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August 8, 1963

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 8, 1963



Pastor Herschel H. Hobbs, page 6

personally speaking

On making decisions

WE are indebted for this week's "Personally Speaking" column to a good friend up Kentucky way—Pastor George S. Munro of First Baptist Church, Ft. Thomas, Ky. Writes George in his current issue of *Our Church*:

"The other day I visited a dear friend of mine who operates a successful business in a small Kentucky town. Over a cup of coffee in the local drug store he told me an amusing little incident that set me thinking about some pretty serious matter.

"My friend employed in his store a fellow whom we will call 'Jack.' Jack was a respected member of the community and also an enthusiastic member of the volunteer fire department. At the sound of the siren Jack's ears would prick up, he would drop whatever he was doing and rush out to fight the blaze.

"One day when the alarm sounded Jack was standing in the middle of the store about halfway between the back and front doors. He darted off toward the front door, then abruptly stopped, swung around and began in the opposite direction. This procedure went on for several go-rounds until his boss, who had been watching the performance with an ear-to-ear grin on his face, cried out, 'Front door, Jack.' Wherewith Jack shot out the front door and off to help quench the flame.

"My friend ended his story by saying, 'Guess he'd still be running around in circles if I had not made that decision for him!'

"It occurs to me that there are lots of people who have a hard time making decisions. It's just so much easier to have someone else do it for you. As government gets bigger and organized society takes over more and more of our lives we tend to shrink as people and to lose our sense of personal responsibility. And in the realm of religion it is harder than ever to get folks to make up their minds. We want Christ, but we also want the world: we want God's righteousness, but we cling

to our sins: we want our church to be effective, but we want others to do all the work and the giving. You see, we would not vote against God, but we just do not want to be committed. While we hesitate the house burns."

Thanks, George. There's a lot to that old slogan, "Let George do it."

Erwin L. McDonald

IN THIS ISSUE:

SHOULD a doctor's degree ever be a first requirement of a pulpit committee looking for a pastor? Lewis E. Rhodes, himself a doctor who is not looking for a job, thinks not. You'll find his article, "Pulpit Committees and 'Doctoritis' Disease," on page 7.

"I HAVE a determined purpose to instill clean-mindedness into my children. How am I to handle dirty talk and exploitation among the children with whom mine play?

This is the question Mrs. J. H. Street deals with this week in her regular "Courtship, Marriage, and the Home" feature, starting on page 8.

EDITOR E. S. James, of *Texas Baptist Standard*, in a guest editorial starting on page 3, bares his heart on the question of race relations, in a meditative report on his recent attendance of a conference called in Washington by President Kennedy.

Arkansas Baptist
newsmagazine

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Warped world view

THE action of the Jehovah's Witnesses in condemning the United Nations, in their international convention recently in New York City, is about what you would expect from those who feel saluting the flag of their nation an affront to God. It is hard for Baptists to understand how any group of Americans can take such a dim view of organized government as these people do in the name of their religion.

In their resolution of condemnation, the Jehovah's Witnesses cited the United Nations as "a symbol of idolatrous worship" by countries seeking world peace. The resolution pledged that Witnesses would "never worship an organization which stands for world sovereignty by political men."

"For years," the resolution asserted, "men without faith in God's kingdom have endeavored to get all the people to worship this international image of human political sovereignty as the best hope for earthly peace and security, in fact, the last hope for humanity. To date, 111 nations have given worship to this political image by becoming members of it."

The resolution declared Witnesses believe that "God has smitten such idolators with a malignant ulcer, symbolically speaking, that will spell death to them as spiritually diseased image-worshippers who worship a man-made political creation rather than the Creator of heaven and earth."

It is quite possible that some people are so sold on the United Nations that they regard it as "the last hope for peace on earth." But this does not require that *all* who associate themselves with the organization have the same feeling. We Baptists believe that Christ and Christ alone, as Prince of Peace and Savior, is the hope of the world. But this does not mean Christians are to have no part in government, either on the local level or the world level.

The United Nations brings representatives of most of the nations of the world together to face issues vital to all of us by the irrefutable fact

that we must live together in the same world. For Christians, such an organization opens new avenues for service and influence, in their contacts with the people of all nations. Surely the prospects for world peace are much better when the peoples of the various nations are on speaking terms than when they are not.—E.L.M.

Guest editorial

Distressed in White House

THERE were plenty of reasons why some of us were ashamed when we sat in a group of some 250 representatives of all major denominations meeting in the White House June 17. Perhaps no person present was ashamed to be there. When the chief of government in any nation calls on churchmen to meet with him in the interest of moral problems, they ought to go if possible. We had no reason to feel that as preachers of all faiths we were being enlisted in support of some political program. There was not a hint that our help was even desired in the administration's civil rights program submitted to Congress two days later. Very few of the ministers present said anything after the President reminded us that the present race problem is a moral one. Apparently most of them agreed with him. Nevertheless, this editor was about as ashamed as he has ever been in his life.

As we listened to a review of the racial strife that prevails in the North and the South and as we heard the plea that we gospel preachers and laymen face up to it as a moral problem, this editor was ashamed that representatives of religion had to be reminded of their moral duty by representatives of government. When we heard some others tell of what their denominations have done to make desegregation peaceful and effective we could not help remembering how many of our own Southern Baptists have fought against it all the way. We were ashamed to acknowledge the truth to ourselves that we, the second largest religious group in the nation, have done so little to secure justice and equality of opportunity for all men.

Why was it necessary for the head of the national government to have to ask for the help of ministers in finding a solution for a moral problem? Why did not we ministers of the gospel act first and seek the moral support of government? Why have most of us Baptist preachers been so dilatory that we sat there knowing that every

other group represented has done far more about it than we Southern Baptists? With the exception of the courageous secretaries of the Christian Life Commissions and the men who work with them, how many of us have ever really risked our necks in defense of the Negro's rights? It could not be simply because we live in the South where Negroes are numerous. Other denominations in our section have far outstripped Baptists in preaching and teaching that the colored man is entitled to every opportunity that is ours.

Our missionaries have pleaded with us to work for desegregation of all races. Our consciences tell most of us that it is right in the sight of God. Five and one half million Negro Baptists looked to us first to set the pace in their behalf, and we failed to do it—why? How much longer will we leave it to other religious groups and to the power of government to do what we Baptists could have led the South to do peacefully many years ago if we had only tried? Now the hour of crisis is upon the nation, and we are in a large measure responsible for it. Will we 10 million Southern Baptists continue to sit back and leave it to chance

that the problem will solve itself?

One does not have to like the justices of the Supreme Court, nor does he have to agree with all their judicial decisions; but the Christian does have to be Christlike. If Jesus were here in the flesh there is no doubt that He would defend the rights of the downtrodden just as He did when He was here. As His followers we can do no less. Integration is here, and it is here to stay. It will be far more becoming for Christians to help implement it, whether they like it or not, than it will be to hurl their epithets at the court which has ruled that the constitution demands it.

If anyone is in doubt about what is right in the matter, then there is a simple answer. When the welfare of a human being is at stake the Christian must put aside prejudice and personal pleasure in the matter and come to that being's defense. There is never any doubt about it being right to help the person who is less fortunate than we. And, "To him that knoweth to do good, and doeth it not, to him it is sin."—E. S. James, editor *Baptist Standard*

LETTERS TO THE EDITOR

the people SPEAK

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

The Court ruling

I HAVE just received the July 25th issue of the Arkansas Baptist, which contains my letter to you of June 28th, and your reply to the letter. However, you still seem to miss the point that I am trying to make. Your explanation of my letter, still leaves the impression, at least to me, that you are conveying the idea that pupils were required to attend the reading of the bible.

If you had quoted further from the opinion you would then leave a correct impression of the facts. Let me quote also from the opinion by Justice Clark. "Any child shall be excused from such bible reading, or attending such bible reading, upon the written request of his parent or guardian", and again "Participation in the opening exercises, as directed by the statute, is voluntary," and again "The students and parents are advised that the student may absent himself from the classroom, or should he elect to remain, not participate in the exercises".

It will thus be seen that no student was required to take any part or to attend the bible reading. This is an entirely different state of facts than is conveyed to the mind by your comments on the case.—J. Nelson Truett, Attorney at law, Jasper

REPLY: The Court in effect, ruled that no school teacher or official, or anyone else can be required to read the Bible and lead prayer, in a public school. Agreed?—ELM

Questions to consider

IN the present turmoil, demonstrations and demands for "rights" it seems that all facts, history, and intelligence are ignored or drowned in the demand "do as we want or else we will demonstrate". This attitude on the part of our colored brethren reminds one of King Ahab when first denied Naboth's vineyard—a spanked child denied a new toy. Let us consider some issues and questions raised by the integrationists and demonstrators.

1. Tired of being a Second Class Citizen? Ed, we have always had first, second, third, etc. citizens. Segregation, as such, does not make a second class citizen. It is what a person IS that

determines his citizenship; not what the Supreme Court says he OUGHT to be. Segregation makes no one a second class citizen. If God made the Negro is it a crime to be one?

2. We want Equality! (We want Freedom and Equal Rights). The greatest freedom the White man ever gave the Negro was when he freed him from the slavery of cannibalism from his own people in Africa. He was exposed and taught Christianity and was no longer crucified to appease his voodoo gods. Again, there is no such thing as "Equality" and "Complete Freedom". I am free only to the extent that my freedom does not interfere with my neighbor. We must restrain our desire for freedom to be able to live in a civilized society. In no way can two men be equal. Some are more handsome than others. Some are editors of Baptist Publications. Some make more money than others. What do we mean by equality? If everything and everyone were equal this would be a very drab world.

3. Segregation is wrong and churches should stand against it. Since the church was organized by Christ it has always stood for segregation. Paul, in his Epistles, taught the Christians should live separated lives from others. (The thought behind this is that evil contaminates good). A drop of poison in a glass of water makes the entire glass of water bad. It is a known fact that the Negro illegitimate birth rate, venereal disease, robbery, and unlawful acts are far out of proportion to that of the White race.

(Continued on Page 21)

Sixty to graduate at Ouachita College

SIXTY candidates are scheduled to receive degrees at the summer commencement of Ouachita College, Aug. 9, according to Guy T. Nelson, registrar.

Commencement speaker will be Rev. John M. Harrison, 1955 Ouachita graduate who is now pastor of St. John's Baptist Church, St. Louis. While at Ouachita, Harrison was an outstanding fullback on Ouachita's football team and was also active in dramatics.

There are 36 candidates for the bachelor-of-arts degree; 8 for the bachelor-of-science; 13 for the bachelor-of-science in education; and 3 for the master-of-arts.

Commencement exercises will be held at the First Baptist Church at 5 p.m.

Candidates for degrees are as follows:

Bachelor-of-Arts: Morris Becknell, Blytheville; William R. Baldridge, North Little Rock; David Booth, Hazen; Mel Brown, Trumann; Oscar J. Burnett, Urbana; Sam Cathey, Bearden; Norman Coad, Ballwin, Mo.; Mona Daves, Knoxville, Tenn.; Thomas Dennis, ia; Hot Springs; James Durham, Arkadelphia; Leroy French, Alamogordo, N. M.; William Mark Hall, Ft. Smith; Juanita Hamil, Maynard; William J. Hunt, Jackson, Mo.; Chas. Jackson, Morrilton; Patricia Jared, Malvern; David King, Hope; Webb Laseter, Hope; Marjorie McMinn, Little Rock; Thomas Massey, Columbia, Tenn.; Sandra Orsburn, Okalona; Jamie Brewer Petty, Jonesboro; Paul Porter, Stuttgart; Roy Rowe, Hope; Martin Schlueter, North Hollywood, Cal.; Sue Ann Smith, Hope; James Thornton, El Dorado; Lynda Waldrum, Paragould; Mary Walker, Hope; Thomas Wallace, McGehee; Frank Washburn, North Little Rock; James C. Wilkins, Searcy; James N. Williams, Ruston, La.; and Joseph Williamson, El Dorado. Dale Wong, Honolulu, Hawaii, *in absentia*.

Bachelor - of - Science: Audrie Cantrell, Stephens; Rozelle Goodson, Arkadelphia; Foy Lowe, Der-

New Baptist building site acquired

mott; Betty Pye, El Dorado; Linda Shibley, Pine Bluff; Mattie Steward, Elaine; Charles Wilson, North Little Rock; Thomas Wilson, Morrilton.

Bachelor - of - Science - in - Education: Beverly Allen, DeWitt; Lynn Baldridge, Little Rock; Rosella M. Brown, Cove; Virginia Cantrell, Stephens; and Betty Jane Denton, New Boston, Tex.; Jerry Lee Jackson, Pangburn; Elaine Nation, Blytheville; Mary Ray, Pine Bluff; Joan Upton, Lincoln, Neb.; and Mary Wiley, Alton, Ill. Tilda O'Neal, Lake City, *in absentia*.

