday, July 8. Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention, spoke at the morning service and in the afternoon.

The church started with 16 members June 16, 1960. The membership has grown to 254. They have \$60,000 in new buildings plus two large dwelling houses, in one of which Pastor Murl Walker lives. The other is rented for \$85 per month. Their property consists of four-and-a-half acres, valued at \$150,000. It is only one block from the new, one-and-a-half million dollar Southside High School, nearing completion, and three blocks from a new residential area.

MASON Bondurant, pastor of Trinity church, Ft. Smith, conducted a revival in First Church, Lavaca, July 9-15. Claude Stewart

is pastor. Horace Hogan directed the music.

ELVA Adams, pastor of First, Jenny Lind, conducted a revival recently for the Glendale Church, Elton Pennington, pastor. There were three for baptism, two by letter, one surrendered for special service and many rededications. Jim McCaslin directed the music.

DR. Stewart Wu and Dr. Marshall Ku and their families spent four days recently in the home of Jay W. C. and Maxie Moore in Ft. Smith. Dr. Wu has served four years as chief resident surgeon in Baylor Hospital in Dallas and was on his way to Chicago to spend a year in chest surgery in the Chicago Municipal Tuberculosis Sanatorium. Dr. Ku was on his way to St. Louis to serve a year as a pediatrician in the city's largest hospital.

Both of the young doctors are also young Baptist preachers and both plan to return to Hong Kong by 1965 and set up two clinics, one in Hong Kong proper and one among the refugees from Communist China. They plan to render free services to the refugees. The young preachers and their wives are fruits of our Southern Baptist Mission work on the mainland of China. They were mission speakers in summer assemblies directed by the Moores in Oklahoma 12 years ago.

JOHNNY Green, pastor of East Side Church, conducted a revival for the Rye Hill Church, J. A. Basewell, pastor. There were four additions by baptism and two by letter. Paul Parker, minister of music for Spradling Church, directed the music.

Revivals

EVANGELIST W. A. Johnson of Oak Ridge, La., led the Wesson Church in a recent revival. There were four for baptism, one addition by letter and 24 rededications. C. H. Duke is pastor.

IMMANUEL Church, Benton, I. L. Parker, pastor; June 25-July 1 with L. A. Tribble, evangelist: 15 additions, eight by baptism and seven by letter; six rededications.



REV. PAUL McCRAY

McCray to become full-time evangelist

REV. Paul McCray has resigned as pastor of Grand Avenue Church, Ft. Smith, to become a full-time evangelist, effective after Aug 19. He and his family have secured a home in Siloam Springs, where they will live at 100 South College.

A graduate of Oklahoma Baptist University and Southwestern Seminary, Mr. McCray has pastored the Ft. Smith church for the past three years. Previous to that he was a pastor in Oklahoma.

Since he became a minister, in 1950, McCray has held more than 250 revivals, 200 of these during his college and seminary student days. He has been a frequent speaker at youth meetings, and for high school and college assemblies, and has participated in Religious Emphasis Week activities on college campuses.

Several weeks of the year, Evangelist McCray will be associated with Dr. C. E. Autrey, of the Evangelism department of the Home Mission Board, in city-wide crusades. He will be free for a number of revivals each year in local churches.

Of the Grand Avenue Church, Mr. McCray writes: "This is a wonderful church and I feel that these three years have been very profitable and will make me a more effective evangelist."

The McCray circuit already includes meetings to be conducted throughout the state, as well as in Canada, Alaska, Hawaii and in many other states.

Begging your pardon

To a 'slighted' minority

IF you were one of approximately 8,000 of our subscribers who received a partially-illegible copy of our paper in yellow last week, please continue to be patient with us. The men who operate the new offset plant which prints our paper are doing a wonderful job of it, but are still in the experiment stage on some processes. Color is definitely still a part of the experiment.

We discovered too late last week that the yellow we had chosen for the extra color was not reproducing satisfactorily. The problem was finally solved for the time being by pouring some red into the yellow to produce the legible orange that reached the most of our readers. However, the earliest part of the run went to several thousand.

On the old theory that "hair from the dog that bit you is good for the bite," we are back to yellow this week. We are demonstrating, we hope, that we learned last week what we can do with yellow, as well as what we cannot do with it.—The Editors

Buckner Association

By Ford F. Gauntt

SUNDAY July 15 a large number of pastors and deacons from our churches in Buckner Association met at Waldron for the purpose of organizing a new Baptist Church. There were 11 members from First Church, Waldron, and other churches in the association present to be constituted into a new church, Temple Church.

At the close of the service, two came as candidates for baptism. The present home is a rented house in southwest Waldron. As soon as possible they hope to purchase lots and begin a new building.

HAW Creek Church held their tent revival June 18-29 at Crump Town south of Waldron. Evangelist Hershall Williams did the preaching and Arnold Stagge had charge of the singing. There were nine for baptism, four on promise of letter. R. L. Whitten is the pastor.

ELEVEN churches participated in a large tent revival at Witcherville, with an average attendance of about 400 each night during the two weeks. Evangelist Manley Beasley was the preacher and C. A. Rarley had charge of the singing. There were many rededications, professions of faith, and even church members saved. Not only did the 11 churches receive a blessing but several other churches received candidates for baptism and many rededications.

PINEY community began a Sunday School the first Sunday in June. The first Sunday in July, Missionary Ford F. Gauntt preached and one young lady was saved. There were 36 present.

MISSIONARY Ford F. Gauntt and wife have worked in four Vacation Bible Schools. The results were 28 rededications, and 23 professions by faith. Boys and girls from various denominations attended the schools.

Understanding the Bible's meaning

By C. DEWITT MATTHEWS,

Professor of Preaching, Midwestern Baptist
Seminary, Kansas City, Mo.



IN this day when Baptists are taking a long second look at the Bible, it is helpful to have some guidelines within which the sincere Bible-believer can find the most satisfaction from his Bible reading.

I suggest these simple but important directions:

1. BRING a prayerful attitude to your Bible reading. The Bible is more than a religious dictionary in which you look up the meanings of words. God speaks through it to the prayerful, believing heart.

2. A DEPENDABLE commentary will be of great assistance. What is more, different versions of the Bible text will throw light on obscure passages. The years often blur meaning in the older English versions, for the meaning of words changes with the passage of time. It will be stimulating, therefore, if you compare versions. Different shades of meaning and new, fresh insights will delight you.

3. READ the Bible as you would any other book, trying to understand its plain, literal sense. This will more likely enable you to grasp precisely what the authors are trying to say than if you are dominated by the idea that the Bible's greatest good will come to you in some "hidden" message that it somehow contains. Expect the words to "make sense" and they will not then ever seem to you "nonsense."

