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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine.

SEPTEMBER 1, 1966

personally speaking

Siloam revisited

UNEXPECTEDLY I had the privilege of going with some friends to Siloam Springs the other day and paying a brief visit to the Arkansas Baptist Assembly grounds. "Grounds" is used advisedly, for the only living soul we saw this time was a youth sleeping his noon hour away in a pick-up truck parked just inside the native-stone entrance.

What a contrast I found this time as over against my last visit, back in the July heat wave, when there were 850 campers stewing amid the groves. By now the rains had come and cooled the atmosphere and the climate was quite comfortable even in the middle of the day.

The scores of giant walnut trees still held their vigil and the stream that flows from a large year-round spring, from which stream the water supply is taken for encampments, flowed on its steady, untapped way.

There were no curious juniors water-dogging in the branch, and no young folks beaming affection at other young folks. The modern swimming pool was as calm and undisturbed as the mirage of a desert oasis. The Snack-Shack, which had been a bastion of refreshment just a few weeks ago, now looked like something from Dry Gulch.

The dining hall, where so many had sought to be first in line, far from being crowded, was quite abandoned. With its storm windows already in place, the hall looked like some kind of varment that had already tucked itself in for a long, possibly hard, winter.

There was no sign of Ralph Douglas or Erlene Bauer or John Cutsinger—or anybody else—at the "business office." The hundreds of cars, buses and trucks that had cluttered the place earlier were nowhere to be seen. And grass and weeds were fast beginning to move in.

Now the pews (benches) of the tabernacle were stacked in neat and orderly arrangements and there was nothing to indicate the mountain-top experiences that a few short weeks ago had occurred here.

All of which impressed upon me that the surroundings of a Baptist camp, as important as they are, are not nearly as inspiring as the Baptist "contents." In other words, the thing that makes Siloam Springs such a halloved ground is not the grounds, but "fellowship of kindred minds" and worship experiences there.

Too bad we don't have time for but three weeks' use of the camp in a whole year!

Erwin L. McDonald

IN THIS ISSUE:

SCIENTISTS have announced that they have broken the genetic code to permit man to control not only physical characteristics but the alteration of an individual's behavior. The discovery is interpreted by Norman B. Rohrer for the Evangelical Press News Service and found on page 24 of this issue.

* * *

ARKANSAS Baptists may take much pride in their camp at Paron, according to a Lutheran chaplain. His remarks, and those of the director, are recorded on page 7.

* * *

A BLIND man's answer to a blind man's problem makes interesting reading for all ages on today's children page, 20, as the story of Louis Braille is told. Also for all ages is the "how-to" article for an indoor garden.

* * *

DALLAS' First Church again made headlines this week, this time for holding first place in three more categories: Contributions from members; total giving; and church property value. Previously the church was revealed to be the largest in membership in the convention. The breakdown on the convention's record giving for last year is on page 11.

* * *

THREE Arkansans are among the 26 selected by Southern Baptists to serve as homeland missionaries. Their names and assignments are on page 18.

* * *

'CHRISTIAN occupations' or 'occupational Christianity?' Wayne L. Robbins gives you food for thought on pages 14-15.

* * *

COVER story, page 4.

Arkansas Baptist MEMBER: newsmagazine

September 1, 1966

Volume 65, Number 24

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articles are those of the writer.

Abbreviations used in crediting news items: BP Baptist Press; OB Church

Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin; EPBS: European Baptist Press Service

Church and race

WHILE deacons of a Georgia Baptist church were seeking to oust their pastor for being willing to preach the gospel to all races, the Southern Baptists of Alaska were adopting a resolution calling on Alaska Baptists "to continue to act with courage and Christian conviction in race relations."

In the Georgia church—Tattnall Square Church in Macon—Sept. 25 has been set as the date for a final decision on a long-simmering dispute between the staff of the church and segregationist members over seating Negroes in worship services.

Dr. Thomas J. Holmes, pastor of the church, which is located on the corner of the Mercer University campus, declared, after his congregation voted 286 to 109 to exclude Negroes from worship: "I have just tried in my ministry to make the Christian faith relevant to our modern scene. I cannot agree to close the doors of my church to anyone who wants to worship."

Deacons of the Tattnall church had voted 12 to 9 to ask for dismissal of the pastor and two other staff members. But the church gave a vote of confidence to the pastor, 275 to 20.

In Alaska, four Negro churches are affiliated with the state convention of Southern Baptists and all convention churches are open to all races.

Barring persons from worship services for any reason—most of all for the color of their skins—is strange action indeed for those who call themselves Christians and who have accepted from Christ a commission to preach a who-so-ever-will gospel to people of all nations.

Penny for your thoughts

RECENTLY I heard a man high in my own denomination ask, "Are we trying to convert people to our culture or to our Lord?" He went on to say that the problem of any First Baptist Church in the South is the same—a cultural one. If a Negro enters, an aggressive church member may bodily escort him out. But if a frayed malodorous white man enters, in two or three weeks he will be frozen out. It was perhaps an awareness of this situation that led another to declare that we need to develop ways to win some people to Christ whom we will never win to our church. One's thoughts are wrenched to James 2:1-9.—Robert H. Lauer, pastor of Salem Baptist Church, Florissant, Mo., in *Christianity Today*

'One gospel, one task'

CHRISTIANS of all races and many different denominations will be in Berlin, Germany for the World

Congress on Evangelism, Oct. 26 to Nov. 4. Theme for the congress is: "One Race, One Gospel, One Task."

Writing in the Prayer-News Bulletin of the World Congress on Evangelism, Clyde W. Taylor, chairman of the Planning committee, said:

"At this moment in history, racism looms as an issue as never before. It takes form in color, nationality, religion, and language, viciously and irrationally pitting people against people. The evangelical trumpet must sound forth the clear note that there is only one race—the human race.

"God himself knows only two classes of men and he knows them by the color of their hearts, not by the color of their skins. Evangelism commences with the knowledge of the solidarity of the human race—that all men belong to the one race of man, that all men love, hate, eat, marry, reproduce, and die. And after this the judgment. . . .

"There is but one task. It is to take the one message [the gospel of Christ] to this one race before it perishes from the earth. The task has only one limitation—that the means by which it is executed shall be consonant with the principles laid down in the Word of God written. Let any means and all means which fit that one qualification be employed by which the task may be fulfilled. Let educated and illiterate, rich and poor, young and old, male and female, clergy and laity, join together in obedience to the divine mandate."



—By Judy M. Lucas

LETTERS TO THE EDITOR

the people SPEAK



EVERYBODY
READS THE
ARKANSAS
BAPTIST
NEWSMAGAZINE

Those of us who have been to Siloam or other camps such as Wolf Creek KNOW that no value can be placed as to worth.

Having had the privilege of serving during boys' week at Wolf Creek as camp pastor makes me re-determine never to be a part in upsetting or doing away with any of our camps where young people have an opportunity to fellowship together in a spirit of Spiritual quiet and strength, associational or state in scope.—Rev. Alfred R. Culum, South McGehee Baptist Chapel

El Dorado part time

THANKS for your thoughtfulness in sending me a complimentary copy of the August 11th issue in which was the article on my coming to East Main.

I am enjoying the work here very much; the people are very responsive and have given me a most cordial welcome. Just for your information, since I note we did not make it clear in the article, my work here is part-time; I have not left the faculty at Southern State.—Robert L. Hartsell, East Main Baptist Church, El Dorado, Ark.

Wolf Creek Camp

I FELT that in line with a recent comment on Siloam Springs would be information on another Arkansas "Associational" Camp.