Master-of-Arts: Margaret Gillespie, Arkadelphia; Mrs. Laurie Rodgers, Arkadelphia; Charles Hamil, Sanford, Fla.

'On-to-college'

NASHVILLE — "Off-to-College Day" becomes 'On-to-College Day' this year," reports David K. Alexander, secretary of the student department, Baptist Sunday School Board.

The change of name for the late summer orientation-recognition Sunday for college students is necessary "because of the increasing number who complete their university training without leaving home," stated Alexander.

The basic purposes of the emphasis remain the same for all churches: (1) to recognize college students; (2) to challenge them to live as Christians on campus; and (3) to prepare them for college life.

GARDNER Mission, First Church, Hamburg, honored D. D. Gardner on his 90th birthday July 28, with a potluck dinner at First Church dining room. Mr. Gardner leaves in the near future to make his home in Chicago. (CB)

New Arkansas Baptist subscribers

Church	Association	Pastor
Budget after free trial:		
Eden, Hamburg	Ashley Co.	C. C. Barton
One Month free trial:		
Markham St., Little Rock	Pulaski County	Ray Branscum

THE Arkansas Baptist State Convention has completed an even swap of a tract of land it owned in the 6400 block of West Markham Street for another more than three times as large and four blocks farther west.

A new Baptist headquarters building will be erected on the newly acquired site in three or four years. The headquarters now are at 401 West Capitol Avenue, across Spring Street from the site of the proposed new Federal Reserve Bank building.

The West Markham Street site was bought in September 1960 for \$65,000. It has 224 front feet along Markham Street and is 300 feet deep.

The new site, at the southeast corner of Hughes Street and Markham, has a 300-foot frontage and is 702 feet deep, covering five and a half acres. It has a current market value of \$125,000.

Dr. S. A. Whitlow, the Convention executive secretary, said the exchange was worked out with business interests who wanted the property nearer University Avenue because of impending additional business development in that area.

He said it was expected that the new site would be adequate for whatever needs the Convention will have for space for the next half-century. Dr. Whitlow said the Convention probably would have bought the larger area originally had it been properly zoned. It has since been zoned for Convention use.

Hobbs Calls Pastorate Best Way To Serve SBC

By Leland Webb

For Baptist Press

The Cover



—Portrait by George Fisher

"I have endeavored to lead our Convention to maintain a theological balance as we have progressed through a time that has been characterized by problems in theology," he summarized.

Work of the special Convention Committee to Study Baptist Faith and Message, suggested and headed by Hobbs, has been a significant event during his two years as SBC president.

The 55-year-old Hobbs is no stranger to hosts of Baptists who have never shaken his hand. His clear expression of Scriptural understanding has appeared in 13 books and numerous articles.

His voice is familiar as Baptist Hour preacher.

His Baptist Hour radio ministry is satisfying to him because it lets him reach people—an estimated potential audience of over 22 million weekly.

When a change in the program's opening format was being studied, Hobbs received a letter from a Tennessee woman. "Thank you for saving my life," she began, relating how his opening words on a broadcast caught her attention as she contemplated suicide. The opening went unchanged.

His quick wit has earned him the reputation of a humorist. Once he was slated to introduce Porter Routh as a

guest speaker at a church dinner. The master of ceremonies pointed out this was the time for "A Word from Our Pastor."

Then he chided, "We all know this is the understatement of the year. But say a word anyway, Dr. Hobbs, and then introduce our guest speaker."

Hobbs arose, looked calmly over his snickering audience, pointed at the executive secretary of the SBC Executive Committee, announced, "Routh," and sat down.

With all his extracurricular jobs he still must see to pastoral duties at First Church, Oklahoma City, where he has been since 1949.

"I have always tried to be a pastor to my people," he commented. "I try to visit every member who goes to the hospital, if I am in the city."

A visitor to his office may find him calling a Sunday School teacher to talk about a prospect or in a long-distance conversation with a Convention leader.

His best avenue to serve the denomination, he feels, is in the pastorate. He has declined opportunities for denominational positions, but when he leaves the presidency in May it could be the first time in 22 years he will not be a member of a Southern Baptist Convention board or committee.

The schedule as pastor, radio minister, author and president would crush an ordinary man. How Hobbs manages it all is best answered in organization and discipline.

He expects organization to work. He depends on church staff members to do their jobs. Organization is evident even at home.

Interrupted by a salesman at the door, Hobbs patiently explained to him that his wife was not home and that she took care of such matters. "I don't like details," he said, returning to his visitors. "I let my wife take care of the family bookkeeping," he added, noting her desk in the family room.

Free evenings he spends at home in study or relaxation with his family. The Hobbs' son, Jerry, now married, is working on a master's degree at the University of Oklahoma.

Hobbs' spectator sport is football. For participation he prefers golf. Baptist Hour duties altered his former routine of 18 or 36 holes of golf each week. He is a member of Kiwanis Club and a Master Mason.

His presidential office has opened doors to wider influence. During a conference with President Kennedy before one of Hobbs' mission trips abroad, he had opportunity to commend the president for his stand on church-state separation.

HERSCHEL H. Hobbs "proposed" to Frances Jackson the first time he met her.

Brought into a musical production at a Birmingham, Ala., church as a substitute, Hobbs' role called for a singing proposal.

They were married when Hobbs was not quite 20. He was five years from the bachelor of arts degree he would receive from Howard College, Alabama Baptist school at Birmingham.

He was 11 years from the doctor's degree Southern Baptist Theological Seminary at Louisville would confer and 34 years away from the honor that would come to him in St. Louis. That was when the 1961 Southern Baptist Convention elected him SBC president.

You can trace Hobbs' interest in the ministry to the little farm boy, who riding with his family to the country Baptist church, got slightly mixed up.

As they passed the Methodist church, en route, he spoke up. "I'm going to be a Methodist preacher just like Brother Allen," the lad Herschel said, naming the Baptist pastor.

He did become a preacher, after being straightened out on denominational names.

Born Oct. 24, 1907 on a farm near Talladega Springs, Ala., Hobbs moved with his family to town for a while after his father died, which was before Hobbs was three.

The only son in the family, Hobbs helped plow the 40-acre farm as a Junior boy. He had two other interesting occupations before he entered the ministry—theater usher and auto parts salesman.

Converted at 11 at Enon, an open country Baptist church near Montevallo, Ala., Hobbs was baptized in a creek. Forty-four years later, as president of the SBC, and pastor of a big city church which was 10th largest in the Convention, he returned to rural Enon to preach.

At 16 he answered the call to preach. But he drifted away from it, he admitted to a reporter. "It was after I was married that the conviction returned." At 22, he again accepted the call.

He and his wife quit their jobs, which together brought in a 1929 depression income of \$350 monthly, and entered Howard College. Monthly income dropped to \$75. Both finished school in two and a half years.

This background and concern for people identify him with ordinary folk. His familiarity with scholars' tools lets him understand the theologian's viewpoint. Theologically conservative, he is also sympathetic to new understanding of truth.

Pulpit committees

and

'doctoritis' disease

By Lewis E. Rhodes

Pastor, Broadway Baptist Church

Knoxville, Tenn.

THE writer had a conversation with a man of another city. The discussion centered around a pastor for a church, a church of four or five hundred members. This church is located in a small town. It is a first church, First Baptist, to be specific.

A name was suggested. The question that was asked first? Well, you take a guess. It was not a question about the preacher's ability to preach. The first question was not whether the man had a pastor's heart. It was not about the preacher's character. The first question was: Does he have a doctor's degree? "The pulpit committee," said this man, "is looking for a man with a doctor's degree."

What's wrong with that? Why are you writing about this? The writer's qualification for writing is that he holds the academic doctor-of-theology degree from one of our Southern Baptist seminaries and he is not looking for a job.

This approach of a pulpit committee is wrong-headed, it seems. The doctor's degree is a worthy degree and represents some academic accomplishment. We should not downgrade it. But this approach seems to do precisely this. The Th.D. on a letterhead does not assure a pulpit committee that a man has

any horse sense, dedication, leadership, experience, pulpit ability, or warmth of heart.

Our seminaries have said that three years beyond college is the basic preacher's course. So far as professional training is concerned, this should qualify a man for any pastoral and pulpit responsibility in our convention. If he lacks some other qualifications, the doctor's degree should not be a means of glossing them over.

It has not been the stated intention of our seminary graduate schools to prepare men for certain classes of pulpits. The stated intention has been to train people for the teaching field in colleges and seminaries. It seems to this writer that a pulpit committee does not do well to set up the Doctor's degree as a requirement for the church's pastor.

We have the "doctoritis" disease. Many churches want a preacher with a doctor's degree. They raise no questions as to whether it was earned, conferred, bought, or bestowed with an introduction. When the title "doctor" is used freely of persons who have a degree and of those who do not, the degree is depreciated. The man of honor without the degree is a bit embarrassed when he is called "Doctor."

Everybody is a doctor or ought to be; so the title has been downgraded. All of us have a Rev., Bro., and Mr. title. We could not be incorrect to use one of these. It may tend to disabuse our people about the magic word "doctor."

A pulpit committee should look for God's man for God's church. The doctor's degree should not qualify or disqualify a man. A preacher with a doctor's degree who cannot preach sounds much worse than a B.D. who cannot. A man with a B.D. who can preach sounds better than a Th.D. who cannot.

It would be wiser to choose a man who has what a Th.D. ought to represent but who does not have the degree than to choose a man with the degree who lacks what it ought to represent.

The point is simple: find a man with quality. He may or may not have the doctor's degree. Find a man who can preach with a pastor's heart. Love him and appreciate him for his excellent qualities and abilities, regardless of his titles.

Facts of interest

. . . People owe more than 168 billion dollars on their homes, more than half the total value of all mortgaged houses in the United States.

. . . B. W. Casselman, chief of medicine at the Synanon Foundation, Los Angeles, Calif., has predicted that 80 per cent of all juvenile delinquents would grow out of their delinquency if they did not become narcotic users. "The anti-social tendencies that make a youth steal cars also make him go out and look for narcotics," he declared. Many an addict has told Dr. Casselman: "The first time I tried it, I found just what I needed." From his experiences with addicts, he has learned that "you cannot be a drug addict without really trying."

. . . J. H. Walters of the University of Western Ontario, London, said a 1960 study of 28,984 births indicated "smoking appeared to be associated with an increased prematurity rate." The incidence of prematurity among nonsmokers was 4.6 per cent. The percentage rose to 7.3 per cent in those who smoked less than one pack of cigarettes a day, and to 11.8 per cent in patients who smoked one or more a day. The information resulted from the studies into the causes of still-births and deaths up to the age of seven days.—The Survey Bulletin

OUR faith is not a religion. A religion is the quest of men for God, the best that men can do in their search for God, the best that the best men can do, but Christianity is not a quest for God. Christianity is good news from God. It is not man feeling blindly for the foot of the altar stairs that lead up to God and in his blindness, stumbling on it. It is God, himself, coming down those altar stairs in his own dear Son that he may lift men out of their blindness and their helplessness into his light and power.—Dr. Robert E. Speer

CHILDREN AND SEX

"The child early in life needs a solid foundation of truth which will withstand the onslaught of distorted half-truths and salacious impressions gathered outside of home."—Ray F. Koonce

QUESTION: "We are having problems in our neighborhood with children's sex attitudes.

"I have a determined purpose to instill cleanmindedness into my children. How am I to handle dirty talk and exploitation among the children with whom mine play?

"How shall I punish my own for having part in the talk and experimentations?

"Shall I tell the other parents what their children are doing?"

ANSWER: Try to meet the situation without punishment.

Here are practical steps that I believe will be helpful.

1. Environment Provided

Each child's sex behaviour is affected by the concepts, attitudes, understanding of the parents, and by the atmosphere surrounding the child from the earliest moment of babyhood.

Authorities tell us that expressed love and affection is absolutely essential to the welfare and balanced development of children.

What of the home atmosphere of the children whose behaviour gives you anxiety?

Do their parents love each other? Are they warmly affectionate with each other and with their children?

Are the children surrounded with an atmosphere of security, faith, serenity, or is their home life rife with tensions, bickerings, misunderstandings?

Are these children treated as worthy persons? Is there a closeness between them and their parents, or parent-substitutes?

Certainly personalities differ in degrees of expressiveness. But where there is real love it will find some manner of expression.

What sort of talk goes on in these homes? Do they hear "dirty" jokes? Are there furtive overtones that place sex thoughts on a low level?