4. ONE should not start a serious study of the Bible by presupposing that the Bible is all of one piece. It is not really one book, but an anthology, or a collection of many books covering a period of at least a thousand years. This being true, the kinds of religion and conduct described in the Bible will be at different levels. But the Bible truly reflects them all. In every case of conflict in theology and morals the New Testament supersedes the Old Testament, and both are to be evaluated in the light of God's final revelation—Jesus Christ.

5. BE careful to distinguish the type literature to which each sacred writing belongs. There are about 21 kinds of literature in the Bible, such as laws, poems, stories, history, prayers, orations, etc. It does

not help one's understanding of the Bible to read a poem as though it were a legal statute, nor a prayer as though it were a call to battle!

This simply means that all the books of the Bible are not intended to be treated with the same wooden literalness that would be used in dealing with a scientific treatise, or a work of secular history. Of course, poetry should always be interpreted as poetry. The apocalyptic writers in the Bible, particularly, used a highly metaphorical style. The Bible's religious romances are not concerned with precise, factual history.

Therefore, we must try to understand the books of the Bible in accordance with the writers' intention, and not according to some preconceived idea of what we think is proper to lend dignity to the Bible. When it is approached in the right way, blending intelligence with a serious desire to discern God's message in it, the Bible reveals its own "built-in" dignity.

6. LEARN the historical circumstances under which a passage was written—the writer, the speakers, the people to whom it is addressed, and the purpose behind the writing. This will help to personalize the scripture for the reader and aid in stimulating his imagination. A man does not understand a passage of scripture as long as he is grasping it merely in intellectual terms. He has to re-create it in his imagination. He must "see" what is meant and identify himself with its truth for the Bible to make its greatest effect on his life.

7. REMEMBER above all that the Bible is a set of *religious* books, not scientific. "We have no right to declare that the Bible teaches us science and a hundred other things," declared the eminent Baptist scholar and preacher, Dr. E. Y. Mullins, "when it professes only to be God's revelation for our religious needs."

Anyone, then, who wants to understand the Bible's message will be able to do it better if he follows these basic guidelines in his reading and believing the Bible.

BODILY RESURRECTION

By HERSCHEL H. HOBBS

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

WITH respect to Jesus, this means that He rose bodily from the grave. With regard to others, it speaks of a bodily resurrection at the end of the age.

Many attempts have been made to deny the bodily resurrection of Jesus. It has been explained as a grave robbery (Matt. 28:11-15), a legal removal by Joseph of Arimathea, a mistaken tomb on the part of the women, a fraudulent story on the part of the disciples, and a case of hysteria or hypnosis. It has been suggested that Jesus did not die on the cross, but merely fainted and later revived. Even Doctor Strauss, one of the most fanatical opponents of the resurrection of Jesus, denied this. Suffice it to say that none of these positions is held today.

The position most commonly held by liberal scholars today is that Jesus did not rise bodily. His resurrection simply means that His spirit survived death. If so, how may Jesus be regarded as any more than Buddha, Mohammed, or Gandhi? Such a view of the resurrection denies the very term itself. "Resurrection" means that something which was dead came to life again. No one claims that Jesus' spirit died, only His body. The spiritual resurrection theory is Platonic Greek philosophy, not New Testament Christology.

This does not explain the empty tomb. All four Gospels record that Jesus' dead body was placed in the tomb. Three days later the tomb was empty. All but Luke were eyewitnesses of the fact. Luke, a physician and reliable historian, after

investigation (Luke 1:1-4; v. 3, "having had perfect understanding," literally, "having traced accurately") recorded the most beautiful and complete account of the bodily resurrection of Jesus. In all, the New Testament records ten post-resurrection appearances of Jesus. How else can one explain the transformation wrought in the disciples?

In I Corinthians 15 Paul answers the Platonic philosophers who insisted on a spiritual resurrection. He thoroughly argues for a bodily resurrection. Four times he says that Jesus was "seen" (vv. 5-8). This word (Greek, *horao*)

means to see with the natural eye and to interpret and retain what is seen. Jesus was "seen" by Peter (Lk. 24:34), the twelve (Luke 24:36ff.; John 20:19), above five hundred (Matt. 28:16ff.), James, and "all the apostles" (John 20:26ff.). Finally, He was seen of Saul of Tarsus, the persecutor (Acts 9) who became Paul the apostle. Someone described Paul's experience as an epileptic seizure. Would that we had an epidemic of such!

The resurrection body of Jesus was recognized by His disciples. He ate and spoke. Yet His body was not subject to time, space, thickness, or gravity (Luke 24:31ff.; John 20:19ff.).

The bodily resurrection of Jesus authenticates His deity. (Matt. 12:40; Rom. 1:4), justifies the believer (Rom. 4:25), authenticates the gospel (I Cor. 15:12-20), and is the first-fruits of which ours shall be the general harvest (I Cor. 15:23). (See my *Messages on the Resurrection*, Baker, 1959, and *Who Is This?* Broadman, 1951, chapter 8).

Gleanings from the Greek New Testament

Who should be saved?

By V. WAYNE BARTON

EVERYBODY *should* be saved. But evidently not everybody *was being* saved, even though *many were*. So, what is the meaning of Acts 2:47: "And the Lord added to the church daily such as *should* be saved"?

From the standpoint of the English language alone, *should* sometimes means *ought*. But the point is that if everybody who ought to be saved was being saved then that included everybody and implies a sort of divinely ordered universalism. Indeed, there were quite a few—"about three thousand" on a single day (Acts 2:41). "Myriads" (tens of thousands) among Jews alone are alluded to in Acts 21:20. But that hardly includes everybody.

On the other hand *should* sometimes means *supposed to*. This

suggests a subtle sort of determinism. Such, of course, is not an essential inference but nonetheless is one occasionally encountered. This idea is that God was saving those who were meant (predetermined) to be saved.

Indeed, the determinists are not lacking of isolated proof-texts to demonstrate that "what will be will be" even with the self-determining souls of men. But this is not one of those proof-texts. At least, it is not if properly understood.

In fact, a simple matter of translation settles the issue; "The Lord was adding to the church daily, the *ones being saved*." All of which means that the forces of universalism and determinism shall have to fight their battle on some other ground than Acts 2:47.

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By the BAPTIST PRESS

Thirteen Baptist leaders favor Supreme Court ruling on prayer

THIRTEEN out of 23 prominent national religious leaders signing a statement approving the Supreme Court decision against "official" prayers in public schools are Baptists.