Aug. 1-5, The Delta Baptist Association sponsored a week of camp for girls at their Wolf Creek Baptist Camp. The director for the week was Mrs. L. J. Ready, wife of pastor L. J. Ready of Eudora (mission). Out of 100 girls registered there were 14 professions of faith, 14 who surrendered for special service, and 9 who rededicated their lives. Pastor of the camp for the week was Rev. Klois Hargis, First Baptist Church, Hamburg.

Aug. 6-12, a week for the boys was observed at Wolf Creek Camp. Camp Director was Rev. Mason Craig, First Church, McGehee. Out of 85 boys there were 17 who made professions of faith, 2 who surrendered for special service, and approximately 30 rededications.

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.

Liquor in Washington

THE members of our intermediate Training Union Class sent a letter (which was signed by both intermediates and other church members) to President Johnson telling him of our disapproval of the serving of alcoholic beverage in our nation's Capitol.

Under the influence of Lucy Hayes our Capitol did not serve intoxicating drinks.

As Arkansas Baptists, Isn't it our Christian duty to let it be known that we do not condone the serving of alcoholic beverages in our nation's Capitol?—Rex and Sherry Holt, Leaders, Intermediate Union, First Baptist Church, Bay, Arkansas, Rev. Hal Gallop, Pastor

The ringing bells of old - - remember?

BELLS have almost passed out of existence in modern America, but in Europe they are much more common—relics of the days when clocks and watches were unknown and it was necessary to mark the events of daily life. In England, for example, there was an "oven bell," which was rung whenever the lord's oven was ready so that all the tenants who dwelt on his manor might come and bake their bread. Church bells are common in Europe even today, announcing the beginning and end of religious services. In some English villages, a bell was rung each day to announce the dinner hour.

The curfew, which comes from the French words *couvre feu*, meaning to cover the fire, was originated by William the Conqueror in the eleventh century. The ringing of the curfew at eight o'clock was the signal for all

The Cover



ANYBODY remember the old school bell? Boys and girls of Arkansas are hearing its modern counterpart this month as schools over the state re-open for another "long" nine months. (Luoma Photo)

people to put out their fires for the night. In a few English towns today, the curfew is still in use as a signal to storekeepers to shut up shop. In America, it is sometimes heard in large cities where it serves as a nine-o'clock warning to children under sixteen, who are supposed to be off the street by that time.

The bell in Saint Peter's cathedral, London, is rung only when there is a death among the royal family.

Another famous old English bell is the one at Oxford, which sends out exactly a hundred and one peals at nine o'clock every evening. The number symbolizes the original student body when the university was founded. Its ringing is the signal that the college gates are being closed and all students are expected to be in for the night.—The Classmate.

At Warren First



BAILEY E. SMITH

BAILEY E. Smith has accepted the pastorate of First Church, Warren, succeeding the late Dr. James T. Draper.

Mr. Smith, a 1966 graduate of Southwestern Seminary, served as staff worker during the summer of 1962 after graduation from Ouachita University. During early seminary days he was pastor of First Church, Waldo. During his later years at Southwestern he served as pastor of First Church, Crowley, Tex.

Mrs. Smith is the former Miss Sandra Elliff, Little Rock. They have a son, Scotty, aged ten months.

Hays to Amherst

DR. BROOKS Hays, former president of the Southern Baptist Convention, who finished third in the July 26 Democratic gubernatorial primary in Arkansas, has signed a teaching contract with the University of Massachusetts at Amherst.

Dr. Hays, former U. S. Congressman from Arkansas, will fill the Distinguished Professor of Practical Politics post, created by a grant from Ford Foundation. He will also continue to hold his position as a visiting professor at Rutgers University in New Jersey, spending four days a month there.

Cowling to Magnolia

JESSE D. (Jack) Cowling, minister of education of Baring Cross Church, North Little Rock, has accepted the call of Central Church, Magnolia, to become minister of education, effective Sept. 1. Loyd L. Hunnicutt is pastor.

Mr. Cowling, a native of Mineral Springs, is a graduate of Southern State College and New Orleans Seminary.

He has also served as minister of education at First Church, Springdale, First Church, Crossett, and Second Church, El Dorado.

Mrs. Cowling is the former Kattie Davis, Batesville. They have two sons, Kenan Davis, 8, and John Barak, 6.

Former Arkansan Glorieta manager



MARK SHORT JR.

NASHVILLE—Mark Short Jr. of Houston has been named manager of Glorieta (N. M.) Baptist Assembly, effective Nov. 1. He will succeed E. A. Herron, who will retire Oct. 31. Herron has served as manager of the assembly since it opened in 1952.

For the past year, Short has been minister of education at South Main Church, Houston. He held a similar position at First Church, Nashville, 1961-65.

Short was once on the staff of Central Church, Magnolia, Ark. He received his education at Ouachita University and at Southwestern Seminary, Ft. Worth.



MISS MARY HUTSON

MISS Mary Hutson has resigned as director of Young Woman's Auxiliary and Sunbeam Band for Woman's Missionary Union of Arkansas to join the educational staff of First Church, Knoxville, Tenn., Sept. 6.

A native of Tennessee, Miss Hutson is a graduate of the University of Tennessee. Before coming to Arkansas in August, 1959, she was educational director of Central Church, Knoxville. Her father, a retired Baptist pastor, Mrs. Hutson and two brothers live in Knoxville.

Miss Nancy Cooper, WMU executive secretary and treasurer, said that Miss Hutson has given outstanding leadership in the two youth organizations committed to her direction.

"Her work and the activities she planned and directed were always characterized by spiritual depth, intellectual discernment, Christian loyalty and unusual dignity," she said. Miss Cooper said that under the leadership of Miss Hutson strides have been made particularly in the field of leadership training.

JOHN William Bowen, who will enter Ouachita University this month to prepare for the ministry, was licensed to preach Aug. 10 by Baring Cross Church, North Little Rock.

Caroline association

STEEL Bridge and Wattensaw churches have added on to their buildings to enlarge educational space.

MT. CARMEL moved into its new auditorium July 31.

AUSTIN Station Church is remodeling the pulpit and choir platform.

KEO has added a wing for more educational space.

Attendance Report

August 21, 1966

Church	Sunday School	Training Union	Ch. Addns.
Altheimer First	121	73	2
Ashdown Hicks First	44		
Berryville Freeman Heights	122	53	2
Blytheville			
Gosnell	214	80	
New Liberty	130	55	
Camden			
Cullendale First	410	179	4
First	437	106	
Crossett First	503	152	
Dumas			
First	282	81	1
Rankins Chapel	37	41	
El Dorado			
Caledonia	48	36	
First	700	444	7
Immanuel	406	150	
Trinity	222	91	
Greenwood First	265	105	
Harrison Eagle Heights	211	50	
Jacksonville			
Bayou Meto	138	81	2
First	419	121	6
Marshall Road	245	96	3
Jonesboro			
Central	422	151	1
Nettleton	265	90	2
Little Rock			
Immanuel	1,068	400	2
Rosedale	227	87	
McGehee First	390	163	
Chapel	130	69	
Magnolia Central	563	166	2
Manila First	139	86	
Marked Tree Neiswander	123	89	
Monticello Second	222	110	1
North Little Rock			
Baring Cross	591	178	1
South Side	29	21	
Calvary	429	177	10
Forty-Seventh St.	198	68	
Gravel Ridge First	176	96	1
Runyan Chapel	54	33	
Park Hill	813	230	4
Sixteenth St.	40	36	
Paragould First	487	175	4
Piggott First	454	170	
Pine Bluff			
Centennial	231	99	
First	722	95	2
Green Meadows	95		
Second	197	58	
South Side	670	229	13
Tucker	30	22	
Springdale			
Elmdale	213	68	
First	339	85	
Star City			
First	203	66	
North Side	91	67	
Sylvan Hills First	252	94	
Texarkana Beech St.	444	111	
Community	25		
Van Buren			
First	448	153	4
Second	72		4
Vandervoort First	55	36	
Ward Cocklebur	63	55	
Warren			
First	357	84	
Southside	100	75	
Immanuel	277	91	2
West Memphis			
Calvary	290	127	2
Ingram Blvd.	304	114	

Feminine philosophy—or intuition

REFLECTIONS ON A SUMMER MORNING

BY HARRIET HALL

THIS morning as I write I am enjoying the sunshine and silence of the lingering summer on Mount Sequoyah.