Then, do these very children get scoldings and rude, sharp rebukes for questions about or reference to sex parts of their bodies? Do they get from their parents the impression that sex is something to be handled in whispers, derisory facial expressions, embarrassed and shush-shush reactions?

This is another area of children's lives in which ideas, understanding, and levels of thinking are caught more readily than they are taught.

2. Information Given

Children should be taught the truth about sex as naturally and sensibly as they are taught to walk, talk, eat, and respect the rights of others. They are taught the names of the other parts of their bodies—toes, fingers, eyes, nose; so should they be taught correct names for the intimate parts of their bodies. Not some substitute term, always mentioned with dark, unholy, prohibitive or giggly tone.

The books mentioned in the closing section of this discussion will be very helpful to you in this matter of giving children information.

3. Problems Handled

Now to those problems, experiences, and incidents; always there should be some interested adult near enough to the activities of neighborhood children to be aware of the whereabouts and general tone of their play.

When the group grows suspiciously quiet it is a good time to call them around you in the shade of a tree, or on your backyard steps for crackers, those "very

favorite" peanut butter-and-jelly-sandwiches, or cookies, fruit and a cool drink.

Please do not register shock nor create a scene when the "dirty talk" or the wrong kind of play happens.

Calmly let household tasks wait while you visit with the children.

Tell them kindly, but firmly, that in your home certain kinds of language are not used.

You may sense from the mood of the group that this is a good time to talk with them about the parts of their bodies involved.

A growing plant nearby may offer a good illustration of how a seed was planted, grew inside the earth, pushed its way up into the light and became a healthy plant.

It may be that a change of games, a story read to the group, or just some chatty moments together will take care of the incident and send the children back to wholesome play.

It may be wise to tell the visiting children that they must go home now—not in a scolding atmosphere, but, again, with kind firmness.

Always it is a good plan to let children's visits together be timed. Better to have them separate while they still want to play together than to have them play for long, unsupervised hours until they wind up in quarrels and frayed nerves. If you must take the initiative, explain to the neighborhood children that they may stay an hour, or whatever time you deem wise. At the end of the designated period, tell them time is up.

Keep smiling, whatever is said, but stand your ground.

You are the mother, and it is yours to keep the situation in hand.

4. Neighbors Enlisted

Next to laying a solid foundation in your home, the most constructive thing you can do is to enlist the other mothers to join you in creating a good neighborhood atmosphere.

Why not invite the mothers involved into your home for a morning coke party, or an evening of visiting together while the daddies baby sit. Tell them in the course of the visit, about the things *our* children are doing.

(Continued on page 21)

The Bookshelf

A report from Hawaii

By Lawson E. Glover, Jr., Malvern
University of Arkansas B. S. U.

Clear Shining After Rain, a book of Christian verse by E. Margaret Clarkson, Eerdmans, 1962, \$2.50

A Canadian by birth, Miss Clarkson was educated in Toronto schools and once taught for two years in a lumber camp at Lake of the Woods. She has produced here a collection of inspirational poems that tie in to everyday living.

Essays in Christian Philosophy, by Mary Carman Rose, The Christopher Publishing House, 1963, \$3.75

Associate professor of philosophy at Goucher College, Miss Rose writes, as an essayist, on most of the fundamental Christian concepts and beliefs. Included are faith, immortality, suffering Christian rebirth, and the nature of God.

She writes in the introduction to the book: "The God who has called us into being in order that we may love him and love each other asks of us not fundamentally our intellectual zeal but the oblation of ourselves. But God who has made man a thinker has never yet asked of any mature believer that he in any sense sacrifice the claims of the intellect. It is rather the case that the potentialities of the intellect are revealed only in the individual who, having caught a glimpse of his relation to God, endeavors to do the works of love."

The Church and Modern Youth, by Peter P. Person, Zondervan, 1963, \$3.50

A "do-it-yourself" book, this book proceeds on the premise that the local church is the proper arena for youth activities. The author contends that youth programs should be "made to order" rather than "ready made."

At the Master's Feet, by H. H. Hargrove, Baker, 1963, \$2.95

Expository sermons from Christ's Sermon on the Mount, the messages of this book purport to present not only what Christ taught in his great sermon, but they deal also with what he had in mind but could not give to his fledging disciples.

This is another in the Evangelical Pulpit Library series.

The following storybooks have just come from the presses of Zondervan:

Thunder of Triple R Ranch, by Betty Swinford, \$1.95

Out of the Night, by Adel Pryor, \$2.50

THIS summer in Hawaii is passing much too quickly! We hardly seem to be getting started and the summer is half gone.



MR. GLOVER

After an exciting jet flight across the white cap dotted Pacific, 17 summer missionaries (summer workers to the people here) were greeted at the Honolulu airport with leis, kisses, and the great Hawaiian friendliness by fellow Baptists. We spent our first week in an orientation at Puu Kahea Baptist Assembly on leeward Oahu. Here we met most of the missionaries and the pastors from most of the churches. Our orientation week coincided with the Hawaii Baptist Convention's annual Bible Conference. The Mainland speakers included Dr. James L. Sullivan of the Sunday School Board.

At the end of the week of orientation, inspiration, fellowship, and fun, we summer workers departed to our individual areas of work. I was assigned to Lahaina, Maui, with Ray Sikes, a senior at Kansas State College, as my partner. Lahaina is a quiet old town of Hawaiian Empire and whaling port fame. Michener's Hawaii has Lahaina as one of its settings.

About 100 years ago the Congregational Church had a great spiritual revival here in Lahaina. Crowds of two thousand and up weren't uncommon on Sundays. Internal trouble in the church caused a loss of evangelical interest and the Christian community here slowly withered. Today the church is small. It is of historical interest.

Today an attitude of toleration of all religions (i.e., one religion is as good as the next) is predominate. Most of the people claim some religion but few are active. Roman Catholicism and Buddhism are the largest groups. Episcopal,

Year of Decision, by Anna Schroeder, \$2.95

Bible Personalities, by Mary Jane Haley, is written as a teacher's book for use in teaching 10-year-olds and is one of the Broadman Press Week-day Bible Study Series, of which James C. Barry is editor.

Methodist, Church of God, and a few others round out the churches. There is little or no evangelical witness. The spiritual needs are tremendous.

There is no Baptist Church or mission here yet—that's what we're doing this summer. Our big task thus far has been taking a religious census and finding prospects for evangelistic work.

First Church of Rome, Ga., has an interest in starting a mission here and has been sending money for this purpose for several months. The pastor of this church is to be here the last of August for a week's preaching mission. Regular Sunday services are to begin in September.

Ray and I will help lead a Vacation Bible School beginning July 29 for two weeks. We have no idea as to the kind of response we'll get from the young people. We'll just have to wait and see and depend on God to lead us. We have a few good prospects who have expressed an interest. Our visitation is directed toward the VBS as well as the preaching mission.

The people here are predominately Japanese. A few of the older people don't speak English. There are Chinese, Filipino, and Hawaiian people in smaller numbers. All the people are warm and friendly. Once you make friends they'll do anything for you. We're living in a Japanese home here in Lahaina. Our host is not a Christian but has shown some interest. His wife is a Methodist. His mother and two of his sisters are active in the Baptist church. Remember him in your prayers as we try to tell him of Christ.

On the weekends Ray and I have been going to Kahului and Wailuku for services. I have preached twice in Pukalani, a small town on the slopes of Haleakala, one of the world's largest dormant volcanoes. Our "boss" lives in Kahului. He is Sherman Moyer and is the pastoral associational missionary for the Maui County Association. He and his family have been here since last fall.

Never before in my Christian life have I been challenged as I have this summer. Prayer and Bible study have taken on new dimensions as I have come to realize the necessity of committing all my efforts to God. Without His guidance in every action we take, our work is for nothing.

Continue to remember us in Hawaii and in all our nation and world. Your prayer support is most necessary.

Baptists given Episcopal church

THE Revolutionary War crippled the work of many Baptist churches. Their small flocks were scattered during this time.



DR. SELPH

Rev. John Dillahunty, a licensed Baptist minister, fought in the War with England. After hostilities ceased he became pastor of the Trent church in North Carolina and remained there 15 years.

In his neighborhood was a splendid old Episcopal church building erected by the government during colonial days. Its pastor, an ardent sympathizer with England, fled to his mother country during the war. It was a wealthy, influential congregation he left.

These members began to attend the services of Mr. Dillahunty. He welcomed them. They responded to his warm personal preaching and some joined the church.

The vestry met and having determined that the property belonged to them gave it to Mr. Dillahunty and his congregation. Stipulations provided, "It was to be owned and used by them and their successors and by their successors, only, forever."

Mr. Dillahunty and his members took possession immediately. With such power did he preach and such spirit did he manifest that soon almost all the members of the former Episcopal church professed religion and joined the Baptists.

It was not to be that simple though. The Methodists disputed the right to the property. They claimed as a part and parcel of the Established church they were

Baptist beliefs

THE DISCERNING OF SPIRITS

By HERSCHEL H. HOBBS

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

THE "discerning of spirits" is one of the spiritual gifts mentioned in I Corinthians 12:10. The word "discerning" renders a word (*diakrisis*) from the verb (*diakrino*), meaning "to judge through" or "to judge thoroughly." It appears three times in the New Testament



DR. HOBBS

(Rom. 14:1; I Cor. 12:10; Heb. 5:14), but the verbal form is used nineteen times.

In Romans 14:1 *diakrisis* is translated "disputations." Literally, "not to judge his doubtful thoughts." In Hebrews 5:14 it is rendered "to discern both good and evil." Thayer gives one meaning of the verb (*diakrino*) as "to separate, make a distinction, discriminate."

So the idea of *diakrisis* is that of a judging between two things. This is seen in a breakdown of the word. *Dia* means "through" or "between," as of two things (cf. dialogue). *Krisis* is a "judgment," an opinion or decision given concerning anything, especially concerning justice, injustice, right and wrong.

So a *diakrisis* is a judging, decision, or opinion between two things as to which is right or wrong. This use of the verb form

the legal representatives and sole successors. The old vestry stood by their action in giving the church to the Baptists. Mr. Dillahunty and his congregation kept the property and worked on unmo-
lestated.

is seen in I Corinthians 6:5 "... one that shall be able to judge [*diakrinai*, infinite] between his brethren" as to which is right and which is wrong.

When this is applied to the "discerning of spirits" the meaning is quite clear. Note that this gift is mentioned right after "prophecy" (I Cor. 12:10). The Scriptures recognize the existence of both good and evil spirits. There is the Holy Spirit of God (cf. John 14:16f., 26; 16:13).

Then there are the spirits of Satan (cf. I John 4:3; I Cor. 12:3 by implication). These under the power of evil spirits prophesied as did those under the power of the Holy Spirit. So to certain ones was given the power to discern or judge between these "spirits." That this was a needed gift is seen in such passages as Matthew 24:11f.; I Thessalonians 5:20ff.; II Thessalonians 2:2, 9ff.; I John 2:18ff.; 4:1-6.

Dr. A. T. Robertson notes *in loco*: "A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called 'gifts' today) or merely strange though natural or even diabolical (I Tim. 4:1; I John 4:1f.)."

Christian people should discern the spirits today so as not to be taken in by charlatans or false prophets. This may be done through prayer and an intelligent testing of their claims by the word of God.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. . . ." (Matt. 7:15ff.; cf. Acts 20:29-32).

Edmond R. Walker to lead Hawaii work



DR. EDMOND R. WALKER

HONOLULU (BP)—Edmond R. Walker of Fresno, Calif., is the newly elected executive secretary of the Hawaii Baptist Convention here, which cooperates with the Southern Baptist Convention.

Walker will leave his post as assistant executive secretary of the Southern Baptist General Convention of California Sept. 1 for the new office.

He succeeds Stanton H. Nash who moved to Atlanta.

Dr. Walker, 44, is a native of Elizabeth, Ark. He is a graduate of Ouachita College; Southern Seminary, Louisville, and Golden Gate Seminary, Mill Valley, Calif.

He is a former pastor of churches in Little Rock; Owensboro and Westport, Ky.; and Modesto and El Monte, Calif. He left the pastorate of Calvary Southern Baptist Church, El Monte, in 1957, to assume his position with the California convention.

He is a former moderator of Los Angeles Association of Southern Baptist churches. He also was a member of the Baptist Sunday School Board and a trustee of Golden Gate Seminary at one time.

Walker was ordained to the ministry in 1940 at First Church, Lake Village, Ark.

He has the doctor-of-theology degree from Golden Gate.

RICHARD H. Bond of Ouachita received a Bachelor of Divinity degree at summer commencement exercises at New Orleans Seminary July 26.

Dr. Webb to speak

DR. PERRY WEBB, Little Rock, will bring the Bible messages at the Missionary and Stewardship Conference Assembly at Windemere, state assembly of the Missouri State Convention, later this month.