The statement prepared by the *Christian Century*, an undenominational weekly, declares that the Court's ruling "protects the integrity of the religious conscience and the proper function of religious and governmental institutions."

In an editorial the *Christian Century* said that earlier condemnations of the Court ruling were "not representative of sober protestant thought." The danger of hasty judgments such as were expressed by some, the editorial pointed out, is that "church leaders are tempted to speak without thought, to appraise without study."

"The unhurried views of protestant leaders" were sought by the *Christian Century*. The result was wide approval of the action taken by the Supreme Court.

The statement signed by the 23 leaders is as follows:

"We are in agreement with the Supreme Court that 'It is neither sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance.'

"We call upon the American people to study this decision prayerfully and without political emotion. We believe the Court's ruling against officially written and officially prescribed prayers protects the integrity of the religious conscience and the proper function of religious and governmental institutions."

The Baptists who signed the statement are:

Theodore F. Adams, pastor, First Church, Richmond, Va., past president, Baptist World Alliance; Herschel H. Hobbs, pastor, First Church, Oklahoma City, president, Southern Baptist Convention; Edwin A. Tuller, general secretary, American Baptist Convention, Valley Forge, Pa.;

C. Emanuel Carlson, executive director, Baptist Joint Committee on Public Affairs, Washington, D. C.; Edwin T. Dahlberg, pastor, Delmar Church, St. Louis, former president, National Council of Churches; Frank E. Johnston, associate general secretary, American Baptist Convention, Valley Forge, Pa.;

Samuel Miller, dean, Harvard University Divinity School, Cambridge, Mass.; Kyle Haselden, managing editor, *The Christian Century*, Chicago; Carlyle Marney, pastor, Myers Park Church, Charlotte, N. C.; W. Hubert Porter, associate general secretary, American Baptist Convention, Valley Forge, Pa.;

J. H. Jackson, president, National Baptist Convention, U.S.A., Inc.; Frank H. Woyke, executive secretary, North American Baptist General Conference; and W. Barry Garrett, associate director, Baptist Joint Committee on Public Affairs, Washington, D. C.

Others who signed the statement are:

Hampton Adams, pastor, Park Avenue Christian Church (Disciples), New York City; George C. Bonnell, pastor, Fifth Avenue Presbyterian Church, New York City; Aubrey N. Brown, Jr., editor, *Presbyterian Outlook*, Richmond, Va.; Truman B. Douglas, executive vice president, Board of Home and Ministries, United Church of Christ, New York City;

Harold E. Fey, editor, *The Christian Century*, Chicago; A. Raymond Grant, Bishop, Oregon Methodist Area, Portland; Dwight

E. Loder, president, Garrett Theological Seminary, Evanston, Ill.;

Malvin H. Lundeen, secretary, Lutheran Church in America, Minneapolis; Edward O. Miller, rector, St. George's Episcopal Church, New York City; and Richard H. Raines, Bishop, Indiana Methodist Area, Indianapolis.

Truett collection given Southwestern

MANUSCRIPT sermons, letters from General John J. Pershing, President Wilson, early Baptist leaders, and unpublished prayers, were part of the personal items of the late George W. Truett that have been presented to Fleming Library at Southwestern Seminary, Ft. Worth, Tex.

The collection, totaling more than 1,000 pieces, was given to the library by Mrs. Thomas W. Gilliam of Lynchburg, Va., and Mrs. Robert Milliken of Dallas, daughters of the late Dr. Truett.

The items were presented to the library in the trunk Dr. Truett took to Europe in 1918 on a six-month preaching tour. President Wilson selected Dr. Truett among 20 of the most outstanding preachers in America "to deliver their messages of patriotism and religion to the Allied armies."

Also among the items presented were messages he delivered on the battle fronts in France and Germany, medals presented him during the tour, an official American flag, passport and credentials, radio addresses, lectures, sermon notes and outlines written in his own handwriting, pictures, clippings, diploma from Baylor University dated 1897, two awards for honorary doctor's degrees, and many other personal belongings.

Dr. Charles P. Johnson, director of the libraries at the seminary, said the collection will be placed in the Heritage Room, expected to open in the near future.

Ralph Atkinson appointed

RALPH C. Atkinson, Jr., has been named church public relations consultant with the Church Administration department of the Baptist Sunday School Board, Nashville, Howard B. Foshee, department secretary, has announced.

Atkinson, formerly direct mail specialist in the advertising department at the Board, returns after serving one year as administrative assistant to the president of Mississippi College.

A native of Mississippi, Atkinson holds the bachelor of arts degree from Mississippi College, and the bachelor of divinity degree from New Orleans Seminary, where he has also done graduate work.

Brooks to serve school and church

NATHAN C. Brooks, Jr., who has served as president of Carver School of Missions and Social Work for four years, has accepted the pastorate of a Louisville church. He will join Highland Church, Sept. 1, but will not resign as president of Carver, an institution of the Southern Baptist Convention.

The 1962 Convention session at San Francisco approved a merger of the school of missions and social work with next-door neighbor, Southern Seminary.

Carver School reported an arrangement has been approved for Brooks to serve in both capacities during the period until the merger with Southern Seminary is complete.

Hawaii crusade set

CHURCHES of the Hawaii Baptist Convention, affiliated with the Southern Baptist Convention, will conduct a statewide evangelism crusade Aug. 19 to Sept. 2.

According to C. Y. Dossey of Dallas, general director for the crusade and an associate in the evangelism division of the denom-

ination's Home Mission Board, 37 pastors and music directors from the mainland will participate.

The two-week evangelistic effort will involve most of the churches in the state's five associations on the islands of Hawaii, Kauai, Maui, and Oahu.

Hawaii, until two years ago a field of the SBC Foreign Mission Board, now directs its own work through the Hawaii Baptist Convention. Stanton H. Nash of Honolulu is the executive secretary and secretary of evangelism.

Among 37 from the mainland who will take part in the crusade are Ben Elrod, pastor of South Side Church, Pine Bluff.

Hobbs praises ban on governmental prayers

THE SOUTHERN Baptist Convention president has endorsed the Supreme Court rule banning "official" prayers in public schools.

"The Supreme Court of the United States in its decision has struck one of the most powerful blows in our lifetime, maybe since the Constitution was adopted, for the freedom of religion in our Nation," Dr. Herschel H. Hobbs declared. "And we should be eternally grateful to them," he added.

Dr. Hobbs, pastor, First Baptist Church of Oklahoma City, expressed his views in a sermon, "What Did The Supreme Court Mean?"

The Court in *Engel v. Vitale* ruled that the so-called Regents' Prayer in New York State required for recitation in public schools violated the Establishment Clause of the First Amendment.