We have been enjoying the summer vegetables, especially yellow squash and ripe red tomatoes. Can there be anything better than garden-ripe tomatoes?

King Solomon said, "He that gathereth in summer is wise." What did you gather this summer?

I am reminded of a verse from Helen Keller's "In the Garden of the Lord" as she writes

I laugh and shout for life is good,

Though my feet are set in silent ways.

In merry mood I leave the crowd
To walk in my garden. Ever as I walk

I gather fruits and flowers in my hands.

And with joyful heart I bless the sun

That kindles all the place with radiant life.

If one did nothing else but find a quiet time in summer, all would not have been in vain.

The Psalmist said (46:10) "Be still and know that I am God."

In Isaiah 14:7 we read, "The whole earth is at rest and is quiet."

"Be silent, O all flesh, before the Lord." (Zechariah 2:17).

And Jesus said to the sea (Mark 4:39) "Peace, be still—and the wind ceased, and there was a great calm."

There is a luxury in silence. Only those who have heard the roar and din of the giant metropolis can fully appreciate the morning stillness on a quiet mountain. The solitude and closeness to nature one finds in such a spot strengthens our understanding and faith . . . not only in God, but also in our human relationships.

The writer of Ecclesiastes (3:7) tells us that there is "a time to keep silence and a time to speak." Many of us do not weigh the dif-

ference. And when we do speak our much-speaking often turns into much-complaining.

An anonymous writer has reminded us how grateful we should be for things we often take for granted:

Today, upon a bus, I saw a girl with golden hair. I envied her; she seemed so gay, and wished I were as fair.

When suddenly she rose to leave, I saw her hobble down the aisle; she had one leg and wore a crutch, and, as she passed, a smile.

O, God, forgive me when I whine. I have two legs. The world is mine.

And then we stopped to buy some sweets. The lad who sold them had such charm. I talked with him. He seemed so glad. If I were late 'twould do no harm.

And as I left he said to me, "I thank you for you've been so kind. It's nice to talk to folk like you. You see," he said, "I'm blind."

O God, forgive me when I whine. I have two eyes; the world is mine.

Later, walking down the street, I saw a child with eyes of blue. He stood and watched the others play; it seemed he knew not what to do.

I stopped a moment; then I said, "Why don't you join the others, dear?" He looked ahead without a word and then I knew he could not hear.

O, God, forgive me when I whine.

I have two ears, the world is mine. With legs to take me where I'd go, With eyes to see the sunset's glow, With ears to hear what I would know,

O, God, forgive me when I whine. I'm blessed indeed. The world is mine.

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mount Sequoyah
Fayetteville, Ark.

Chaplain lauds Paron Camp



—Arkansas Democrat photos

HANDICRAFT beneath the shady trees of Paron.

CHAPLAIN Ted Klees, Lutheran minister assigned to the Arkansas Children's Colony at Conway, was high in praise of Paron Baptist Camp during the summer encampment for the colony children, stating that it is one of the finest facilities in the country. Concurring was Samuel Yalowitz, pre-vocational teacher of the colony and camp director.

The two, and 23 other workers, accompanied 47 children for the week's outing.

Chaplain Klees said that he had served in many camps over the nation and found that none had more to offer than Paron. He said that if expansion plans are carried out, it will be more in demand than ever.

Future plans call for construction of a girls' camp adjoining the present area and a pavillion.

College students who plan to enter the field of sociology and allied fields assisted with the camp.

Heat for cool nights and attic fans for warm ones were pointed out by the director and chaplain as being among the advantages offered at Paron. The swimming pool also came in for praise.

Among the activities for the colony children were arts and crafts, music and sports.



COLONY children enjoy a dip in the pool.

The Bookshelf

The Biblical World, edited by Charles F. Pfeiffer, Baker Book House, 1966, \$8.95

The first dictionary of Biblical archaeology to be made available to Bible students, this book is offered as a companion to Baker's Bible Atlas, by the same author.

The word list covers the field of Biblical archaeology. Included are special articles which bring the life and customs of Bible times vividly before the mind of the reader (on such topics as Agriculture, Architecture, Funerary Customs, and Marriage). There are also articles on ancient cities and excavated sites, and on the major texts and literature unearthed by excavators. Other articles deal with archaeology and the major archaeologists and archaeological organizations.

Dr. Pfeiffer is associate professor of Ancient Literatures at Central Michigan University.

Embattled Wall, by C. Stanley Lowell, Americans United, 1966

Here is the story of two decades of controversy over the wall of separation between church and state in the United States.

This is the story, too, of how Americans United, led by Glenn Archer, the organization's executive director, has conducted itself as it has faced a multitude of issues.

Here in one volume is a report of what Americans United has been doing in the courts, in the Congress, and in the States. It reveals how the organization deals and maintains its units, how it helps in local church-state situations, and something of the future outlook.

A History of Negro Slavery in New York, by Edgar J. McManus, Syracuse University Press, 1966, \$5.95

Dr. McManus, who is now associate professor of history at Queens College and adjunct associate professor of law at New York Law School, gives a comprehensive account of Negro slavery in New York, beginning with its induction early in the 17th century and continuing to its removal as an institution in 1841. Faced here is the changing status of the Negro slave and the influence of the slave system on New York's economic, legal, social, and political struc-

tures. Features of the book are its ample documentation, its appendix, its bibliographic essay, and its index.

Thirteenth Apostle, by Richard A. Johns, Broadman Press, 1966, \$3.50

The author of this fictionalized autobiography of Saul of Tarsus, who became Paul, serving under Jesus Christ, is an artist and columnist for the Tyler Star, a daily newspaper in Tyler, Tex.

This story recounts the day-to-day trials, disappointments, aspirations, and triumphs as Paul becomes the "traveling apostle." Paul's life and ministry is told against the backdrop of Antioch, Jerusalem, Athens, Rome, and the cities of Macedonia and other lands.

What Happened at Rome?, by Gary MacEoin, Holt, Rinehart, Winston, 1966, \$4.95

Covering all four sessions of Vatican II, Mr. MacEoin undertakes to communicate not merely what happened in Rome but the meaning of what happened for the world-wide Catholic church. He gives an historical perspective to the events of the Council, analyzes the contending forces at work, and outlines the changes one should anticipate in the Catholic church in the United States.

From the churches . . .

Booneville First



Mrs. Mollie Bryant, who "honored our Lord," was honored by our church Aug. 7. Aunt Mollie continues to bear witness after her death by her gift of \$300 to the Nursery Department for materials and supplies, and an additional \$2,000 to the church to be used in Christian education and other ways.

In the photo above the administratrix of her estate presents the check to the chairman of the deacons, with other heirs looking on. Left to right: Velma Chaney, Hallie Jean Fulmer, Jeral Hampton, Ruth Bryant and Cyril Bryant.

D. Hoyle Haire is pastor.



Little Rock Rosedale

FIRST to attain the rank of Queen Regents in this church's history are Ora Sue Crane (left) and Tanya Garner (right), two young "look-alikes" who have often been mistaken for sisters in their close friendship, which dates back to the first grade at Wilson School.