Currently Dr. Webb is holding a week of Bible conferences at First Church, Searcy. He recently completed a week's revival at First Church, Natchitoches, La., and was the principal speaker at a Bible conference of First Church, Si-loam, Springs.

Dr. Riley honored

DR. BOB RILEY, head of the social and political science departments at Ouachita College since 1957, has been named recipient of the Blinded Veterans Association's 1963 Achievement Award.

Dr. and Mrs. Riley have been invited by telegram from the association to attend its national convention Aug. 10 at Columbus, O., to receive the award.

The association, in citing Dr. Riley, said the award was presented annually to "a veteran who has proven outstanding in his field of employment and for the thoroughness of his adjustment to daily living."

He was almost blinded in the invasion of Guam during World War II, but received rehabilitation and returned to the University of Arkansas, where he received bachelor's, master's and doctorate degrees. He now has slight vision.

Dr. Riley is a native of Little Rock and was Pulaski County representative in the Arkansas Legislature for two terms in 1947-49. He is an alderman at Arkadelphia. (DP)

Ellen to Monticello

ADAIR Ellen, a native of El Dorado, has accepted a call to First Church, Monticello, as music and education director, according to Rev. Jeff P. Cheatham Jr., pastor.

The son of Mr. and Mrs. W. R. Ellen, he attended high school at El Dorado and college at Louisiana Tech, Mary-Hardin, Baylor and Southwest Texas State. He received his diploma in church music from Southwestern Seminary.

Mr. Ellen has served First Church, Junction City, and First Church, Prosper, Tex.

MRS. INGRAM DIES

MRS. Emily Gann Ingram, mother of Mrs. Alvin Hardin, OBC extension center secretary, died in a Camden hospital July 24. Services were conducted July 26 by Rev. Ray Woodell, First Church, Prescott. Mrs. Hardin is also survived by her husband, J. M. Ingram of Prescott, two other daughters and four sons.



JACK PARCHMAN

Full-time evangelist

REV. Jack Parchman, pastor of Second Church, West Helena, since 1959, has resigned to devote his entire time to evangelism.

During his ministry at West Helena 306 united with the church by baptism and 330 by letter. The budget grew from \$6,000 to \$24,333 yearly. A new auditorium and educational building has been constructed and the church is now in the process of building more educational space.

Mr. Parchman's schedule: Aug. 7-16, First Church, Cooksville, Tex.; Aug. 19-25, Greenfield Church, Harrisburg; Aug. 26-Sept. 1, North Side Church, Monticello; Sept. 2-8, Southside Church, Heber Springs; Sept. 9-15, Spring Hill Church, Longview, Tex.

Mr. Parchman may be reached in care of general delivery, Jacksonville, Ark., or through First Church, Jacksonville.

Patricia Butler honored

PATRICIA BUTLER, daughter of Mr. and Mrs. R. W. Butler of Harrisburg, was tapped for Belle at Camp Crestridge for Girls recently.

This is the highest honor given to girls at the North Carolina camp. Those tapped must show kindness, cooperation, leadership and fellowship. They must show growth spiritually, mentally, physically and socially, and must prove an excellent camper in cabin life, classes and activities.

Pat, who is 16, has been a Crestridge camper for three years. She is interested in riflery, in which she has earned three pins, and in tennis.

She is a member of First Church, Harrisburg.

News about missionaries

REV. and Mrs. Ross B. Fryer, Jr., Southern Baptist missionaries on furlough from Indonesia, have moved to Fort Worth, Tex. (address: 3601 W. Fuller St.), from Waco, Tex. He is a native of Dallas, Tex.; she is the former Mary Lynn Baker, of Warren, Ark.

MISS Sue McDonald was to arrive in the States July 31 for furlough following her first term of service as a Southern Baptist missionary to Malaya. She may be addressed, Rte. 1, Box 435, Osceola, Ark. She is a native of Keiser, Ark.

REV. and Mrs. William C. Warmath are scheduled to arrive in the States July 30 for furlough following their first term of service as Southern Baptist missionaries to Japan. They may be addressed, Star Rte., Mayfield, Ky. He was born in Durant, Miss., but grew up in Graves County, Kentucky; she is the former Mary Cox, native of Omaha, Ark.

DR. and Mrs. J. L. Wilson expect to leave the States July 26 to begin their first term of service as Southern Baptist missionaries to Thailand, where they may be addressed at Box 832, Bangkok, Thailand. He is a native of Star City, Ark.; she is the former Alice Gardner, of Henderson, N.C.

Shady Grove church burns

SHADY Grove Church, six miles west of Little Rock, was destroyed by fire July 29.

Virtus Leslie, chairman of the board of deacons, said the damage was estimated at \$25,000. He said \$5,000 was insured. The building was a total loss.

Theo E. Davis, a member, said the fire was probably caused by an electrical short circuit. (DP)

Washington-Madison Association

REV. J. D. Farrell of Oklahoma City is the new pastor of First Church, Huntsville.

The new building at Combs is nearing completion. It is 30 by 50 feet and constructed of concrete blocks and aluminum windows. There will be five class rooms. (CB)

Roger Nisler Jr. dies

REV. Roger Nisler Jr., 28, pastor of Naylor Church in Faulkner county, died July 29 at a Morrilton hospital.

He was a native of Conway county. Mr. Nisler leaves his widow, Mrs. Ellen Griswood Nisler, and his parents, Mr. and Mrs. Nisler Sr. of Plumerville. Funeral services were conducted from First Church, Plumerville.



NEW PASTOR—Rev. Eugene Dudley is the new pastor of Emmanuel Church, Piggott. Mr. Dudley and his wife, Betty, have three children, Michael, Rebecca and Letitia.

Revivals

FIRST Church, Hackett, July 8-14; Elva Adams of Jenny Lind Church, Concord Association, evangelist; Harry Wilson of Kelly Heights Church, Ft. Smith, song leader; 6 for baptism; 1 by letter; 14 rededications; Rev. Arnold Combs, pastor.

EASTSIDE Church, DeWitt, July 7-14; Rev. P. W. Bryan, Springfield, Mo., revivalist; Lester Pool, DeWitt, song leader; 8 for baptism; 6 by letter; 4 rededications Rev. Fred Cowardin, pastor.

FIRST Church, Hamburg, Aug. 11-18; Dr. T. K. Rucker, Little Rock, evangelist; Rev. E. E. Griever, pastor. (CB)

FIRST Church, Jacksonville, Sept. 4-18; Jesse Reed, Little Rock, evangelist. (CB)

PIKE Avenue Church, North Little Rock; Sept. 8-15; Gray Allison, evangelist, R. H. Dorris, pastor.

BOONEVILLE tent revival, July 14-28; Walter K. Ayers, evangelist; Mr. and Mrs. Mark Short, music director; sponsored by First Church, Norman Lerch, pastor; Grayson Mission, Doug and Dean Dickens, pastors; First Church, Magazine, Noel Greenfield, pastor; Southside Church, E. G. Waddell, pastor; Glendale Church, J. Elton Pennington, pastor; 44 saved; 15 rededications; 1 surrendered to preach.

CENTRAL Church, Bald Knob, July 7-14; A. D. Corder, pastor; 9 by letter; 6 by baptism.

Report from Southern

Mrs. Clara Powell, Newport, will be the new cafeteria manager of Southern Baptist College.

For the past twelve years, Mrs. Powell has been manager of the elementary school cafeteria in Newport.

Woodrow Behannon, dean and registrar at Southern Baptist College for the past seven years, was awarded the doctor-of-theology degree July 19 by Southwestern Seminary, Ft. Worth. Dr. Behannon's major was the philosophy of religion.

He is pastor of the Newhope Baptist Church, Smithville, in addition to his duties at Southern College.

Construction is progressing on the new dormitories at Southern College. The addition to the men's dormitory is two stories, 85 ft. long, of brick veneer construction. This addition will accommodate 50 additional men. The new wing to the girls' dormitory is 185 ft. long, one story, and will accommodate 38 more girls.

The new wings will be equipped with new, modernistic furnishings. Ten sections in the girls' wing will have private baths; the remaining compartments will have a bath in every suite.

President H. E. Williams states that these additional facilities will be in use this September, when the first semester starts.

69 new libraries

NASHVILLE—The church library department of the Baptist Sunday School Board, Nashville, registered 69 new church libraries in June.

Twenty-three states were represented. Leading the states were: Texas with ten libraries, Florida with eight, and Louisiana and North Carolina with seven each.

Those registered from Arkansas were: Cotter, First Church, E. A. Croxton, Box 236, pastor; Mrs. E. A. Croxton, Box 236, librarian.

Winslow, Winslow Church, W. Brock Watson, Box 43, pastor; Mrs. W. B. Watson, Box 43, librarian.



D. C. McATEE

McAtees to Arkansas

REV. D. C. McAtee, pastor of Lakewood Church, Birmingham, Ala. since 1960, has accepted the unanimous call of First Church, Smackover.

While he has been pastor of the Lakewood Church, new records have been set in Sunday School, and church attendance and church offerings. Property and equipment have been acquired to accentuate the expanding program.

There have been 308 additions to the church, and in addition, 37 have dedicated their lives to full-time Christian service. Two young married men have surrendered their lives to preach the gospel and another has gone to the New Orleans Seminary to enter the field of religious education.

While pastor in Birmingham, Mr. McAtee has served as Associational Sunday School superintendent, and is presently serving on the Executive Board, the Executive Committee, the Nominating Committee, and is chairman of the Devotional Committee, for the Birmingham Baptist Pastor's Conference.

In Alabama, Mr. McAtee has served on the Committee on Boards, Committee on Committees, the Executive Board, the Brotherhood Committee, and is presently serving on the Managing Committee of Shocco Springs Assembly and the Board of Ministerial Education. He has preached in many revivals in Alabama and Georgia.

He is a graduate of Ouachita College, and Southwestern Seminary, Ft. Worth, Tex.

Mrs. McAtee is a graduate of Texas Woman's University, Denton, Tex., and is active in all phases of the church life. She is presently serving her fourth year as secretary of the Alabama Woman's Missionary Union and has served on the faculty at Ridgecrest this summer.

The McAtees have one daughter, Marilyn Ann, who is 16 and will be a junior in high school. She has attained the rank of "Queen" in her G.A. work and was on the program for the 50th

New gymnasium planned at OBC

CONSTRUCTION on a new gymnasium at Ouachita College will begin as soon as the architect can complete the plans, Dr. Ralph A. Phelps Jr., president, has announced.

He said the Building Committee of the college's Board of Trustees approved preliminary plans and authorized construction to start immediately.

Dr. Phelps said it was hoped that the gymnasium would be completed in time for the Ouachita Tigers to use it in defending their Arkansas Intercollegiate Conference basketball crown in the coming school year. Record crowds are expected for the games, he said.

The basketball arena will have seating capacity for 3,000, with space for additional seats. There also will be a handball court, gymnastics and weight room, two classrooms, four offices and two dressing rooms.

Phelps said the present gymnasium would be retained for use by physical education classes. The new building will be located on the field used for varsity baseball before A. U. Williams Field was constructed recently.

Bruce R. Anderson of Little Rock is the architect for the building.

Buckner Association

By Ford F. Gauntt

BOBBYE Lee Derrick, 19, son of Mr. and Mrs. Wayne Derrick, Hackett, Rt. 1 and a member of Providence Church, is doing mission work in Panama Canal Zone, Bocas, Del Toro, this summer. He is a graduate of Hartford High School and at present a Junior in the University of Missouri. He was licensed to preach last May.



BATES Church burned a two-year-old note Sunday, July 14. Perry Babb, the pastor, has had additions by baptism and letter, along with the installing of new pews in the new building. Now all is paid for. Bates is one of our fine, cooperating churches.

Ernest Hogan has resigned James Fork Church to become pastor at Fellowship Church.

Olen Daggs is the new pastor at Pleasant Grove 3.

Delbert Hill has resigned at Rock Creek Church.

Seven pastors were present at our first pastor-led enlargement campaign committee meeting.

anniversary celebration in Montgomery last spring. Mrs. McAtee's mother, Mrs. Clyta Agee, lives with the McAtees.—Reporter

Accepts new pastorate



JIMMIE L. TAYLOR

REV. JIMMIE L. Taylor has accepted the pastorate of Lake Hamilton Church, succeeding Rev. B. D. Smith, who accepted a call from Westside Church, Magnolia.

Mr. Taylor is a graduate of Gillham, Ark., High school and attended Ouachita College and Wayland College, Plainview, Tex.

He has held pastorates at First Church, Wayside, and East Point Church, Russellville.