Hobbs explained to his congregation that the newspapers "did not fully convey the intent of this highest legal tribunal in our Nation." After studying carefully a reliable analysis of the Court's decision and extensive quotes from the opinions, the Convention president concluded that the Court acted "for the protection of religion and to guarantee its free exercise.

"What appeared to be a tragedy is now clear to me to be one of the greatest blessings that could come to those of us who believe in the absolute separation of church and state," he said.

Hobbs pointed out the issue in the case. It was, "Is it legal or illegal for a governmental agency to compose a prayer and require that that prayer be said in a public school room?" He said that other problems, such as Bible reading and voluntary prayers, were not under consideration. These will be considered in later decisions.

The historic Baptist role in such matters was explained by the Oklahoma City pastor. "Our Baptist people have always fought for the absolute separation of church and state . . . Our insistence on religious liberty is not for Baptists alone, but for all religions," he said.

"If this disturbance that has come throughout our country regarding this decision does not do anything else, it ought to point up to us the fact that prayer is a vital, personal experience," Hobbs declared.

He concluded, "This decision means that you and I cannot throw the responsibility for moral and spiritual training of our children upon the school or even upon the church. It is a responsibility that belongs primarily in the home. This decision means that you and I should give more thought to what prayer really is."

First R. I. work

THE first Southern Baptist church in Rhode Island has been constituted in North Kingston.

The Screven Memorial Baptist Chapel organized as Greenmeadows Baptist Church with 93 charter members. Screven Memorial Baptist Church in Portsmouth, N. H., was the sponsoring church for the mission.

Frank M. Chase, who recently came to the mission as pastor, was called as pastor of the church. Chase left a 12-year pastorate at Claycoma Baptist Church in Kansas City, Mo., to serve the chapel. He also serves as pastoral missionary for the state of Rhode Island.



MR. ATKINSON

(Continued from page 5)

ernor Faubus' separation record from the U. S. Army, in which it is indicated that he had his college work at the University of Arkansas. According to Wells, himself an alumnus of the University, University officials have denied that Faubus was ever enrolled there.

The author pays his "respects" to many others involved directly or indirectly in the Faubus story, including the U. S. Supreme Court for its decision on integration, in 1954; Harry Ashmore, formerly of the Arkansas Gazette; and two candidates now opposing Governor Faubus for governor, Sid McMath and Dale Alford. He deals rather kindly but not uncritically with Brooks Hays, former congressman defeated by Alford.

Regardless of how one feels about the Faubus administration, here is a book that should receive a wide readership. It is another volume to add to the shelf of books by Arkansas writers, and, in this case, a book about Arkansas people and Arkansas politics. The facts presented here will stand as a part of the recorded history of a most interesting period of Arkansas history.

"Some of My Best Friends. . ." by Benjamin R. Epstein and Arnold Forster, Farrar, Straus and Cudahy, New York, 1962, \$4.50

Anti-Semitism did not die with Hitler or with the decline of organized bigotry in America, declare the authors. "Instead," they affirm, "it lies imbedded in the American subconscious, rising to the surface in times of tension and, above all, manifesting itself in hundreds of ways in daily life."

One alleged aspect of anti-Semitism dealt with here is "discrimination against Jews in the United States." This, declare the authors, "has assumed patterns and practices that exist nowhere else in the world, making it a uniquely American phenomenon."

The authors do not limit their concern to attitudes toward Jews. They show concern for all who suffer from discrimination, whether the discrimination be practiced wittingly or unwittingly.

Mr. Epstein is national director of the Anti-Defamation League of B'nai B'rith, and Mr. Forster is the League's general counsel and director of its civil rights division. This is their third collaborative book dealing with bigotry in the United States.

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Applications are now being received from high school graduates for the September, 1962 Class. Interviews and pre-nursing tests will be scheduled after application forms are submitted.



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- Bulletin of The School of Nursing
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Departments

Training Union

World Missions Week

THE BAPTIST Training Union, in cooperation with all of the organizations of your church, has been assigned the responsibility of planning and promoting World Missions Week, April 22-26, 1963.

This week is a part of the special emphasis on world missions of the Baptist Jubilee Advance. The Training Union Department of the Sunday School Board, in cooperation with all of the other agencies of the Southern Baptist Convention, will lead in planning the details of this emphasis.

The books to be used are as follows: Adult—Christianity and World Religions, Luther Copeland

Intermediates—Missions and Me, Ivyloy and Amelia Bishop

Junior—Keep Telling the Story, Roberta Ryan

Primary—God Loves Everybody, Jester Summers

Beginner—Helping Others Learn About Jesus

Nursery—My Family, Elsie Rives and Hazel Rowe Luck.

Put World Missions Week in your 1963 church calendar.—Ralph W. Davis, Secretary

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Your State Baptist Foundation was designed and incorporated to handle investments of Christian stewards. It is an agency of the State Convention, to serve any person who wishes to contribute to any Baptist institution or agency by gifts of money, stocks, bonds, or property; by bequests through wills; or by annuities or trust funds. It is independent of the causes it serves, but committed to their best interests.

Contributions can be made to the Foundation for any Baptist cause with cash, other personal property such as stocks and bonds, and with real properties. They can be made as a Living (inter-vivos) Trust, as a Gift Annuity, as a life insurance policy, and as a bequest in a will.

Not one cent of the money received by the Foundation through investments is ever used for operation. The necessary operational expenses come through the Cooperative Program Budget.

The Foundation encourages people to remember their own church in their wills, and to do so in a manner that will bless, not hinder, the local work. Write to us for further information.—Ed F. McDonald, Jr., Executive-Secretary

Missions-Evangelism

Churches out west

THE beginning of Southern Baptist work in the Mormon State of Utah is an interesting story. There were several links in the providential chain that brought it about.



More than 30 years ago a Baptist family from Texas moved to Vernal, Utah. In the course of time one daughter married a Mormon and another daughter was about to do the same, when the parents decided they better take their eight daughters back to Texas lest they all marry Mormons.

The young man who had fallen in love with the girl refused to give her up. So he went to Texas to see her. His visit lasted 12 years. In the meantime, he married his sweetheart, became a Christian and a Baptist. In First Baptist Church, Corrizzo Springs, Texas, he

was ordained a deacon. Among those laying hands on him was deacon R. C. Johnson, former resident of Saline County, Arkansas.