For Ora Sue's family, it was a second. Her mother, Mrs. Edith Crane, 26 years ago on Aug. 21, the same day of Ora Sue's coronation, was crowned Queen in Calvary Church, Monroe, La.

Others participating in the ceremony at Rosedale were Maidens Donna Hawley, Karen Matthews, Grace Holder, Joan Holder, Kathy Holder and Vicki Case; Ladies-in waiting Rosie Ridings, Linda Pound and Becky Jackson; Queens Judy Jackson, Denise Mills, Debra Smith, Debbie Sharp and Sharon Smith.

Mrs. Ray Horn and Mrs. Leslie Smith are GA directors. Mr. Smith is pastor.

New Arkansas Baptist Subscribers

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One month free trial received:		
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IT TAKES MONEY

TO CARRY

THE
GOSPEL
MESSAGE
TOO!



tithe
now!

14th Anniversary



WILSON C. DEESE

WEST Helena Church recently observed the 14th anniversary of Rev. Wilson C. Deese as pastor of the church. The church honored its pastor with a surprise pot-luck supper on the night of Aug. 17, with Mrs. Bill Andrews in charge of the program.

The church presented Pastor Deese with a portable television set and a large cake on which were 14 candles and the words: "Appreciation on 14th Anniversary." The cake had been baked and decorated for the occasion by Mrs. Roy Warren.

Miss Ola Ewart brought in the cake, and Charles Bradley, chairman of deacons, the television set. Presentation was made by R. L. Powell, minister of music.

PRATTSVILLE Buie, Aug. 8-14; John Clement, pastor, Memorial Church, Hot Springs, evangelist; 3 for baptism; 1 by letter; H. B. Savell Jr., pastor.

STAR CITY North Side, Sept. 12-21; D. Whitman, evangelist; John A. Fuqua Jr., pastor.

MORRILTON First, Sept. 12-18; Phillip May, Pocahontas, evangelist; Hoyt Mulkey, secretary, Arkansas State Convention Music Department, singer; Morris L. Smith, pastor.

NORTH LITTLE ROCK Oakwood, Aug. 15-21; Ed Walker, evangelist; LeRoy Baker, singer; Lonnie Autry, pastor; 15 rededications; 2 on profession of faith and for baptism.

HOPE ASSOCIATION:

CANFIELD Church, first week of August; Morris J. Wright Jr., missionary to Japan, evangelist; Tommie Stevens, music director; Thomas McDonald, pianist; 6 by baptism; 2 by letter; Dr. Wayne Peterson, professor of Religion and Modern Languages, Ouachita University, pastor.

LEWISVILLE First Church, Emil Williams, pastor, First Church, Jonesboro, evangelist; 4 for baptism; 2 by letter; Jim Gerren, pastor.

BIG CREEK-ROCKY BAYOU ASSN.:

ENTERPRISE, July 11-18; Sidney Byler, evangelist; 11 professions of faith; 10 by baptism; 1 rededication.

FRANKLIN, July 25-31; Doyne Robertson, evangelist; 9 by baptism.

MAMMOTH SPRING, July 31-Aug. 7; David Keys, evangelist; Larry Arndt, singer; 6 by baptism; 2 by letter; Dee Speer, pastor.

SIDNEY, July 10-18; Rayborne Bone, evangelist; 29 professions of faith; 13 by baptism; 2 for special service; G. M. Roberts, pastor.

SYLAMORE, July 10-18, A. F. Muncy, pastor, evangelist; 3 by baptism.

WISEMAN, July 5; H. M. Robertson, evangelist; Marvin and Gayle Cooper, music directors; 4 by baptism; A. F. Muncy, pastor.

ZION, Aug. 1-7; Delmas Meeks, evangelist; 3 by baptism.

MT. PLEASANT; Homer Shirley, evangelist; Herman Dover, singer; 4 by baptism; G. M. Roberts, pastor.

DUMAS Rankins Chapel Church, now in progress through Sept. 4; Lawrence Vowan, evangelist; Eugene May, song director; Don Taylor, pastor.

DARDANELLE New Hope Church, Aug. 15-21; L. E. Jolly, pastor, Baughs Chapel Church, Ward, evangelist; 3 professions of faith; 1 by letter; 13 rededications; Byzie Parr, pastor.

ALTHEIMER First Church, Aug. 14-21; Bill Hartley, pastor, Palm Heights Church, San Antonio, Tex., evangelist; Ken Dodson, Tulsa, Okla., music director; 6 by baptism; 2 by letter; Don A. Hall, pastor.

MONTICELLO First, Sept. 12-18; Minor Cole, evangelist; W. Richard

Baptist Vista camp

THE 1966 regular Baptist Vista Encampment, Aug. 1-6, reached an all time high with 467 enrolled. This was 99 above any previous enrollment.

Rev. Bob Shoemake, pastor of the Oak Grove Church, was camp pastor; Rev. Gerald Jackson, pastor of First Church, Ozark, led the morning devotions. Harold Biggs, music and educational director of First Church, Van Buren, was in charge of the music.

Rev. and Mrs. Marvin Sorrells, missionaries of the Home Mission Board to the Cherokee Indians in Oklahoma, were encampment missionaries. Rev. J. Ronald Condren, pastor of First Church, Alma, was study director.

Recreation and swimming was in charge of Rev. Garland Brackett, pastor at Cedarville; Rev. John W. Curtis, pastor at Kibler; and Rev. Robert Pittman, pastor of First Church, Mountainburg.

Rev. Charles Holcomb, pastor of 1st church, Mulberry was in charge of concession sales; Jerry Blaylock, of First Church, Clarksville, and Ruffin Snow, of First Church, Van Buren, were in charge of the fellowship time.

Mrs. Harold Biggs, registered nurse of First Church, Van Buren, was in charge of first aid.

Over 50 additional adults completed the camp staff.

There were 31 professions of faith; 17 surrendered to special service; and 158 dedications.

CEDARVILLE Church north of Van Buren, Rev. Garland Brackett, pastor, ordained Ford Rogers as deacon Aug. 14.

Vestal, pastor.

MCGEHEE South McGehee Church, Aug. 15-21; Kerry Powell, pastor, Calvary Church, Erwin, Tenn., evangelist; Alfred R. Cullum, pastor, singer; Cheryl Finley, pianist; 5 for baptism; 2 by letter; 19 rededications.

CORNING Shiloh-Clay, Aug. 7-14; Louis Gustavus, pastor, evangelist; Rudy McClannahan, Southern College student, song leader; 4 professions of faith; 5 baptisms; 5 additions.



BOB ALEXANDER

At Fisher Street

BOB Alexander has resigned as pastor of Arabella Heights Church, Texarkana, where he has served for two years, to become pastor of Fisher Street Church, Jonesboro.

Mr. Alexander is a graduate of Ouachita University and Southwestern Seminary. He is married to the former Milrene Smith of Gurdon. They have a son, Jonathan.

Full-time evangelist

REV. Jack Hazlewood resigned recently as pastor of Riverside Church, near Donaldson, to enter



MR. HAZLEWOOD

full-time evangelistic work. Mr. Hazlewood, a native of Houston, Tex., is a senior this year at Ouachita University, where he will complete his B.A. degree Jan. 1.

Mrs. Hazlewood is the former Miss Lillian Morris, also of Houston, Tex. The Hazlewoods have a one-year old daughter, Rhonda Lynell.

Mr. Hazlewood can be reached at Box 113, Ouachita University, Arkadelphia.

The Massachusetts Missionary Society

BY BERNES K. SELPH, TH. D.
PASTOR FIRST CHURCH, BENTON

THIS Missionary Society had the distinction of being the first Baptist Missionary Society in America. It was but a natural outgrowth of Warren Association's interest in missions. The pastors in the Boston area were missionary conscious, and had led in stimulating the missionary emphasis. This was especially true of Dr. Samuel Stillman, pastor of the First Baptist Church, and Dr. Thomas Baldwin, pastor of the Second Baptist Church.