While at East Point for a year there were 10 additions by baptism, 8 by letter. Additional Sunday School classrooms were built, the Arkansas Baptist Newsmagazine was placed in the church budget, the church voted to participate in the annuity program, and record offerings were given to the Arkansas Baptist Home for Children, Lottie Moon offering, home and state missions. New records were set in Training Union and Sunday School attendance.

Mr. Taylor served as chairman of the new associational missions committee and as camp director for the year.

Mr. and Mrs. Taylor have a son, Michael, 16 months.

To honor pastor

FIRST Church, Fayetteville, will celebrate the tenth anniversary of Dr. Andrew M. Hall as its pastor, on Sunday, Aug. 18.

According to Frank Suttle, chairman of the Historical Committee of the church, there have been 575 baptisms and 3,370 joining the church by letter under the ministry of Dr. Hall. Other highlights have included the erection of a \$500,000 sanctuary.

Writes Mr. Suttle: "The total program of our church has been updated to the point that our church is considered one of the most strategic in the Southern Baptist Convention. We are proud of our pastor and his record of service with us."

Goerner slightly hurt

DR. H. CORNELL Goerner, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, and Dr. Robert L. Lindsey, Southern Baptist missionary to Israel, were injured yesterday in an automobile accident as they were driving from Jerusalem to Tel Aviv. Both are receiving excellent care in the new Hadassah Hospital in Jerusalem.

Dr. Goerner, bruised and shaken, will be able to leave the hospital in three or four days. He will return to Richmond, Va., immediately. Dr. Lindsey received a cut on a hip which required several stitches to close. The car was demolished.

Dr. Goerner left Richmond July 7 to attend meetings in Europe and the Middle East, including a portion of the Baptist Youth World Conference in Beirut, Lebanon, July 15-21.

Select hotel

The Ritz-Carlton Hotel in Atlantic City, N.J., has been chosen site of the 1964 Southern Baptist Church Music Conference which meets May 18-19, prior to the SBC.

Conference president Gene Bartlett of Oklahoma City said reservations may be made direct with the hotel "by stating your position and forwarding one night's lodging cost." Single rooms are from \$8-\$14; double rooms from \$10-\$20.

Baptist high lights

. . . The Home Mission Board of the Southern Baptist Convention has taken the first steps for an intensified ministry to the more than 15 million Slavic-speaking people of the nation. Elias L. Golonka, a native of Poland and pastor of the Polish Baptist Church, Chicago, Ill., has been employed as a field worker. He will lead in "surveying the needs and designing the features" of a ministry for evangelizing the Slavic people.

. . . O. Norman Shands, pastor of West End Church, Atlanta, became pastor of Calvary Church, Kansas City, July 31. He succeeds Conrad R. Willard, who is now pastor of Central Church, Miami, Fla.

. . . The Historical Commission of the Southern Baptist Convention has tentative plans to produce three volumes of Baptist biographical studies. The first of the three would be a biographical dictionary covering the period 1639-1900. The second would be an encyclopedia covering persons who lived from 1900 to 1960. The third edition would be a "Who's Who" type publication, including living persons filling important places in Baptist life.

. . . The Foreign Mission Board has appointed 150 missionaries thus far in 1963. This total for seven months exceeds the previous high of 144 appointments for a full calendar year (1959), and brings the active overseas staff to 1,792 (including 27 missionary associates).

. . . C. Penrose St. Amant, theology dean, Southern Seminary, Louisville, has been elected chairman of the Southern Baptist Historical Commission. He succeeds W. Fred Kendall, executive secretary of the Tennessee Baptist Convention. Davis C. Woolley is executive secretary of the agency.

. . . Plans for the first Southern Baptist Human Welfare Association have been made by Southern Baptist leaders in social work and representatives from major convention agencies. A constitution and bylaws will be submitted at the meeting of the social work section of the Counseling and Guidance Conference in Nashville, Tennessee, Sept. 23-25. The association will seek to strengthen spiritual emphasis in social work, enlist Baptist young people in human welfare careers, encourage high standards of practice in human welfare, promote social work education, and provide a forum for all Southern Baptist human welfare activities. —The Survey Bulletin

Rally closes youth conference

BEIRUT, Lebanon—Chamoun Sports Stadium here echoed to the hymns of a throng of young Baptists as the Sixth Baptist Youth World Conference came to a close.

Over the speakers' platform, written in Arabic and English, were the words of the theme for the seven-day meeting, "Jesus Christ in a Changing World."

To the east of the stadium the Lebanon Mountains, topped by ancient cedars, loomed gray and massive in the gathering darkness of Sunday night.

To the west the sun, climbing to high noon in mid-America, was disappearing beyond the blue rim of the Mediterranean.

Three thousand young people and their leaders from 52 nations sang and prayed and listened and said their good-byes to new-found friends from many lands.

The parting challenge was given by a personable and brilliant young Negro pastor from Houston, Tex., William A. Lawson.

He said, "We have discussed problems and now we come to affirm that there is a solution."

Referring to the 150 discussion groups which met each morning during the week,

Lawson told the crowd, "We have assailed your reason with paradoxes, crises, and deadlocks, but I come now to tell you that we have a resting place, a ground of strength in Jesus Christ.

"Man is a being inescapably related to God, but inescapably godless," he stated.

"And this is the source of all of his tragedies. He crucifies God and kills himself, but in the act of the dying Jesus, God redeems man. And Jesus Christ is the center of God's love act."

Urging Baptist youth to be skillful advocates of their Christianity, he said, "We do not impose our faith, we simply give witness to it."

Lawson was a last-minute substitute for Martin Luther King Jr., who was scheduled to bring the concluding message of the conference.

King's cancellation message to Baptist World Alliance officials said, "The civil rights struggle in the United States

BEIRUT MUSIC—(top photo) Singing at the opening session of the 6th Baptist Youth World Conference in Beirut, Lebanon, was led by William J. Reynolds of the SBC Sunday School Board, Nashville.

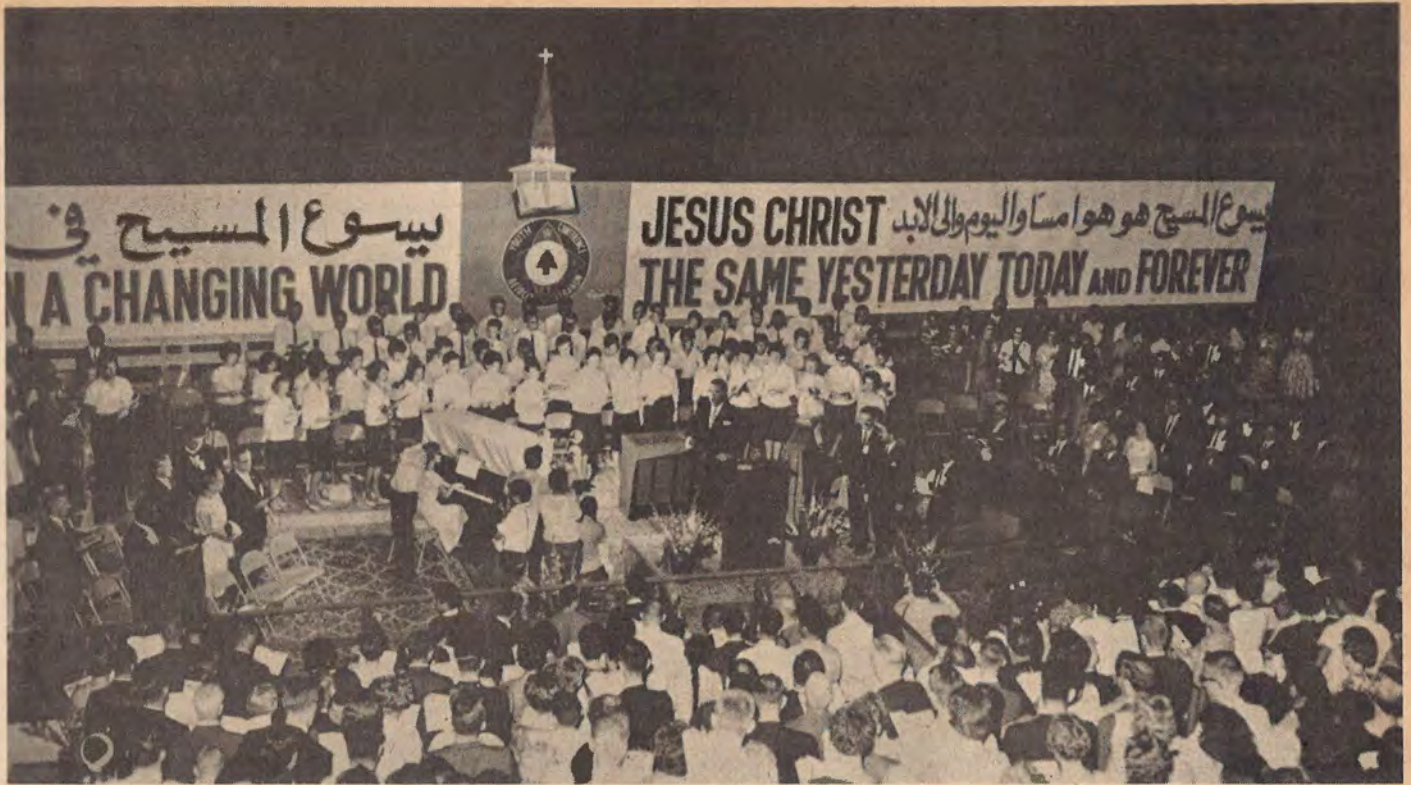
has taken a decisive turn. We are just at that point where the right move can take us to a level of attainment not heretofore reached in human relations, or just the wrong move can set us back in relations in a most destructive manner."

King added that he was remaining in the United States "to aid in keeping the mass demonstrations from getting out of hand by the plotting of more extremist groups in the Negro community."

Earlier in the week a colorful parade of flags marked the roll call of nations. As each flag moved to the center of the stage a national representative repeated in his own language, "Jesus Christ, the same yesterday, today and forever."

Prolonged applause greeted the representatives of countries where Baptists encountered the greatest hardships—Spain, Russia and Cuba.

The Baptist Youth World Congresses are generally held every five years. The time and location of the next one will be decided sometime within the next two years by the executive committee of the Baptist World Alliance.



INDIA'S GREETING—Miss Renuka Mukerji, (left) president of Women's Christian College, Madras, India, reads a greeting. Robert S. Denny, Washington, D.C., youth secretary for the sponsoring Baptist World Alliance, looks on.



ADAMS, NIGERIAN CHAT—(right) Theodore F. Adams of Richmond, Va., right, former president of the Baptist World Alliance, talks with Joseph Adegbite, head of Baptist boys' school in Lagos, Nigeria.



200 VOICES—Young people from many lands made up the 200-voice conference choir (bottom, left).

TUNING IN TRANSLATIONS—Arab registrants tune in to speech translations over some of the 900 earphones installed in Chamoun Sports Stadium for their benefit. English was the official conference language

—Baptist Press Photos





ATLANTIC CITY—Surf coming toward the beach is the gull's eye viewpoint of Atlantic City, N. J. Planners of the Baptist Jubilee Celebration there next May hope for 30,000 Baptists to attend from seven groups in North America. BP Photo



—BSSB Photo

ATTENTION! Each of these intermediates represented his state in the Master Swordsmen's Drill at Ridgecrest Assembly at the second Training Union leadership conference July 11-17. By numbers they are: (1) Elaine Farrington, Baltimore, Md.; (2) Patricia Whitman, Albany, Ga.; (3) Margaret Grigsby, Batesville, Ark.; (4) Donna Beard, St.

Louis, Mo.; (5) Carolyn Knight, Kershaw, S.C.; (6) Linda Floyd, Takoma Park, Md. (representing Washington, D.C.); (7) Brenda Duke, Birmingham, Ala.; (8) Mae Ann Baird, Adairville, Ky.; (9) Roy Lively, Baton Rouge, La.; (10) Judy Garland, Warren, Mich.; (11) Becky Robison, Bay Village, Ohio.

Executive Board

**Congratulations—
Liberty Association**

LIBERTY Association's leaders are taking a forward step in challenging the churches and church members to become better stewards of their money.



DR. DOUGLAS

The association under the leadership of Robert A. Parker, moderator; Conway Sawyers, superintendent of Missions; and Lewis E. Clarke, Stewardship chairman, have planned a Christian Life Enrichment Program to be held at the Maple Avenue Church, Smackover, and First Church, El Dorado, Aug. 27, 1963.