This young deacon, Harold Dillman, later decided that because of his mother's age and health, he should return to Utah to be near her. He persuaded Deacon R. C. Johnson to go with him. The two families moved to Roosevelt, Utah. They arranged for a revival to be held in an abandoned Episcopal Church, the evangelist to be their Texas pastor, W. C. Bennett. The revival resulted in the Roosevelt Church being organized with eight members—Harold Dillman and wife; R. C. Johnson and wife; another Baptist and three new converts. The date of the organization was July 2, 1944. Later the church became affiliated with Central Association in Phoenix, Ariz., 800 miles away.

In 1946 the Roosevelt Church accepted the sponsorship of a mission at Clearfield, Utah, 195 miles away. In the same year the church sponsored a revival at Vernal that resulted in a church being organized. In 1948 members of the Roosevelt Church made two trips to Provo, 130 miles away, to take a religious census. A revival and a Vacation Bible School were held in Provo, resulting in a Baptist Church being organized in that town, where Brigham Young University is located. (Continued next week)—C. W. Caldwell, Superintendent of Missions and Evangelism

'By all means win some'

Ministers' protection

SEVERAL YEARS ago when the Relief and Annuity Board started its work here in Arkansas, I sent in my money to join. However, there were not enough preachers participating in the plan to get it underway that year. Dr. Bridges sent my money back. The next year there were enough men to join in the plan to get it underway and I have been in it ever since.



Even though I was single when I joined I saw the importance of my cooperating in the Ministers' Retirement Plan. I have never regretted joining. It has been a source of comfort to me. Now I have a wife and two sons, 14 and 16 years of age.

A few years after the Widows' Supplement Plan was introduced, I joined it. I am able to work now with complete satisfaction that if I am incapacitated or should die my wife and boys will have something to fall back on financially.

It is my opinion that an Arkansas Baptist minister cannot afford to stay out of our present protection plan. If the salaried person doesn't have investments, his money will get away from

him. It is sad to have to quit without anything on which to retire.

As a young pastor at Harvey Chapel Church near Mountain Pine, I saw the need of being in the Ministers' Retirement Plan and I preached on it. The people voted in a regular business meeting to co-operate.

If the pastor is for it, he usually is able to lead his church to participate. I have always let the church treasurer send in my dues. Frankly, I never missed that money because I did not see it. This makes it easier. If you will get into the program before Jan. 1, 1963, you will not be penalized for not being in up until now.

What has this to do with evangelism? Simply this, no pastor can be at his best in soul-winning if he is in a financial strain. The protection plan helps him to work with peace of mind, knowing that in case something happens to him his family will be cared for.

Preacher friend, are you in the plan? If not, why not get into it soon? Church member friend, is your church in the plan? If not, why not bring it before your church and discuss the matter. Write Dr. T. K. Rucker, 401 Baptist Building for more information on this. —Jesse S. Reed, Director of Evangelism

Brotherhood

Great weeks at Siloam

THE TWO Religious Education Assemblies, recently held at Siloam Springs during successive weeks, made a distinct contribution to the lives of many who attended. Dr. E. F. Hallock, of Norman, Okla., brought out of a life of rich experiences with the Lord a clear call to renewed devotional reading of the Bible and to simple trust in God. Dr. Lowell Milburn of Shawnee, Okla., brought from

God's word a series of challenges which were reflected in the surrender of many lives to Jesus and to His blessed will.

For the first time in Arkansas Baptist history, our Assembly is beginning to realize something of its real potential and heading toward the place where it can be a positive factor in setting forward all of the work of the Kingdom of God through all departments of our work and through all phases of the life and work of all Arkansas Baptist churches in our state. This is the ideal. However, if we reach this ideal, Arkansas Baptists must be led to see all of our denominational program in proper and balanced perspective. In this light we should face some very evident facts:

1. A bare start only was made this year towards making the Assembly truly a family assembly. In our judgment, more than anything else this is what the assembly ought to become. We are headed in the right direction!

2. Extreme care must be taken to see that the assembly does not encroach upon and thus tend to crowd out certain other phases of our Baptist work. We have particularly in mind our camp program which has always had a struggle for survival in Arkansas but which, in its total outreach is as large a program as the assembly program. And those who are really in the know will readily give witness to the fact that not only are camps and assemblies two distinctly different operations but that the spiritual impact of our camps compares well with that of our assemblies.

3. A developed assembly program will not substitute for camps any more than a developed camp program will substitute for assemblies. It is imperative that a sincere, prayerful sustained effort be made to bring into balance these two great operations so that Arkansas Baptists shall be brought to the place where they can be used of the Lord to lead continuously into the work of the Kingdom and the denomination a constant stream of young people and others who shall labor in the Gospel here and to the ends of the earth. Yours for such a program!—Nelson Tull, Secretary



MR. TULL



SHOWN above is a temporary Baptist Student Center recently erected adjacent to the Henderson State Teachers College campus. The center was erected under the leadership of the Student Committee of the Red River Association, with Dr. Sam Reeves as chairman. It is located on property recently acquired by the Arkansas Baptist Convention. It will seat approximately fifty students and allows a small recreational space. A campaign to raise funds for a permanent building has been postponed until the conclusion of the Ouachita College campaign.

Churches financing the construction are: First Church, Prescott; Beech Street Church, Gurdon; Second Church, Arkadelphia; Third Street Church, Arkadelphia; and First Church, Arkadelphia. —Tom J. Logue, Secretary.

Departments

Religious Education

Siloam results

OUR REPORTS reveal a total of 1,637 enrolled at Siloam, 46 professions of faith, 116 dedicated to special service and over 400 rededications. From the testimony of many young people and adults, the class periods, recreation, and worship was of the finest. Church leaders spoke enthusiastically of bringing more people next year and young people wanted the camp to continue another week.

If I am capable of judgment, two significant things took place at Siloam: First, our class periods were designed to meet practical needs in all areas of our educational program. Many affirmed that this was done to a helpful degree.

Then, second, I believe God gave us a spiritual refreshment that sent many of us home to render more spiritual service in our churches. Many, many young people and adults determined by God's grace prayerfully to read the Bible through during the next 12 months. This alone could raise the level of our spirituality immeasurably.



MR. ELLIFF

Perhaps one of the most heartening aspects of Siloam was the eagerness of church leaders to pool their ideas to make Siloam better next year. May I encourage anyone who attended or who sent people to Siloam to give us your helpful suggestions on how to improve this vital work.—J. T. Elliff, Director

Sunday School

Department services

THE Sunday School Department is available to your church and association for as many services as time and budget will permit.



MR. HATFIELD

Some of the functions of the department include projects in local churches, some in associational work and some in regional and state meetings and conferences. In local churches we help enlist qualified workers to conduct enlargement campaigns. This includes suggestions to the church on how to take and use a good religious census, process it properly, re-organize the Sunday School to meet the needs of every age group, and training workers to do better work. Many churches in the course of a year use the services of the department in

this way.