These two churches initiated the Society movement. The movement had the close supervision of these two veteran pastors until a Convention had been called for its official organization. By this time they had pretty well shaped its spirit and course.

The first meeting for discussion of such work was called Monday, Mar. 29, 1802, in the First Baptist Church. A committee of the pastor and deacons was appointed to meet with a like committee from the Second Baptist Church, where a similar meeting was conducted.

On Apr. 26, the First Baptist Church authorized its pastor to consult with Dr. Baldwin about sending out a circular letter to the churches explaining the purpose of their action and inviting them to join in the effort. But the church thought that time was too short to do the necessary correspondence and organize in May as first planned.

The Second Baptist Church,

meeting at the same time, acted upon the same matters but urged immediate action. In addition, they took up a collection and received \$68. First Baptist Church yielded to the impulse of Second Baptist and the circular letters were sent the next day.

This letter was brief, expressing concern for the widespread knowledge of God and responsibility of his children in making him known. A constitution was suggested to several churches before the meeting for their consideration.

The constitution proposed a membership based on the payment of a dollar per member annually. It provided for twelve trustees, eight of whom must be Baptists, to conduct the business of the Society. They had authority to use the funds at their discretion, except when limited by the Society. They could employ or dismiss missionaries and make a report annually or more often if necessary. Provision was made for a treasury as well as for amendments for the constitution. They even provided for the dissolution of the Society when it had served its purpose.

The Society was organized May 26, 1802. Its object was to provide occasional preaching and to promote evangelical truth to new settlements in the United States, and further if circumstances should demand. Time proved this object to be rather elastic and the last phrase necessary.



PADGETT C. COPE

DR. Padgett C. Cope is the new pastor of Calvary Church, Little Rock.

Dr. Cope, formerly pastor of Wylam Church, Birmingham, Ala., succeeds Dr. C. Gordon Bayless, interim pastor.

The new pastor attended Clark Memorial Junior College in Newton, Miss., and graduated in 1952 from Howard College (now Samford University) in Alabama with a bachelor of arts degree in religious education. He also attended New Orleans Seminary and Eastern Seminary, Philadelphia, Pa. He has been honored with a doctor of divinity degree from Immanuel College, Atlanta.

Mrs. Cope is the former Miss Betty Jo Williams.

They have four children; Donna, 17; Padgett Jr., 16; Jimmy, 15; and Betty Gail, 13.

He has served as pastor of churches in Mississippi, Alabama, Pennsylvania, Maryland and Louisiana.

DEATHS

Andrew Louis Overton, 56, North Little Rock, terminal manager for Gordon Transport Co., Inc., Aug. 23.

He was a member of Baring Cross Church, the Central Arkansas Traffic Club, Benevolent Protective Order of Elks Lodge 1004 and the United Commercial Travelers. He was a former vice president of the Rotary Club of North Little Rock and was one of the founders and past president of the Greater Little Rock Traffic Club.

By the BAPTIST PRESS

Churches reflect record giving

New college head

BELTON, Tex. — Leonard L. Holloway, vice president of development at New Orleans Seminary, has been named president of Mary Hardin-Baylor College, a Baptist school for women in Central Texas.



DR. HOLLOWAY

Holloway, who will assume the office Sept. 1, was elected at a called meeting of the college's board of trustees, Aug. 9. He succeeds Arthur K. Tyson who is now president of Grand Canyon College (Baptist), Phoenix, Ariz.

The new Mary Hardin-Baylor president is a former vice president and development director for two Southern Baptist Convention operated seminaries — New Orleans Seminary where he has served for two years, and Southern Seminary, Louisville, Ky.

Baylor names two

WACO, Tex.—Martus Miley, a Baylor University graduate student, has been named assistant director of religious activities at Baylor University, a Baptist school here. Miley, who is working on his master's degree in religion, will succeed Raymond Vickery, new assistant director of the Baylor Ex-Student's Association.

A native of Arkansas, Miley is the son of Pastor and Mrs. Burton Miley, of First Church, Springdale, Ark.

Ken McNeil, Lubbock, Tex., was named graduate assistant in the office of religious activities at Baylor. McNeil is doing graduate work toward a master's degree in sociology, and is a former Baptist Student Union president at Baylor.

NASHVILLE—Each of 21 churches in the Southern Baptist convention received more than half-a-million dollars last year in contributions from their members.

A tabulation listing the denomination's leading churches in total giving was released here by the research and statistics department of the SBC Sunday School Board. The list also indicated the amounts each of the leading churches gave to missions.

Another tabulation listed SBC churches with more than \$3 million in church property value.

The 13,538-member First Church, Dallas, led the convention in all three categories.

Reported as the largest church in the convention only a week earlier, the Dallas church listed contributions totaling \$1,597,805 last year, missions gifts of \$588,669, and property valued at \$7,100,000.

Of the 21 churches with gifts exceeding \$500,000 last year, nine are in Texas, three each in Georgia and Louisiana, two in Alabama, and one each in South Carolina, Tennessee, Oklahoma, and Virginia.

A similar statistical report issued a year ago listed only 15 churches with contributions surpassing \$500,000. The number this year is believed to be a record.

In property valuation, seven churches in Texas reported property valued in excess of \$3 million, as did two in Louisiana, one each in Georgia, Tennessee, North Carolina, and South Carolina.

The five leading SBC churches in missions giving represented four states—Texas, Georgia, Louisiana, and Alabama.

Ranked in order behind the Dallas church in missions giving were Second Ponce de Leon Church, Atlanta, (2nd); Mid-City Church, New Orleans, (3rd); First Church, Amarillo, Tex., (4th); and Southside Church, Birmingham, (5th).

Top five churches in total gifts were (1) First, Dallas; (2) First, Amarillo Tex.; (3) First, Tulsa,

Okla.; (4) Park Cities, Dallas; and (5) Mid-City, New Orleans.

In property value, the five leading churches were (1) First, Dallas; (2) Mid-City, New Orleans; (3) First, Shreveport, La.; (4) Park Cities, Dallas; and (5) First, Atlanta.

There was little change in the list of churches with more than \$3 million worth of church property in a comparison of the 1965 and the 1964 tabulations. The same 13 churches were on both lists, with only a few changes in amounts and rank.

There were numerous changes, however, in a comparison of the current tabulation of churches leading the SBC in total contributions with the list issued last year.

Of the top five churches this year, First Church, Tulsa, Okla., moved up to third from the 12th ranked position last year. Mid-City Church, New Orleans, advanced from sixth to fifth this year, and Park Cities Church, Dallas, dropped from third to fourth. The Dallas and Amarillo churches were ranked first and second both years.

WASHINGTON—A caution to churches on getting "caught" by promoters of so-called church-sponsored homes for the aged was voiced in the United States Senate during debate on the Housing and Urban Development Act of 1966. Sen. John J. Williams (R., Del.) said that many churches become victims of promoters. The churches "think they are providing homes for the elderly" when they actually provide profits for the promoter.

WASHINGTON — The interest rate on college housing loans fixed last year at a ceiling of three percent, would be lifted to the "going rate" by an amendment adopted in the United States Senate. The amendment sets the interest rate at the "going rate" which now is approximately 4 $\frac{3}{4}$ or 4 $\frac{5}{8}$ percent.