Others in surrounding associations may wish to attend, so here is the program:

Tuesday, August 27, 1963

9:30 a.m.—Maple Avenue Church, Smackover

Theme: The Preacher, The Church, The Association Found Faithful

- I. The Preacher Found Faithful
- Congregation Singing.....Mr. J. T. Stocks
- Scripture.....Rev. H. B. Fuller
- Prayer.....Rev. E. L. Ward
- Youth Choir.....Mr. John Halbert
- Message—"Why The Preacher Should Tithe".....Rev. Garrett Graham
- Solo.....Miss Paula Jones
- Message—"The Preacher Faithful in Preaching on Tithing".....Rev. Calvin Bailey
- Congregation Singing
- Message—"The True Motive For Giving".....Rev. Haskell Bolding
- Closing Prayer.....Rev. W. O. Miller
- Lunch for All Provided by Host Church—Maple Avenue Baptist Church

Tuesday Afternoon

1:15 p.m.

- Congregation Singing.....Mr. J. T. Stocks
- Scripture.....Rev. Doyle Jameson
- Prayer.....Rev. W. R. Rogers
- Message—"A Millionaire Faithful".....Mr. Nelson Blount
- Solo.....Mrs. DeVonne Freeland
- Message—"The Church Faithful in Using Proven Methods".....Dr. Ralph Douglas
- Congregation Singing
- Message—"The Church Faithful in Using Its Money".....Dr. Franklin Bates
- Message—"The Church Faithful in Preaching The Word".....Rev. F. R. Cole
- Prayer.....Rev. S. M. Williamson
- Tuesday night—7:30 p.m.
- First Church, El Dorado

- III. The Association Found Faithful
- Pre-Session Music.....Mr. George I. Baker
- Congregation Singing.....S. O. Reynolds
- Scripture.....Rev. Herman Voegelé
- Prayer.....Rev. Don Laing
- Men's Chorus.....Mr. Herbert Trull
- God Proved To Me.....Mr. W. H. White, Sr.
- Young People's Choirs Combined

- Finding the Right Sense of Values. Mr. Earnest Ward
- Youth Choir.....Mr. David Tate
- Message—"The Association Faithful in Sharing Its Money".....Dr. Porter Routh
- Offering
- Girls' Trio.....Maple Avenue Baptist Church
- Message—"The Association Faithful in Sharing Its Youth".....Dr. Thomas Urry
- Prayer.....Dr. Don Harbuck
- Ralph Douglas, Associate Executive Secretary

Religious Education

Correction, please!

WE greatly regret that both in the Newsmagazine and in the Religious Education News only a partially correct list of meeting places for the district training sessions for associational heads of Sunday School, Training Union, and Church Music was given. Please note a correct list below. This is for the Aug. 30 meeting, 7-9 p.m., conducted by district Sunday School, Training Union, and



MR. ELLIFF

- Music leaders:
- Northwest District.....First Church, Springdale
 - North Central.....First Church, Mt. Home
 - Northeast.....Central Church, Jonesboro
 - East Central.....First Church, West Memphis
 - Central.....Gaines Street, Little Rock
 - Southeast.....First Church, Monticello
 - Southwest.....First Church, Nashville
 - West Central.....Does not meet

SILOAM RESULTS

Our attendance was approximately 200 more at Siloam this year than last. There were 1,800 present. Actually we had a good number more non-faculty registrants since all faculty members were asked to teach two classes this year.

Spiritual results were: 27 professions of faith, 81 dedicated to full-time Christian service, and 328 re-dedications. Both the spoken words and the letters now being received indicate an increasing appreciation for the ministry of Siloam through our Religious Education Division Assemblies.

Dr. M. Ray McKay, professor of preaching at Southeastern Seminary and former pastor of Second Church, Little Rock, is the night speaker for 1964.—J. T. Elliff, Director

Evangelism

Evangelism conference

OUR STATE program of evangelism moves forth in four phases. These are: state-wide Evangelism Conference, Associational Evangelism Clinic, the Baptist Jubilee Revivals and the Church Council in Evangelism.



MR. REED

In many denominations today evangelism has come to the front as a favorite topic. Quite often we hear, "Everything we do is evangelism." Many of our people have not found out what evangelism really is. Evangelism is the presentation of Jesus so that, by the power of the Holy Spirit, people will trust Christ as their Saviour, join a church for baptism, then train in the deeper truths for the spirit.

Evangelism is the function of the whole church. We may and should use the agencies of the church to bring about or promote Evangelism but the promoting of these agencies must never take the place of Evangelism.

Dr. Sweazy, in his book, *Effective Evangelism* says, "Evangelism is never the line of least resistance—a church always tends to drift away from Evangelism; never toward it." A convention may also drift away from evangelism. The State Evangelism Conference is to help us drift towards evangelism and not away from it.

There is a three-fold purpose for an evangelism conference program: Inspiration, Bible, methods.

The inspirational speakers should have a concern for a lost world and be able to inspire others to act. For our conference Jan. 27-28, 1964, Dr. Kenneth Chafin of the Southwestern Seminary will be our inspirational speaker. He was with us in 1962. Also Dr. C. E. Autrey will be an inspirational speaker and help on methods.

Several Arkansas leaders will help in the program from the methods standpoint. Dr. William E. Hull of Southern Seminary has been invited to be our Bible teacher for the conference.

The program is about complete. Please mark on your calendar now, Jan. 27-28, 1964 for our Evangelism Conference and pray for the same.—Jesse S. Reed, Director of Evangelism



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Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH. 20° rise in temperature. Inexpensive. Write for free folders on water heaters and Fiberglass Baptistries.
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COMING

THE STATE SUNDAY School Workshops for Sunday School workers are just 'round the corner.



MR. HATFIELD

There will be two workshops with identical programs and personnel the week of Oct. 7-11.

The first workshop will be at Central Church, Magnolia, Oct. 7-8. The program will start at 1 p.m. with afternoon and evening sessions.

On Tuesday there will be morning, afternoon and evening sessions. During each session there will be a one-hour age-group and Sunday School officers' group conference.

The second workshop will be at First Church, Forrest City, Oct. 9-10. The Thursday and Friday sessions at Forrest City will be like the Monday and Tuesday sessions at Magnolia described above.

The inspirational speaker for both workshops will be Dr. Perry Webb of Little Rock.

In a few weeks, churches will receive copies of programs and posters to use in promotion of the workshop programs.

Practical guidance materials and suggestions will be offered in the meetings to help meet the needs of the churches for better Sunday School work.

Plan to attend. Bring your problems. Bring solutions to problems you have met. Participate. Become involved. Make this another practical workshop for your Sunday School work.

The meetings are designed for all Sunday School leaders and workers.—Lawson Hatfield, State Sunday School Secretary.

FOR SALE:

Used PEWS

30 14 ft., 2 15 ft., 2 12 ft., oak pews, color walnut. May be seen at First Bapt. Church, Clarksville.

Contact:

Central Mfg. Sales Co.
5th & Vine Streets
No. Little Rock, Ark.
FR 4-6008

Also 36 pews 9'6" and 16 pews 16'

Slides available

FOR MANY years movie films and color slides have been used to present the work of State Missions. They have been shown mostly in associational meetings.



DR. CALDWELL
of showing.

The following letter was received after the use of our slides in a special service.

"Dear Brother Caldwell:
Thank you so much for going to all

If pastors are interested in presenting state missions in their churches and would like some color slides to show we will be glad to provide them with narration. Be sure you make your request well in advance of the time

the trouble to provide me with the slides and the narration. They are excellent. I have heard many comments about how informative, interesting, and inspiring the service was. I believe that our people now have a greater concept of the work of our State Mission Department."

Sincerely,
Loyd L. Hunnicutt
Central Baptist Church
Magnolia, Arkansas

—C. W. Caldwell, Superintendent of Missions

Vacationing in California?

Visit With the

Crescent Southern Baptist Church

Truett Stovall, Pastor

622 Gilbert St. near Disneyland
Anaheim, Calif.

WHAT is my Pledge?

It is more than a figure, or cash or check. It is...

- My investment in a better community.
- My aid to Christian youth.
- My expression of faith in the future.
- My gesture of good will
- My contribution to Christian education.
- My outreach in healing and teaching through missions.
- My vote for a Christian world.

My pledge is a holy thing, dedicated to God for the service of all men. I will measure up to my opportunity.

To Grow Christian Stewards Order:

FORWARD PROGRAM OF CHRISTIAN STEWARDSHIP
GROWTH IN CHRISTIAN STEWARDSHIP

SBC Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee

Know your missionaries

By JAY W. C. MOORE

My husband's last will—

(Taken from the Baptist Program, July 1963)

My husband died nearly six months ago. He left no will—well, that is—he left no will he knew about, but he left a will just the same. You see, in our state, North Carolina, if the individual refuses to make a will, the state, in effect, makes one for him.

Your state also has fixed rules for distribution of an estate to the legal heirs.

Ray loved me and the children very much and he provided for us very well. He was a good businessman—always meticulous about his financial and business affairs. Ray wasn't a procrastinator. He just wouldn't accept the fact that someday he might die and leave us.

Surely he wasn't concerned about the modest attorney's fee for drawing a will. I guess he just assumed that all our community property would come to me and after all, he did have me listed as the sole beneficiary of his life insurance policies.

Ray didn't realize that if you leave no will everything is decided for you. Our joint checking account was frozen on the grounds that it was opened only as a convenience and not intended to pass property to a survivor. Our lock-box at the bank was sealed under the Internal Revenue Department's regulations.

There followed an unnecessary dissipation of our assets for attorneys' fees, court fees, filing fees, appraiser's fees, taxes, bonds posted, etc. You see, I had to apply for permission to administer the estate and post a bond. I had to apply for legal guardianship of my own children and post another bond to administer their estate.

In our state, if a man dies without a will, the wife gets one third of the estate and the children the remaining two thirds.

The probate court has appointed me the legal guardian of the children and the administratrix of our estate. The court requires me to give a detailed financial accounting each year until the youngest child becomes of age.

I'm quite sure Ray had no idea of all the undue delay, the needless hardship and heartache he caused us by not making a will. Ray is not alone in this oversight. I have learned that an estimated seventy per cent of American property owners die without wills. I have made my will to protect my loved ones against all the red tape. I want to take advantage of my right to decide exactly what will be done with the part of the Lord's property entrusted to me for a time.

M. T. McGregor

M. T. McGregor, missionary in Hope Association for the past 15 years, doesn't only come from a



MR. MCGREGOR

big state, Texas, that really does big things, but he has a big Christian heart and does a big work for Christ. Even with his favorite sport, fishing, he catches big fish, four-pounders. However, the biggest thing about this man is the service he has rendered in Hope for 14 years.

He led 25 quarter and half-time churches to become full-time churches; ten new churches were organized in the association during his ministry and these churches have witnessed 700 professions of faith and have given through the Cooperative Program—\$50,000. All of the churches in the association have given almost one million dollars through the Cooperative Program during this period. It was the first association in Arkansas to have a standard TU organization. He has preached 1,102 sermons; conducted 312 other services; has seen 504 professions of faith in his services; conducted 58 revivals, 50 study courses and 22 VBS. What Missionary, any place in the world among Southern Baptists, has done more for Christ.

Surrender to the ministry came to Missionary McGregor at the age of 26. He was married and had a four year-old son, Donald. This was their only child, but no preacher couple could be prouder of a child. Donald is a devout, active Baptist Christian and is the associate editor of the great *Texas Baptist Standard*, which has a circulation of 368,000, our largest Baptist weekly. In this position, through his writings, he is in a position to touch close to a million people for Christ. Alice, age 12; Bobby, 9, and Wayne, 5, are the grandchildren.

[Next week: Noel Barlow, Delta Association]

The preacher poet

Rendezvous

[Written on my 79th birthday]
By W. B. O'Neal

I've had a rendezvous with life
For almost fourscore years.
I've faced it out
Mid' hopes and doubt
And oft with dreaded fears.

Life has offered plan on plan
In many ways worthwhile
While I sat still
Devoid of will
And passed them with a smile.

Yet well, sometimes, made a choice
At acting well and wise,
I took advice.
And in a trice
Began to grow and rise,

I have a rendezvous now near
Enough to almost feel.
It is with death
To stop my breath
An end for woe or weal.

I face, indeed, a rendezvous,
God's fearful judgment bar.
O, what of life?
Of peace? Of Strife?
My loss? Or my bright star?

They Show The Facts

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OR TRAINING UNION

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Little Rock, Arkansas

Crafts of the Holy Land

By Thelma C. Carter

ERIC AND THE DIVING BIRD

By Enola Chamberlain

ERIC and his father were on a camping trip in the Rocky Mountains. Each morning they left their campsite to take long walks. Everywhere were strange, beautiful things to see and to hear.

Sometimes they climbed trails leading to high peaks. Sometimes they tramped through grassy meadows. Sometimes they followed swiftly rushing streams. On one of these stream-following days, they saw the diving bird. Eric saw it first.