While it is not always possible for our Elementary Director, Mrs. Humphrey, or your Secretary, Lawson Hatfield, to be in each church (too many churches and too few weeks in the calendar) we do help enlist workers for as many campaigns as possible.

We also conduct teaching clinics. The same general procedures are followed to make arrangements for this type of clinic as are used for enlargement campaigns.

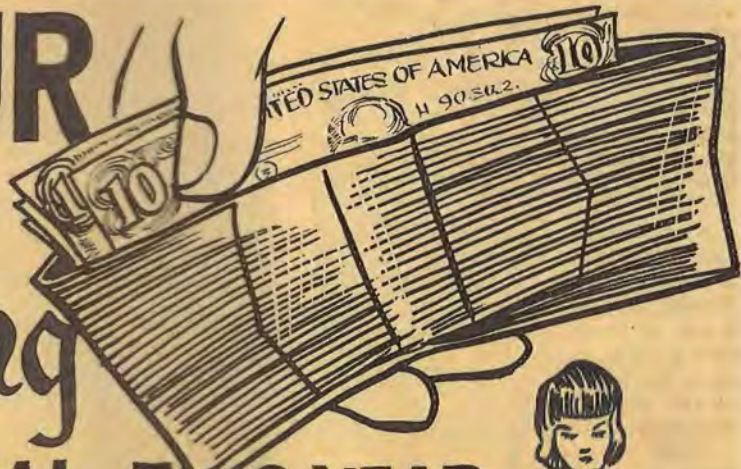
Other services we participate in are associational Sunday School conferences, elementary clinics and as many local church engagements as time will permit.

Associational projects receive a major amount of attention from our department. This is due to the simple fact that we can reach and assist more churches in a week through associational participation than we can in a single church campaign. We conduct associational Sunday School enlargement campaigns, teaching clinics, and elementary workshops as often as possible.

There are other services we participate in such as church architectural consultations, associational officers training, Action Night programs, assemblies and other conferences.

Can we be of service to your church or association in one of these several ways? Let us know.—Lawson Hatfield, Secretary.

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Wesley, writer of hymns

By THEODORE J. KLEINHANS

TO BE the eighteenth child in a family of nineteen meant hand-me-down clothes and a lean stomach. For Charles Wesley, those early years of hardship also taught him many lessons.

He came from a long line of clergymen. Before him, his grandfather and great-grandfather had been nonconformists. Then his father so strongly objected to the execution of King Charles, for which he blamed the nonconformists, that he accepted orders in the Church of England and served as the vicar of Epworth.

Charles Wesley acquired his education as best he could. He studied first with his mother. Then he went to Westminster, where he boarded with an older brother. Finally, he studied at Oxford.

At the university many students and professors were freethinkers. To counteract this godless influence, Charles, his brother John, and George Whitefield organized a society to encourage good living, Bible reading, and deeds of kindness. Other students slyly called the group "Methodists" or "Holy Club."

After ordination, Charles became secretary to General Oglethorpe, the governor of Georgia. With John he journeyed to America, preaching both to the colonists and the Indians. After a year or two, the Wesleys felt their preaching could accomplish more among the crowded cities of England than in the struggling backwoods of America.

First they visited Herrnhut, Germany, the home of the Moravians. Later they began an active campaign of preaching throughout England. John was the real evangelist, and Charles was his assistant.

How Charles came to write "Jesus, Lover of My Soul" is not known. When a man writes more than six thousand hymns, not even their author can keep track of them all. John did not think this a very good hymn. Perhaps there were too many others. It did not appear in the Methodist Hymnal until Charles had been dead a long while.

Some say Charles was recalling a storm at sea on the voyage to Georgia. Others think it sprang from a session of preaching in Ireland, during which the evangelists were besieged by an angry crowd. Still others say it describes the day he sheltered a sparrow from the claws of a hawk.

Charles died in 1788, at the age of fifty-one. Somewhat against the wishes of his brother John, he was buried in the church in Marylebone where he was a member.

"I have lived and I die in the communion of the Church of England," he wrote, "and I will be buried in the yard of my parish church."

Whether Anglican or Methodist, Charles Wesley left the church a rich treasure of Christian hymns. Included

in the Baptist Hymnal are "Hark! The Herald Angels Sing," "Christ the Lord Is Risen Today," "Love Divine, All Loves Excelling," "O for a Thousand Tongues to Sing," "Soldiers of Christ, Arise," and others.

Surely that which best portrays his faith and his poetry is "Jesus, Lover of My Soul."

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,

Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last.
(Sunday School Board Syndicate, all rights reserved)

INDIAN WIGWAM

By MAY JUSTUS

YOU can make a fine Indian wigwam with a paper drinking cup and two pipe cleaners.

Cut a slit in the cup (figure 1), and bend back the flaps for the door (figure 2). Make a hole in the top of the cup, and stick the pipe cleaners through for poles. Bend them over at the bottom to make them secure.

Now you have an Indian wigwam (figure 3).

(Sunday School Board Syndicate, all rights reserved)



Fig. 1



Fig. 2



Fig. 3

God's Wondrous World

The flags of the colonists

By THELMA C. CARTER

DO YOU know there were other flags in our country before the Stars and Stripes? Our forefathers, who came from countries across the Atlantic, settled in different colonies on the East Coast. They designed a different flag for each colony. The English people, the Scots, German, Dutch, Irish, French, and others designed flags to their own liking.

The colonists' gratitude to God for this beautiful new country knew no bounds. Many of the flags displayed the wonders, mysteries, and beauties of the wondrous natural world of the new lands.

New England had a flag with a red cross and a green pine tree in the upper corner of the flag. Another colony had the "rattlesnake flag" in several designs. One showed a rattlesnake in the center, coiled and ready to strike. Un-

derneath the design were the words, "Don't Tread on Me."

New York's flag portrayed a black beaver on a white field. Rhode Island had a white flag with a blue anchor. Over the anchor was the word "Hope."

History tells us that the colonists were loyal and very proud of their homes carved out in the wilderness of the New World.

When independence was granted to the colonists, George Washington planned for a national flag for the free people. The new flag, with its thirteen red and white stripes and thirteen white stars on a blue field, became a precious reminder to the new nation of its freedom and liberty.

Our flag, known as "Old Glory," was declared the national emblem by Congress on June 14, 1777.