TACK
ME
UP



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Junior—Mrs. John Danner, Jr.—Searcy, Ark.
Primary—Harold Vernon—Texarkana, Ark.
Beginner—Mrs. Robert Prescott—Springfield, Mo.
Nursery—Mary Emma Humphrey—Little Rock, Ark.
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Sunday School Workers

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*Five messages from
the new Life and Work
literature*



DR. DONALD ACKLAND

Little Rock

6-27-1966

PROGRAM DIGEST

MONDAY AFTERNOON SEPTEMBER 26

- 1:45 Worship, Dr. Jack Jones
- 2:00 "Amos", Dr. Clinard
- 2:30 Feature, Earl Mead
- 2:55 Music, Dr. Jones
- 3:00 Life and Work, Dr. Ackland
- 3:30 Department Conferences
- 4:15 Adjourn

- 6:45 Worship
- 7:00 Dr. Ackland
- 7:30 Church Growth Plan
- 7:55 Dr. Clinard
- 8:25 Conferences
- 9:25 Adjourn

TUESDAY MORNING SEPTEMBER 27

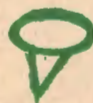
- 9:00 Worship
- 9:15 Dr. Clinard
- 9:45 Feature and Music
- 10:00 Dr. Ackland
- 10:30 Conferences
- 12:00 Adjourn

- 1:45 Worship
- 2:00 Dr. Ackland
- 2:30 Feature and Music
- 3:00 Dr. Clinard
- 3:30 Conferences
- 4:30 Adjourn

- 6:45 Worship
- 7:00 Dr. Ackland
- 7:30 Feature and Music
- 8:00 Dr. Clinard
- 8:30 Conferences
- 9:25 Adjourn

Dr. and Mrs. Jack Jones
will conduct worship and
music

SEPTEMBER 1, 1966

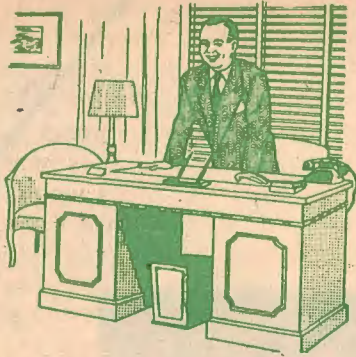


**AND
LET
ME
TALK**

This poster is
available free—order
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Sunday School Department

Page Thirteen

—BY WAYNE L. ROBBINS



Occupational



Christianity



WE are living in a time when we are hearing much of "Christian occupations." Christian young people are going through a period when they seriously weigh the question of what they are going to do with their lives. Is it God's will for them to go into full-time Christian service, or should they enter a secular field?

Churches are creating positions that were unheard of just a few years ago—associate pastor, church business administrator, youth pastor, recreation director, and elementary director, not to mention the more familiar educational director and minister of music. Then there is the full-time secretarial staff often headed by a seminary graduate. In our state Baptist offices we find full-time Christian vocations of many types and numbers. Even more varied and numerous are the workers in the Nashville offices of the Southern Baptist Convention. No longer does full-time Christian service mean only "I'm going to be a preacher."

Now I want to make it plain that I think this is a wonderful advancement for our churches and our supporting Baptist agencies. In this way many talents are put into active use for our Lord and lost people are evangelistically reached and committed to the Christian life who would not have been without these varied approaches.

But there are also some results that must be placed on the negative side of the ledger. Because of added full-time workers in our churches, there are more church activities than ever before, and more time at the church house is demanded of church members than ever before. In many Baptist churches, I have found that officers' meetings, committee meetings, special planning meetings, breakfasts, banquets, recreational meetings, lectures, and other special emphases added to the regular Sunday services and Wednesday night prayer meetings seem to present an almost impossible schedule for the conscientious church member who feels a responsibility to support the church program.

A deacon once said to me: "It seems that I have two full-time jobs. Forty hours per week at the office and an extra forty hours per week at the church." Not once during those extra hours at the church did he come into contact with a lost person. Not once during those forty hours at the office did it occur to him that he had a Christian responsibility right there! Like too many of us he had departmentalized his responsibilities. Into one department he placed his regular, routine forty-hour-work week where he met his responsibilities for earning a living. Into the other he placed his Christian service, where he met his responsibilities to the Lord. Is it any wonder that the poor man had difficulty finding time to sleep! It just never occurred to him that he could be meeting *both* responsibilities during the same forty-hour period.

Training Union

Now is the time!

NOW is the time to make something great out of Training Union on Sunday night. You need an



MR. DAVIS

hour and 15 minutes for Sunday School on Sunday morning and an hour and 15 minutes for Training Union on Sunday night. You do not meet just to have a "program" but to engage in learning experience in which four great areas of study are emphasized. They are:

- Systematic theology
- Christian ethics
- Christian history
- Church polity and organization

We need sufficient time for these studies.

Now is the time to emphasize Task Three of the Training Union, Orientation of New Church Members. This is the desperate need of our churches. Sunday night is the ideal time for new member orientation courses. Begin by teaching the *New Member Orientation Manual* to your leaders for four week nights on Wednesday night.

Now is the time to use Sunday night for potential leadership courses. In every church we have potential leaders—people not now serving in any place of leadership—who can be enlisted, given general leadership training, and put in places of responsibility. Order the potential leadership kit from your Baptist Book Store (\$3.50). It is a 26-session course which you can use twice a week for three months.

Now is the time to use Sunday night for the preaching of the gospel. Develop a great Training Union. Bring them into the worship service. Honor God on Sunday night.—Ralph W. Davis

**Mission action
in Arkansas**

THE annual observance of the *Season of Prayer for State Missions* is an important activity appearing on denominational and local church calendars in Arkansas during the month of September.

That Arkansas is a rich mission field is not debatable. How Arkansas Baptists accept their responsibility is up to individuals and their willingness to be involved through prayer . . . witnessing . . . giving.

Plans for the observance by unit organizations of Woman's Missionary Union have been sent to local leadership. These were prepared for Woman's Missionary Society by Mrs. John Pounders of Little Rock and Mrs. Paul Hogue of Benton; for Young Woman's Auxiliary by Mrs. Pounders; for Girls' Auxiliary by Mrs. Harold Elmore of Mt. Home; and for Sunbeam Band by Miss Mary Hutson of the state WMU staff. The suggested date for observance is Sept. 19th.

As a part of the observance, the *Dixie Jackson Offering for State Missions* is promoted. This is administered entirely by the Missions Department and the Race Relations Department of the Arkansas Baptist State Convention. Church-wide consideration of our

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state as a mission opportunity and responsibility and participation in the offering by all connected with a local Baptist church are urged.

Special offering envelopes and any additional copies of plans for the observance are available from the State WMU Office, 310 Baptist Building, Little Rock.

Let's make Arkansas Christian! —Nancy Cooper, Executive Secretary and Treasurer

SEPTEMBER IS FOUNDATION MONTH



When you need a will
it is too late to make one.
Make a Christian will now!

Arkansas Baptist Foundation
401 West Capitol Avenue
Little Rock, Arkansas

God is dead?

RESTLESS

MANY are restless today. Some are adding to the restlessness of our day with the preposterous claim, "God is dead!"

We declare the utter stupidity of this claim. But did you know that the God of the Bible is actually dead in the lives of some people?

Many people live as though God IS dead. By the way some live, they declare that God never existed.—Tal D. Bonham

Adult Festival plans changed

BECAUSE of various problems in churches' schedules throughout the state, the four festivals for adult choirs originally planned have been changed to only one festival in one location. The state Adult Choir Festival will be held on Sept. 15 at Immanuel Church, Little Rock.

Choirs from all over the state should now make plans to attend this one. Some church groups are chartering buses, some planning to come in car caravans, but whichever way you can coordinate your group, we would like for you to participate in this one state-wide festival.

A massed choir rehearsal of all the choirs together will begin at 7 p.m., at which time soloists and ensembles will also be adjudicated. The rehearsal, adjudication of choirs, and closing program will conclude no later than 10 p.m. For adjudication, each choir will sing one selection from memory. The adjudication number may not be one of the festival numbers listed below, all of which may be ordered from the Baptist Book Store, 408 Spring Street, Little Rock.