"Dad," he cried out, "look at that bird. It fell right into the water. It will drown."

Before Eric had all the words said, he saw the gray, stubby-tailed bird pop up out of the stream. The water was running off its glossy feathers as it would run off a duck.

Eric's father laughed. "He fooled you, didn't he, Son? Sit still and watch. He'll go back into the water again. He's after his dinner. That dinner is bugs that live on the bottom of the stream."

"What kind of a bird is it?" asked Eric.

"It's a water ouzel," his father said. "Some people call him a stubby-gray because of his short body and tail and his color. Others call him a dipper because of the dipping motion he makes."

"Can he swim?" asked Eric.

"After a fashion," said Father. "However, he usually goes right down to the bed of the stream. There he runs along on the gravel and rocks. He uses his wings in the water in much the same way as when he's in the air. So he may be said to fly underwater."

The bird had hopped onto a rock when it came out of the water. Now it burst into song.

"He sounds like a mockingbird," said Eric.

"More likely the mockingbirds mimic him," said Father. "Listen to how much his song sounds like running water."

"It does ripple, doesn't it?" said Eric. The ouzel broke off right in the middle of its song. It gave a gay little dipping motion and plunged into the water and out of sight. In a few seconds it flipped to the surface right at Eric's feet. Startled, it plunged back. Eric saw it race away, wings outspread as if it were flying in the water. When it came out of the water, the bird was far downstream.

"What does he do when the water freezes in winter?" asked Eric.

"These running streams don't freeze solidly," said Father. "Air holes are always in the ice. The ouzel plunges into one of these. He finds his meal of bugs and insects and then comes up through the same or another air hole. The cold doesn't bother him at all."

Eric was looking around at the trees. "Where does he nest?" he asked.

"If he can find a waterfall, he builds his nest where it will be kept moist by the spray," said Father. "If no waterfall is near, he will seek out tree roots where everything is moist. He uses lots of moss with the mud and twigs of his nest. He likes it to stay green and alive while he is nesting."

The ouzel had not come back.

"We'd better go on if we expect to have any more adventures today," said Father.

"Yes," Eric agreed, "but seeing this diving bird is one of the best adventures I've had in a long time."

Eric and his father went on, looking for more strange and beautiful things in the woods.

(Sunday School Board Syndicate, all rights reserved)

TODAY we are amazed at the fine workmanship of jewelers, artists, pottery-makers, and glass designers. Their work is beautiful. Little do we think about the fact that in ancient Bible lands hundreds of skilled craftsmen filled the shops, temples, and palaces of the Pharaohs with objects of rare beauty and great value.

The Nile River flooded the land each year and desert heat burned the ancient land. Because floods and sunbaked soil created a claylike earth, Egypt abounded in materials suitable for pottery. Potters kneaded the clay with their feet. Then they placed the lumps on wheels and skilfully shaped the material into bowls, vases, bottles, and other vessels as the wheels whirled round and round. Later, the soft clay vessels were baked in furnaces.

In recent years, many ancient beautiful pieces of pottery have been found in caves and tombs. They are treasures in museums all over the world.

The art of making glass was possibly first learned in Egypt. Glass was made by melting sand and other substances into a thick syrup. This was heated to an extreme degree. Then the soft glass syrup was placed on the end of a long tube. A glassmaker would hold the other end of the tube in his mouth and blow through the tube. The hot syrup-glass swelled into useful shapes. Many glass objects made by ancient people are in museums today.

Pieces of fine linen, as soft as silk, have been found in recent times in tombs and ancient chests. They are thousands of years old.

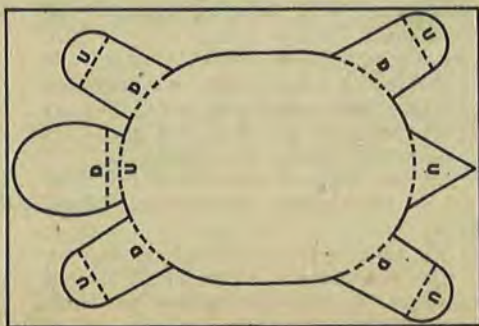
Skilled craftsmen in Egypt created some of the most beautiful rings, necklaces, and bracelets that have ever been made. They were inlaid with jewels and pearls. Mother-of-pearl, ivory, gold, and silver were made into unbelievably beautiful objects.

The next time you look at a beautiful piece of jewelry, pottery, or glassware, remember that the craft probably began long ago in Bible lands.

(Sunday School Board Syndicate, all rights reserved)

Green paper turtle

By Mary Collette Spees



YOU can make a paper turtle that will stand up. Use green construction paper, six by nine inches, or use white paper and color it.

Follow the diagram to draw your turtle on the paper. After cutting it out, fold on the dotted lines. The places marked D are to be folded under or down. Those marked U are to be folded over or up.

When you have followed these directions, your turtle is ready to stand wherever you wish to place him.

(Sunday School Board Syndicate, all rights reserved)

Courtship

(Continued from page 8)

Have at hand these three books, or other good ones you may check out from your library or purchase at a book store.

Point out information of interest on certain pages, read pertinent passages.

Suggest that the books be passed around and exchanged so that all the mothers (and dads, too, please!) may read all the books.

Later discuss with the mothers reactions to the ideas expressed in the books.

An informal mothers' club for your neighborhood could be very helpful. But today's circumstances are almost prohibitive of such a plan: many mothers work; others are too busy, or too involved in other things to be interested in such an idea.

Whatever plan you follow, do read the books and somehow get them circulated among the neighborhood parents. You will be surprised at your own creativeness in getting this done, once you stop worrying and start planning.

Here are the book suggestions:
How to Get Along with Children by Frank Howard Richardson ("Teaching Sex", 22ff)

New Ways in Sex Education by Dorothy Walter Baruch

Growing with Your Children by Ray F. Koonce (Chapter Six: "When They Ask About Sex", page 50)

Regular readers know already my appreciation for Frank Howard Richardson's books, (*For Boys Only*, *For Girls Only*). He is a medical doctor with a common sense, Christian approach to matters that concern our children, our sons and our daughters.

Dr. Baruch, Ph. D., a consulting psychologist in Beverly Hills, Calif., is scientific in her approach and is definitely revolutionary in methods recommended.

I have great respect for her brilliant capacity, superior preparation, and her wide experience with both children and adults.

Some of Dr. Baruch's new ways in sex education are jarring to this conservative grandmother. She herself admits that her honest

book contains some complex, disturbing, and even shocking aspects. She pleads with her readers to read without skipping any parts of it. Accepted and used by her "please-don't-skip" plan, she believes the book will serve its strong purpose rather than leaving the reader shocked and puzzled. She released the utterly frank volume because of her faith in today's parents' and teachers' "intelligence, courage, and capacity to take things straightforwardly." I approve your reading it because I believe that it is vastly important for mothers to know about current methodology.

Ray F. Koonce, who counsels and teaches at Carson-Newman College is as down-to-earth and helpful in his book as the title indicates: *Growing with Your Children*.

All of us agree with Mildred Myer Eldred that "It has now long been apparent that you can't rear a child by a formula."

You will not expect to find a formula exactly tailored to fit your case.

But do read!

Then do your own thinking.

Do your own praying.

And meet your own problems, day by day, calmly and with serene faith in your children's characters and their future.

Rosalind Street

Mrs. J. H. Street

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

Letters

(Continued from page 4)

4. Churches should integrate to set an example.

What kind of example? I have no desire to go to church in their churches, why should they wish to worship in mine? Why should the Negro wish to place himself under the spiritual leadership of a white minister? Is that not his complaint now, that the White man dominates him? Yes, we are brothers in Christ but as Albert Schweitzer (who has spent his life for the Negro) expressed it: "Yes, I am his brother, but his older brother."

5. We have been suppressed long enough. Can you name one case in all history where a free civilization predominantly all Negro has progressed to

any degree? Africa, a nation thousands of years older than America, still hunts with bow and arrows and infringes upon the rights of fellow man by "boiling him in a pot" for dinner.

6. Discrimination ruins our foreign policy?

When did our foreign policy turn into a popularity contest? We refused to do anything in Cuba because we might be unpopular in Latin America. Now look at our Cuban fiasco. There is not a nation in the world that does not have some method of discrimination. I mention India and the caste system as only one of several.

7. The Negro cannot get good jobs.

In only five other nations—Canada, Sweden, Switzerland, New Zealand and Australia—do people have a higher income per capita than Negroes enjoy in America. Since 1939 the Negro wage scale has gone up 555 percent to a 375 percent for that of the white man. In home ownership, too, Negro gains are outstripping those of whites. In June, 1962 13 percent of the total federal work force were Negroes. Negroes now hold 20 percent of the U.S. Post Office Departments jobs. Jobs are available for qualified individuals.

I agree the Negro needs advancement socially, economically, and morally, but he must learn "to do" rather than demonstrate and "demand"—

Billy G. Pierce, Pastor, First Baptist Church, Hughes, Arkansas

Only in Texas?

IN reference to the article concerning the First Baptist Church, Houston, issue June 27, may I comment—

Granted the test of church membership should be motivation of the heart as opposed to color of the skin. Where else but in Texas could one find a church 3,600 members strong having never been cheapened by accepting for membership "those who are not motivated by a sincere desire to worship and serve God through that church?" Mrs. Larry O'Kelley, Brinkley

On human rights

YOU are to be commended for your stand on the race situation. I appreciate your article in the last issue of the paper. What a difference it would make in the moral tone of our nation with respect to human rights if all the men who call themselves preachers would practice what they preach. It's hard to understand how a man can preach brotherly love, and have respect of persons because of skin color. It's equally hard to understand how some of our Baptist institutions of higher education can claim to be fulfilling the teaching task of the great commission and still remain segregated along color lines.

God bless you for your convictions and stand on the race issue.—Dorsey L. Crow

People of the covenant

BY PROFESSOR PIERCE MATHENEY

OLD TESTAMENT AND HEBREW

MIDWESTERN SEMINARY

August 11, 1963

Scripture: Genesis 15-20

I. THE covenant relationship follows and is based upon the call experience. The nation Israel is designated in our

Golden Text as "a people holy to the Lord your God," who "has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth" (RSV).

The context makes clear that this divine election of Israel by God is based in His own loving nature,

not on any merit that a relatively small group of slaves in Egypt might have possessed. So the prophets had continually to remind Israel not to presume on this covenant relationship as a special privilege. Rather, the language of this Mosaic covenant (compare Exodus 19:3-6) emphasizes the awesome responsibility of being set apart as a special instrument of God's redemptive love for all mankind. Thus, God keeps His promise to Abraham. He who called the patriarch to become a blessing to all the families of the earth, makes this possible by initiating with him an everlasting covenant.

II. As the larger lesson demonstrates, the faith of Abraham, and that of his wife Sarah, in God's covenant promise wavers over the fact of their childlessness. The blame for this condition is invariably placed upon the woman. Indeed, Abraham and Jacob prove themselves capable of begetting children by the practice of concubinage, which was quite acceptable by the ethical standards of their day. But it should be noted that, although God accommodates his marital standard to their polygamous mores, the patriarchs still reap the consequences of family strife, jealousy and favoritism.

Abraham and Sarah felt that their advanced age, well beyond that of normal child-bearing, gave them ample reason to doubt that their progeny would ever be as numerous as the dust of the earth or the stars of the sky. So they had made certain provisions. According to what has been discovered to have been the social customs of their day, Abraham had adopted one of his

slaves as his heir, should he continue childless. This was a primitive kind of "social security". Doubtless, in exchange for the patriarchal inheritance, Eliezer of Damascus had agreed to care for them in their old age, see to their burial, and in some sense carry on the the family name and memory. Although his claim could be, and was in this case, superseded by a real son, still he would receive a portion. And most interpreters feel Eliezer is the faithful servant of Genesis 24.

A second expedient, approved by the recovered law-codes of that day, was the begetting of an heir through a handmaid. Such a child would be counted as a genuine son of the wife, whose substitute the concubine had become, and these same law-codes show that Sarah was wrong to treat Hagar harshly and that Abraham does not even measure up to the standards of his own day when he permits this. But God sees and cares for the rejected handmaid in the wilderness. Thus, Ishmael is born, and Abraham assumes that the lad will become his heir. But God has other plans, unbelievably wonderful plans. Sarah shall bear for Abraham a son! Do you laugh at the possibility? Then you shall call his name Isaac ("he laughs").

The more colorful of the two accounts which relate this announcement of Isaac's conception begins with the patriarch entertaining three strangers for the evening meal with the proverbial hospitality of the nomad ("thereby some have entertained angels unawares"—Heb. 13:2). Gradually he learns that these are no ordinary travelers, but bearers of wondrous news, who can read the thoughts of eavesdropping Sarah, and who can pronounce God's righteous judgment on the wicked cities of the plain. Indeed, the Lord Himself is one of the three, here manifesting His presence as the Angel of Yahweh.