Jeremiah foretells a better day

By JOSEPH A. HOGAN

Pastor, Pine Grove Baptist Church, Sweet Home

July 29, 1962

Devotional Reading: Psalm 36:5-11

Scriptural Background: Jeremiah 29:1-14; 30:18-24; 31;

32:36-42; 33:14-26

Printed Lesson Text: Jeremiah 30:18-19; 31:31-34; 33:14-16

GOLDEN TEXT: "This shall be the covenant that I will make with the house of Israel; after these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jeremiah 31:33)

HAVE you walked during the hot, dry weather and felt that your lips were parched, your tongue so dry that it seemed to be swollen, but at last you came to a clear stream with water rushing from the mountain above and the trees bending over the stream as if they were taking a bow? You felt then that you could drink all of the water in the stream. What satisfaction you had!



MR. HOGAN

This is something like the situation of this lesson today. The Prophet Jeremiah and Habakkuk had been thundering out destruction and doom until the people felt that there was nothing else. And there wasn't for a nation outside God's will.

Today we see a new hope. Jeremiah is turning his attention not to the remnant remaining in the land, but to the group who were already taken to Babylon. Zedekiah, King of Judah, must get a message to King Nebuchadnezzar. Jeremiah learns of this and prepares a letter for his countrymen in captivity. He is having his trials, being thrown in prison, being called a traitor, and what is he going to say to his countrymen and fellow sufferers? Let's see how far it is to this stream of satisfaction.

I. A new covenant: Jeremiah 31:31-34

JEREMIAH was like a musical instrument of many strings. When the instrument is in the hands of a master musician the quality is great, giving out its clear tones. Jeremiah was in the hands of the Master, the quality was great, and he spoke clear enough that

there was no need for misunderstanding. He looks into the future and sees the day coming when the rule of law will be transformed to the rule of grace. The law will be written on the people's hearts and God will have an intimate relationship with His children.

1. The New Approach.

UNDER the Old Covenant, the "salvation" of the chosen people was largely dependent upon themselves and their faithfulness to the covenant. This New Covenant is a promise and assurance that God has taken the matter in His own hands. That is better for us because God has said, "Salvation belongeth to the Lord..." and that which is His we cannot lose nor destroy.

As we read this Covenant, we see that there is nothing to be done by us. The whole Covenant is based, not on God and man, but upon man's representative, the Lord Jesus Christ. The Old Covenant says, "Do this and thou shalt live." The New Covenant says, "I will do this and thou shalt live."

2. The Characteristics of the New Covenant. Look at three distinct characteristics:

(a) The relationship between God and His people is protected by the Lord Himself, making us into the vessel that He wants us to be.

(b) In the Old Covenant, the law was written on tables of stone and, in the New Covenant, the law of duty was written on the heart. Notice the Golden Text.

(c) In the Old Covenant the provisions for the canceling of sin were very unsatisfactory, but under the New Covenant God would grant forgiveness that was absolute, making the relationship between God and His people as if they had never sinned. This must be done through His Son Jesus Christ.

3. Compare the Old and New Covenant. IN some ways the two Covenants are very much alike. Let us examine them closely.

(a) Both are based on another's goodness. The Jew believed that it was because of Abraham's sake that the Jews were being blessed above other nations. In the New Covenant we feel that it is not through our goodness that we are saved and blessed, but through Jesus Christ.

(b) Both demand preparation. In the belief of the Jew, obedience to the Law of God must be his practice if he entered

the land promised to his fathers. We depend upon our obedience to Jesus Christ and upon the authority of God's Word long for the heavenly home. The Jew had his external Law and the Christian has the indwelling Spirit.

Some of these examples, though they be much alike, show a sharp contrast that we must never overlook. There is one contrast that we will only mention. The Old Covenant asked before it gave, while the New Covenant gave before asking. Yet, with this in view, Christians will say today that giving is of the Law.

4. Why Was the Old Covenant Given?

It was necessary to show the hopelessness of all covenants of works. This was proved with Adam and Eve in the garden of Eden; then, with ideal circumstances, a similar covenant failed. We do not imply that the Old Covenant was a failure. Actually, as men tried to break the Covenant, it only opened the way for Jesus Christ and the New Covenant.

Incidentally, the Law of God is never broken, but man breaks himself when he disobeys God. God's Law will stand forever and will be disobeyed until Jesus comes again.

5. The Messiah is coming. He is spoken of as a "righteous Branch" of the house of David. He will preserve the traditions and inherit the rights of the royal family. The wickedness of many kings brought iniquity in and the judgments of God must come. Christ would be righteous and, needless to say, He would reign righteously. He shall "execute righteousness and justice in the land."

II. The favor of God will come

WHAT brings us into right relationship with God? There seems to be a strong belief that the general public, society, with all of their appeal to God can bring God into right standing with them. Jeremiah has news for us. He teaches, as does the Word of God, that we cannot bring God into a standing with us, but that through our faith in the Lord Jesus Christ we come into right standing with God. This is the only hope that lies beyond tragedy. God changes society when He reaches the heart of an individual. A preacher friend used the expression recently, "You cannot make a song-bird out of a crow, neither can you make a race-horse out of a plug." Jeremiah could see a better day, but he saw it only as the people yielded themselves to God.

III. 'Trust' is the secret word

JEREMIAH'S message will give us hope, but that hope is dependent upon our trust in God. Our great need individually and nationally is for us to

come to God in full submission and cast ourselves upon the mercy of the Living Lord. If we believe this is the answer, we must put our faith in action and place our trust in Him.

IV. Are you under the new covenant?

WE who have been born of the Spirit of God are living under the New Covenant which Jeremiah promised. The forces of Satan may take us to the sands of the desert but Christ is there to lead us to the "Fountain of living water."

When you travel through darkness your automobile lights only shine a certain distance but as you move along you can see farther. Let's go on with God who can see much farther than we can ever see. Jesus will give us that better day.