"Come, Holy Spirit" by Gordon Young (Presser); "Come, Let us Tune our Loftiest Song" by Bob Burroughs (Broadman); "O Lamb of God Most Lowly" by Gordon Young (Galaxy); "The Promised Land" arr. by Gustafson (Abingdon); "Ye Who Boast of Tears" by Jacqueline McNair (Broadman).

Director of the festival is Dr. William Hooper, dean of the School of Church Music, New Orleans Seminary. The registration fee for each choir is \$2 and for each soloist and each ensemble is \$.50. Each entry must register by Sept. 6 in order to participate.—Hoyt A. Mulkey, Secretary



NEW SANCTUARY—Dedicated at special services Aug. 14 was the new sanctuary of First Church, Cotton Plant. Pastor Irving M. Prince is pictured in the inset.

'Absolute non-violence'

GENEVA (EP)—A report presented here to the World Conference on Church and Society stressed that the Christian position seeking the welfare of all men is not necessarily one of "absolute non-violence."

Prepared by a study section on "The Nature and Function of the State in a Revolutionary Society," the document called attention to the Christian responsibility to challenge "all unjust systems and . . . invested interests which oppress men." While some Christians maintain that the "commitment to non-

violent means of witness is absolute," the report declared that there are "situations where Christians may become involved in violence."

"Whenever it is used, however," it was pointed out, "it is to be seen as an 'ultimate recourse' which is justified only in extreme situations."

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Report from Colorado

DEAR Baptist Students:

WELL, I made it through my first day of Vacation Bible School. We have had a wonderful time ever since we got to Colorado and have received many memorable blessings already.



LARRY

I preached last Sunday morning and it looks like

we are going to have many more opportunities. The people here are just terrific and each and every church is struggling to stay alive. They try to keep things going by building. The church we are in now has an enrollment of about 30 and sponsors a mission 20 miles south of here. The pastor, who is going to North Carolina after these 2 weeks, has been preaching 3 times a day. He preaches here on Sunday morning and then goes to the mission at Abar, Colorado, and holds services in the afternoon. Then he comes back Sunday night for Training Union and worship services. The people here have a lot of drive and determination.

We had 11 or 12 kids today but expect to have between 15 and 20 before the Vacation Bible School is over.

Our orientation program was the greatest. The area missionaries in the Colorado Convention are tops and work together beautifully.

Rev. Edward Rogers is the pastor here. I think you have his name with the addresses I sent you. We are staying with a widow,

WANTED!
USED CHURCH PEWS
 14 pews, 12 feet long
 First Baptist Church
 P.O. Box 339
 Nashville, Arkansas 71852

who lives alone, and we have the comforts of home.

My partner is John Sartain of Auburn University. His home is Birmingham, Alabama. I plan to attend Glorieta.

Sincerely,
Larry Graddy

(Larry Graddy is a student at Hendrix and is serving as one of the 18 Arkansas summer missionaries whose expenses are paid by the Baptist students of Arkansas.)

Twin pines place

These fields and woods, this roof 'neath sheltering pine
Their eyes beheld, and marveled in beholding

These paths their feet have trod
And in this selfsame place
Ancestors praised and worked
And loved the living God.

Now mine the privilege to walk and praise;
May vigor increase to voice these ageless lays.

—Maggie Aldridge Smith

US-2 volunteers are assigned



(Left to right) Mr. Stair, Mr. Martin, Miss Thompson

RIDGECREST, N. C. (BP)—Southern Baptists selected 26 young adults as part of the second wave of their new homeland mission youth corps, called US-2.

As the 20 original US-2 missionaries moved into their second year, the new US-2 appointees met here for orientation, then fanned out across the country, missionaries for the next two years. Three of them are from Arkansas:

THOMAS L. MARTIN, a native of Hamburg, Ark., was appointed to serve on Long Island, N. Y. He is a graduate of Ouachita University, Arkadelphia, where he received the bachelor of arts degree. During the summer of 1965

he served as a student summer missionary in Kentucky.

TROY RAYMOND STAIR JR. has been appointed to initiate and conduct services in new churches and missions in the Athens and Southeast Ohio areas. Stair attended Little Rock University, and Ouachita University, Arkadelphia, where he received a bachelor of arts degree and was second vice president of the student body. He was born in Batesville.

MARILYN REBECCA THOMPSON, has been appointed to serve in a Baptist good will center in Phoenix, Ariz. Miss Thompson, a native of McCrory, attended Southern College, Walnut Ridge, and Henderson State Teachers College.

**New task
—new objective
—new dimensions**

THE Southern Baptist Convention in its annual meeting in June, 1965, assigned to the Brotherhood



MR. SEATON

Commission the task of assisting churches in providing missionary education for all Baptist men, young men, and boys. At this meeting the new objective of the Brotherhood, in

keeping with the assigned task, was adopted. The new objective reads: "The objective of the Brotherhood Commission is to support the Southern Baptist Convention in its task of bringing men to God through Christ by fostering programs that will assist the churches in their task of leading men, young men, and boys to a deeper commitment to missions, to a more meaningful prayer life for missions, to a larger stewardship on behalf of missions, and to a personal involvement in missions."

This objective gave Brotherhood new dimensions. Brotherhood is now the church program for providing missionary education for all men, young men, and boys, and is one of five church program organizations. To meet the needs of the new task and new dimensions some changes in the organizational structure were needed. Some person was needed to assume church responsibility for leading the work. So the position of "Brotherhood director" was created. The Brotherhood di-

CAMEL THROUGH A NEEDLE'S EYE

BY HERSCHEL H. HOBBS
*Pastor, First Baptist Church,
Oklahoma City, Oklahoma, and
past president, Southern Baptist
Convention*

"FOR it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25).

THIS comes immediately after the rich young ruler had turned from Jesus rather than to part with wealth. In fact it is a conclusion drawn from the incident.

Strange efforts have been made to try to interpret this verse (cf. Mk. 10:25; Matt. 19:24). Some have sought to change the wording. They would make *Kamelon* (camel) read *Kamilon* (ship's cable). Thus a ship's cable through a needle's eye. Others envision a "Needle's Eye Gate" in Jerusalem through which a camel could pass only on its knees after its load had been removed. This makes good *preaching* but no such gate

rector is responsible for initiating, directing, and sustaining the program, and is on the level with the Sunday School superintendent, the Training Union director, and Woman's Missionary Union president. He represents the Brotherhood on the church council.

The Brotherhood objective pointed to the need for three units of work: Baptist Men (25 years and older), Baptist Young Men (18-24), and Royal Ambassadors (9-17). The new organization for a Brotherhood program in a church includes the three units.

has ever been found. Actually Jesus was simply stating an impossibility. He may even have been referring to a current proverb. The Jewish almu'd twice speaks of the impossibility of an elephant passing through the eye of a needle. The Babylonian Talmud said that even in his dreams a man did not see such. The Koran also speaks of the wicked finding the gates of heaven closed "till a camel shall pass through the eye of a needle." This idea probably was borrowed from Jesus' statement.

So Jesus was merely saying that it is impossible for a rich man to enter into the Kingdom of God simply by trusting in his riches. That this is true is seen in that which follows. Jesus' listeners asked, "Who then can be saved?" (Lk. 18-25). They thought that riches were a sign of God's favor. Jesus replied, "The things which are impossible with men are possible with God" (v. 27). What, therefore, is humanly impossible is possible with God. He can save a man in spite of his riches if he will trust in God through Christ.