In the best estimate of the historical geographers of Palestine, Sodom and Gomorrah were located at the South end of the Dead Sea. These cities became proverbial of total destruction and flagrant immorality. We need not trace the sordid details of Genesis 19 to see how far Lot and his family have sunk in the degrading influence of their surroundings. The judgment on Sodom and

Gomorrah is specifically cited as a lesson in that moral rectitude which the Lord requires that Abraham not only observe but also teach to his children.

But, Abraham might well protest: "What children?" The Lord replies: "Try counting the stars, if you are able—that many children!" And the famous text comments that Abraham "believed (leaned on) the Lord; and he reckoned it to him as righteousness."

This is that faith which responds to God's call, trusts in His promises and enters freely into that covenant-relationship which He initiates. Then the Lord "cuts a covenant" with Abraham to confirm his vision of the eventual possession of the promised land by his descendants. The Lord later revealed through the prophet Jeremiah (34:18) that such a covenant could not be broken without very serious consequences to the offending parties.

III. In our lesson text we might notice: 1. The God of the covenant, 17:11; 2. The condition of the covenant, 17:1c; 3. The parties to the covenant, 17:2-3; 4. A new and significant name, 17:4-6; 5. The permanence of the covenant and its promise, 17:7-8.

1. Hittite royal treaties, which have been discovered in recent years, provide an analogy to the way our text begins its covenant. These invariably begin with the name of the great king, who is imposing certain obligations upon his vassals and graciously making certain provisions for them. It is evident that we are dealing, in both the Hittite and Israelite forms, with a covenant between parties of unequal strength. The stronger party takes the initiative in binding this agreement with his subjects. This is the God of the patriarchal covenant: El Shaddai, which the Greek translation of the third century B.C. (Septuagint) and all subsequent translations render "God Almighty." This probably is the best translation for this mysterious name.

It should be noted that the name El itself, which is a general Semitic name for God from the earliest times, probably means "mighty." Therefore it is interesting to observe how many different combinations with El are used and are identified with Yahweh in the Book of Genesis. In addition to El Shaddai, there are: El Elyon, "God Most High"—Gen. 14:18-22; El-Roi, "God of Seeing"—Gen. 16:13; and El Olam, "God Everlasting"—Gen. 21:33.

2. It is often stated that the patriarchal covenant is unconditional promise, binding God but not man—except by implication. However, this cannot be maintained in the light of our present text, which specifically commands that Abraham "walk about (live) before me (continually in my presence); and be blameless (perfect, innocent, complete—a man of integrity)".

3. God and Abraham are the original parties to the covenant, though this is extended to Abraham's descendants in the last verses of our text. God commands and Abraham prostrates himself



DR. MATHENEY

before God Almighty (compare 15:12). The succeeding stories show that this Abrahamic covenant was renewed to each generation, and even to Abraham himself on more than one occasion.

4. The chief obligation assumed by God in this covenant is to provide Abraham with descendants. This is emphasized repeatedly in verses 2, 4, 5, and 6. This promise is symbolized in the gift of a new name. The patriarch is no longer simply Abram, "exalted father", but now Abraham, "father of a multitude" (or "chief of a multitude").

5. Finally, this binding agreement is an "everlasting" covenant, involving the possession of the land by Abraham's promised descendants and the personal relationship between them and the covenanting God. Circumcision is the symbolic act by which this is to be proclaimed throughout the succeeding generations, the neglect of which may be exceedingly dangerous (compare Ex. 4:24-26) because God's people might lose this mark of their distinction from other peoples. The New Testament clearly teaches that circumcision should never have become a work of righteousness by which man earned his covenant-relationship with God. Rather, a "sign" is always an act pointing to something other than itself.

The "People of the Covenant" are bound (Berith, "covenant", means a "binding") to the God of the covenant in an enduring faith-relationship by which He graciously provides His "exceeding great and precious promises."

DR. HERSCHEL H. Hobbs, former president of Southern Baptist Convention, has been the preacher on "The Baptist Hour" since October, 1958.

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A Smile or Two

Food for thought

TENDERFOOT: "How can I tell mushrooms from toadstools?"

Second Class Scout: "Eat some before you go to bed. If you wake up the next morning, they're mushrooms."

Home town

A SMALL town is usually divided by a main street, two churches and lots of opinions.

I'm dropping the reins, dear

"OK, NOW," the husband rasped as he approached a busy intersection during the Sunday afternoon drive, "the traffic pattern is mixed. What are your orders? Pilot to navigator—over."

Magic

IF differences arise, if we become irritated and angry with those around us or with those who supervise our work, we should remind ourselves that there is a magic ingredient which can change bickering and dissatisfaction to friendly co-operation. That magic ingredient is love.—Progress.

Home away from home

SON: "What is a 'rare volume'?"
 Father: "It's a book that's returned to you by the person who borrowed it,"

Crazy quotes

Caesar's Wife: "Brutus came over today and borrowed your hunting knife."

Note Left on Music Store Door: "Johann to lunch. Bach at one. Offenbach sooner."

Church Bulletin Sign: "Mr. Jackson donated loudspeaker to the church in fond memory of his wife."

Count your blessings

THERE will be no income tax to pay on money earned the 25th hour of the 32nd day of the 18th month unless the calendar is changed.

Tireless Texan

THE Texan rushed up to the ticket counter at a railroad station. "Give me a ticket on the next train."

"Where to, sir?"
 "Anywhere, son, anywhere. I've got business all over."

One woman job

THE best way for housewives to have a few minutes to themselves at the end of the day is to start doing the dishes.

Useful in more ways than one

"Has your husband given up golf?"
 "Yes, but he still uses the same old language when changing a tire."

Attendance Report

Church	Sunday Training-Add-	
	School	Union tions
Alma, Kibler	144	103
Alpena, First	79	42
Osage Mission	29	25
Arkadelphia, Park Hill	106	49
Blytheville, First	612	234
Camden		
Cullendale First	481	171
First	542	163
Crossett, First	543	152
Dumas, First	262	81
El Dorado, East Main	256	117
Fort Smith		
First	964	275
Mission	426	444
Grand Avenue	707	323
Mission	34	
Temple	214	111
Towson Avenue	202	72
Green Forest, First	135	53
Rudd Mission	45	
Harrison, Eagle Heights	309	90
Jacksonville		
Berea	150	61
First	585	210
Marshall Road	111	61
Second	208	94
Jasper	60	37
Jonesboro, Nettleton	219	112
Lavaca, First	276	164
Little Rock		
First	855	356
White Rock	22	19
Highway	199	85
Immanuel	1131	383
Kerr	42	23
Rosedale	215	87
McGehee, First	385	141
Chapel	63	45
North Crossett, Mt. Olive	207	113
North Little Rock		
Baring Cross	719	209
Southside	55	30
Camp Robinson	36	23
Calvary	390	120
Gravel Ridge	154	90
Park Hill	867	4
Sherwood First	166	89
Sylvan Hills First	242	115
Paragould, First	448	201
Rogers, First	436	154
Siloam Springs, First	319	172
Springdale, First	442	166
Van Buren		
First	468	186
Second	49	18
Vandervoort First	64	34
Warren, Immanuel	242	102
Chapel	82	53

Fearful task

"MY goodness, what makes you so hoarse?"

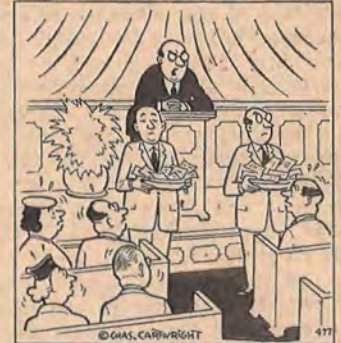
"I just talked my husband out of a dollar."

Why teachers get gray

TEACHER: "Frankie, have your eyes been checked?"

Frankie: "No, teacher, they've always been blue."

Church Chuckles by CARTWRIGHT



"From now on we'll stop taking up a collection and just pass out the monthly bills!"



Curb cigarette ads?

WASHINGTON, D. C. (EP)—The Tobacco Institute, Inc., a trade organization representing major manufacturers of cigarettes and smoking products, called on cigarette advertisers to design their appeal only to adults.

George V. Allen, president of the institute, said in a public statement, "I wish to restate and reaffirm the tobacco industry's position that smoking is a custom for adults and that it is not the intent of the industry to promote or encourage smoking among youth."

The institute, he said, is laying down rules for advertising which it expects its members to follow. They include, he said, a requirement that cigarette advertisements "be characterized by good judgment and good taste."

"In keeping with the position of the industry that smoking is a practice for adults, cigarette advertisements should not give a contrary impression," he declared. "Persons featured in advertising should be, and should appear to be, adults."

He said that television programs or other media whose primary appeal is to youth should not be used for cigarette advertising.

Reds jail Jews

MOSCOW (EP)—Two Jewish housewives and a shohet, or ritual slaughterer at the Moscow Central Synagogue, were sentenced to prison by a People's Court on charges of profiteering in the illegal sale of homemade Passover matzoh, or unleavened bread.

Golko Bogominy, 49, was given a one-year sentence, and the two women, Klavidiya Blaikhman, 52, and Malka Brijo, 59, received six-month sentences. A fourth defendant, Emil Katz, 82, said to be the leader of the group, was convicted but freed because of advanced age and poor health.

The defendants were accused of having produced a large quantity of matzoh and sold them for personal gain. Private business activity of this kind is a crime in the Soviet Union. The women admitted selling matzoh, but denied making profits. The men pleaded not guilty.

Bible reading laws

GORHAM, Me. (EP)—Maine's 40-year-old state law requiring the reading of Scriptures in public schools has been abolished following a five-page interpretation by the attorney general of the U.S. Supreme Court decision on prayer and Bible reading.

All religious exercises must cease, Frank E. Hancock told the Maine Board of Education here.

He pointed out, however, that the Supreme Court decision "would not prohibit the study and recitation in our schools of documents and books containing references to God, nor would it prohibit the singing of religious hymns by students as long as that singing was not a part of a regular exercise or program."

Maine law, Mr. Hancock said, permitted students to be excused from such exercises, but such provisions were not factors in the high Court's decision.

Education Commissioner Warren G. Hull announced that the decision does not affect "released time," in which many schools excuse students during a study or free period to take religious instruction.

TRENTON, N. J. (EP)—Two New Jersey municipalities have taken action to retain devotional exercises in the public schools—one in defiance of the U.S. Supreme Court decision banning Bible reading and recitation of the Lord's Prayer, the other in a plea for Constitutional amendment.

The Mahwah Board of Education ordered that daily classroom reading of the Old Testament and reciting of the Lord's Prayer be continued despite the court's June 17 ruling against such practices.

The East Orange City Council called upon Congress to act "promptly and favorably on an amendment to the Constitution that would permit religious observances of non-sectarian nature in the public schools."

HARRISBURG, Pa. (EP)—A bill introduced in the Pennsylvania House would permit Bible-reading in the state's public schools if there is unanimous consent of pupils in individual classrooms.

Sponsored by four Republican representatives, the measure amends a state law requiring daily Bible reading without comment in public schools. The state law was struck down by the U.S. Supreme Court in its June 17 decision against devotional exercises in public classrooms.

The amendment provides that ten verses from the Bible shall be read "if there is unanimous consent of the students in the classroom."

Burma sesquicentennial

RANGOON, Burma (EP)—Celebrations marking the start of Baptist mission activity in Burma were opened here 150 years after the arrival of the first Protestant missionaries to the nation.

Sesquicentennial events will be climaxed in December at annual meetings of the Burma Baptist Convention and its various constituent bodies of different racial and language groups.

The opening celebration, a special service conducted by the Rev. E. E. Sowards, a West Virginian who has been a missionary in Burma for many years, recalled the July 13, 1813, arrival of Dr. and Mrs. Adoniram Judson to Rangoon.

The Judsons were among the first small group of missionaries ever sent out by American Christians of any denomination. Their work resulted in formation of the American Baptist Mission, which established churches throughout Burma. Many Burmese government officials today are graduates of the ABM schools.

Rockefeller remarriage

MINNEAPOLIS, Minn. (EP)—Forty-nine per cent of Minnesota's Roman Catholics and 34 per cent of the state's Protestants say New York's Gov. Nelson Rockefeller is a "less appealing" White House prospect since his remarriage, according to a survey made by the Minnesota Poll.

Fifty-nine per cent of all Minnesotans interviewed said they thought Mr. Rockefeller's chances in 1964 had been harmed by his divorce and remarriage.

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