Attendance Report

July 15, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	120	80	
Alpena, First	70	52	2
Oaage Mission	42		
Arroyo, First	167	72	
Cisco Mission	26		
Arroyo, Freeman Heights	168	77	
Arroyo, Arroyo			
Cullendale	453	205	1
First	529	181	
Crosssett, First	520	176	
El Dorado			
East Main	324	147	
First	760	198	
Northside Chapel	39	32	
Fayetteville, Providence	93	42	
Fisher, First	105	60	
Fordyce, First	404	172	1
Fort Smith			
Calvary	383	148	
East Side	75	50	
First	1077	408	2
Missions	441	154	
Grand Avenue	599	194	6
Mission	24		
Temple	263	136	
Trinity	276	103	
Gentry, First	222	75	1
Gravel Ridge, First	163	79	1
Gurdon, Beech Street	195	86	
Harrison, Eagle Heights	244	92	
Heber Springs, First	212	86	
Mission	27		
Hot Springs, Park Place	491	152	6
Huntsville, First	107	55	2
Combs	28	16	
Kingston	28	16	
Jacksonville			
First	628	285	5
Marshall Road	82	40	2
Jonesboro, Central	429	169	4
Little Rock			
First	837	346	10
Berea	97	68	
White Rock	34	27	
Immanuel	1116	418	14
Kerr	37	21	7
Pleasant Grove	62	35	1
Rosedale	216	85	
Marked Tree, First	164	52	
McGehee, First	404	167	
Chapel	62	31	
Womens, First	316	94	4
Calvary Mission	30	21	
North Little Rock			
Baring Cross	715	186	
Camp Robinson	78	54	
South Side	39	22	1
Levy	526	190	
Park Hill	706	213	2
Walden Grove, First	78	84	
Walden, First	324	139	7
Walden	36	16	
Walden, First	465	155	6
Walden, First	166	53	
Walden			
Walden	497	154	8
Walden	35	28	

A Smile or Two

Came in handy

AN enthusiastic lady happily told a group of friends of her experience in putting to use some first-aid lessons she had learned many years ago.

"It was remarkable," she said, "that I remembered it all these years, and so lucky I'd had the training. I was crossing the High Street when I heard a crash. I turned round and there was a poor man lying there—struck down by a taxi. He had a compound fracture of the leg, a broken skull, and was bleeding profusely. Then all my first aid came back to me, and I stopped right down and put my head between my knees to keep from fainting." — Bits, London.

No name-calling

IT WAS the little girl's first day at school, and the teacher was making out her registration card.

"What is your father's name?" asked the teacher.

"Daddy," replied the child.

"Yes, I know, but what does your mother call him?"

"Oh, she doesn't call him anything—she likes him!"

Fitted right in

THE family had overslept, and the lady of the house awoke with a start to the clanking of cans down the street. She remembered that the garbage had not been put out, so she raced down to the front door, struggled into her robe, hair in curlers, and looking sleepy-eyed, yelled, "Yoo-hoo! Am I too late for the garbage?"

Replied the accommodating collector, "No, ma'am, jump right in."

Natural course

"I LIKE the sound of the job, but the last place I worked paid more."

"Did they give you rest periods?"

"Yes."

"Furnish life insurance?"

"Yes."

"Vacation with pay?"

"Yes, and a \$100 holiday bonus."

"Hmmm! Why did you leave?"

"The company went busted."

Flying house

A MAN was complaining that he had just bought a prefabricated house, and that it had, in the end, cost him \$50,000.

"Fifty thousand!" exclaimed one of his friends. "Isn't that an awful lot to pay for a prefab?"

"Yes," said the home-owner. "It wasn't so much to begin with, but I told that factory I wanted it right away, and they sent it to me air mail."

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Blast Court ruling

WASHINGTON, D. C. (EP)—The United States Supreme Court has been scored in Congress for its decision allowing magazines allegedly designed for homosexual interest to circulate in the mails.

Rep. Kathryn E. Granahan (Dem.-Pa.), chairman of a House Post Office subcommittee which has investigated indecent postal matter, and Rep. George Wallhouser (Rep.-N.J.), a ranking member, attacked the Court in separate speeches.

They called for Congress to take action on legislation to strengthen obscenity laws and thereby overcome effects of the Court's decision in the case of *Manual Enterprises, Inc.*

Rep. Granahan rebuked the Court for calling homosexual publications "unpleasant, uncouth, and tawdry," but not so offensive as to be termed legally "obscene." She pointed out that Dr. Herman Womaack, publisher of the magazines which the Court examined, has been found guilty of trafficking in obscenity in another case, and is now confined to a mental institution for "being found legally insane because of his foul, diseased mind."

Arab workers' conference

AJLOUN, Jordan (EP)—Forty five pastors and other leaders of Baptist churches in Lebanon, Jordan, and Egypt registered for a week-long workers' conference held here recently. And more than 200 persons attended each of the nightly inspirational services, open to the public.

The workers' conference is conducted annually by the Arab Baptist Mission, organization of Southern Baptist missionaries in the Arab Near East.

Indian marriage laws

NEW DELHI (EP)—A new decree called the "Christian Marriage and Matrimonial Causes Bill" has been introduced into the Lok Sabha (Lower House) of the Indian Parliament.

It would allow the marriage of two Christians to be solemnized either as a civil marriage before a marriage registrar, or as a sacramental marriage conducted by ministers of churches recognized by the government.

The Indian Parliament has already modified a Hindu law relating to marriage and divorce and placed on the Statute Book a special marriage act which legalizes inter religious and inter-caste marriages.

German Sunday schools

FRANKFURT ON MAIN, Germany (EP)—Officials at the annual conference of the Association for Sunday School Work of the Evangelical Church in Germany say approximately 1,000,000 West German children regularly attended Sunday School held by some 50,000 volunteer teachers.

More than 1,500 Sunday School teachers assembled here for the conference to participate in lectures, seminaries and discussion on topics related to Sunday School work. Special emphasis was given the influence of modern mass media upon youth and the resulting tasks of Sunday School.

At Mexican shrine

MEXICO CITY (EP)—As a highlight during their state visit here, President and Mrs. John F. Kennedy attended Mass at the Basilica of Our Lady of Guadalupe.

Mrs. Kennedy reportedly endeared herself to Mexican Catholics as she offered a bouquet of red roses at the famed shrine and was inducted into the Catholic order dedicated to spreading devotion to Our Lady of Guadalupe.

The Mass, offered by Archbishop Miguel Dario Miranda y Gomez of Mexico City, was said as President and Mrs. Kennedy prepared to leave Mexico after a three-day visit.

Chinese refugees starve

HONG KONG (EP)—The *Hong Kong Standard*, pro-Chinese Nationalist newspaper, said last week about 7,000 Chinese refugees refused permission to enter this British colony are starving in the streets of Canton.

The paper quoted an arrival from the south China city as saying the refugees all possess exit permits issued to them by the Peiping regime, but they must wait their turn.

The would-be emigrants allegedly had consumed all the rice allowed them on their ration cards before they attempted to enter the colony at the border with Kwangtung Province. According to the *Standard*, the refugees have refused an offer by the Communist authorities to send them back to their villages.

Construct 'Deathometer'

MANCHESTER, England (EP)—Students of Manchester University here have called attention to a grim truth in a spectacular manner.

They have built a "deathometer" in All Saints Square as part of the "Freedom from Hunger Week" campaign. The "deathometer" records that one person dies from hunger every six seconds.

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