Of further interest in this passage is Luke's choice of a word for "needle." Whereas Matthew and Mark use *rhapsidos*, the usual word for "needle," Luke, the physician, uses *belone*, a surgeon's needle.

of Brotherhood work—Baptist Men and Royal Ambassadors. Many churches in Arkansas will need all three of the unit organizations to adequately provide for missionary education and activities for all men, young men, and boys.

For more information regarding the Brotherhood program and organization contact the Brotherhood Department, 302 Baptist Building, Little Rock. If we may be of service in helping with organizing any or all of the units in your church call on us.—C. H. Seaton, Associate Secretary

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TO AGE 80**

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To provide an adequate program of missionary education and activities every church in Arkansas needs at least two of the units

ACCOUNTANT

ACCOUNTANT WANTED: Experienced accountant needed in Business Office. Must be dedicated Christian, AB Degree in Accounting. Good Salary and unusual fringe benefits. Southern Baptist College, Dr. H. E. Williams, President, Walnut Ridge, Ark. 72476

Fingers for eyes

BY ELIZABETH PHILLIPS

CLEVER, sensitive fingers, passing over tiny mounds on a sheet of paper, read as rapidly as anyone could wish. As far back as the 1800's, there have been methods by which the blind could read. There have been schools which the blind could attend.

In Paris, France, a frail young boy was enrolled in such a school. He had been blind from the age of three. His name was Louis Braille.

Louis was quick to learn. He was hungry for knowledge. By the time he was seventeen, he had become an instructor in a school for the blind. Eager to help others, he was not completely satisfied with the methods then being taught.

"We need a new system," he decided. "These methods were created by people with sight. How can they know of our needs? How can they know of the sensitive touch of a sightless person?"

Old systems merely used the regular alphabet in a raised form. Discarding all this, Louis Braille set to work.

By the time he was twenty, the blind young man had laid the foundation for his new system. It consisted only of dots—six dots to be exact, nothing more. By arranging the dots in different positions and by using different numbers of dots, various letters could be indicated. Besides the alphabet, certain set combinations were used for the simple words that are used often, namely, "and," "the," or "with."

For five years Louis Braille labored to perfect his system. It not only could be read by the blind but written as well. The new method even included the notes of music.

Louis Braille's marvelous invention opened up our world to the blind. No longer were they shut off in a dark realm of their own.



LITTLE GARDEN

BY LLOYD BYERS

THIS charming little garden is simple to make and interesting to watch. It can add a note of beauty to your room.

Find a dish or pan, preferably round and two or three inches deep. You will also need a tree twig twelve to fourteen inches high. Try to find one with many little branches on it.

Next, mix about a cupful of plaster of Paris to put in the center of the dish to hold the twig. After the plaster hardens, fill the dish almost to the top with good soil. Press this down firmly.

With a pencil, make seven or eight holes in the soil around the twig and about an inch away from it. The holes should be about one-fourth inch deep. Into each one drop a pea seed. Cover the seeds carefully and press lightly. Any type of pea seed will work for this.

Now with your pencil, make holes about one-fourth inch deep all around the dish, from the row of pea seeds to the edge of the dish. Into each hole drop two or three marigold seeds. Any type of dwarf marigold is fine.

Finish your garden with a figurine of an appropriate bird or animal. Sprinkle the soil thoroughly with water, but do not flood it. Place your garden in a window or any sunny spot in the house.

When the peas begin to sprout and climb, train them up the branches of the twig. In about a month the marigolds should blossom. You will be happy to show your family and friends this lovely little beauty spot.

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sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

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Beneficiary _____ Relationship _____

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NAME AGE HEIGHT WEIGHT BENEFICIARY BIRTH DATE

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2. _____
3. _____
4. _____

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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SPEAK THE TRUTH IN LOVE

BY RALPH A. PHELPS JR.*

TEXT: EXODUS 20:16; PROVERBS 26:18, 19; MATTHEW 12:33-37;
EPHESIANS 4:15, 29-31
SEPTEMBER 4, 1966

"TO utter a lie is even more criminal, morally speaking than to forge a note, or to counterfeit a coin; for the note and the coin you can catch and deny but the lie you can never overtake; the poison of it is already absorbed into the very structure of the social organism," writes George Dana Boardman in introducing the Ninth Commandment in his remarkable book, **THE TEN COMMANDMENTS**.

Recently a man in our town, in conversation with a friend of mine, gave me "what-for" because of certain statements he said I had made before the local P.T.A. The things wrong with his charges were. (1) I had not spoken to or otherwise addressed the P.T.A.; (2) I had not made the statement attributed as my direct quotation; (3) I had maintained a personal position exactly opposite that which the man said I held. The fact that his tale was pure fabrication from beginning to end would not keep some people from believing it, and ever correcting the damage done would be completely impossible. As Virgil said, rumor or gossip is like feathers scattered before the wind; they can never all be gathered up again.

The tongue is a powerful instrument for good or for evil. The latter capacity is noted by Shakespeare in "Cymbeline," as Pisanio says,

What shall I need to draw my sword?
the paper
Hath cut her throat already.—No; 'tis
slander,

Whose edge is sharper than the sword;
whose tongue
Outvenoms all the worms of Nile
whose breath
Rides on the posting winds, and doth
believe
All corners of the world: kings, queens,
and states,
Maids, matrons, nay, the secrets of the
grave
This viperous slander enters.

Lying and slander are both prohibited by the commandment we are studying today. As the Fifth Commandment guards the rights of authority, the Sixth guards the rights of life, the Seventh the rights of home, the Eighth the rights of property, so the Ninth Commandment guards the rights of name or reputation.

Violation of the Ninth Commandment may be a worse theft than stealing property, for Shakespeare says it well in Othello when he declares that he "who steals my purse steals trash . . . but he that filches my good name robs me of that which not enriches him, and makes me poor indeed."

I. The Mosaic law.

To Moses on Mount Sinai God gave the command, "Thou shalt not bear false witness against thy neighbor" (Exodus 20:16).

Among the things which this commandment forbids, according to Boardman, are (1) injurious perjury, which "adds sacrilege to mendacity, blasphemy to falsehood;" (2) all kinds of slander, whether spoken, written, printed, pictorial, or hinted; (3) all tale-bearing, tattling, and gossiping; (4) indulgence in the rumor of hearsay—"They say . . ."; (5) all falsehood, whether slanderous or not, whether direct or indirect.

Conversely, the command enjoins true witness for one's neighbor and truthfulness of speech and behaviour.

The old Latin writer Plautus must have been the victim of some

slandrous gossip, for he wrote, "Those men who carry about, and those who listen to slanders, should, if I could have my way, all be hanged; the tattlers by their tongues, the listeners by their ears." It's not a Christian wish, but it is an intriguing possibility! A practical problem involved would be that the scaffold would have to be so high in some cases that it would be exorbitantly expensive!

II. Solomon's wisdom.

"Like a madman who throws firebrands, arrows, and death, is the man who deceives his neighbor and says, 'I am only joking!'" These words of Solomon, recorded in Proverbs 26:18, 19, are a strong condemnation of a man who knows better but deliberately misleads or deceives his neighbor through the use of false words. Such a liar is called a madman and is pictured as wantonly throwing around "firebrands, arrows, and death."

Pinned down on what he has said, the man replies weakly, "I am only joking!" This is such a pitiful defense that Solomon pictures the fellow as out of his skull. Lying can have the damaging effect of a demented man running amuck, and it can fellopeople the way a deranged gunman did from the tower of the University of Texas recently.

III. Jesus' judgments.

As in so many other matters, Jesus again makes it plain that one's conduct issues from what he actually is within himself. In Matthew 12:33-35, he uses a fruit tree as an illustration of how the inner life is the source of words which the tongue utters. "You vipers' brood!" he exclaims. "How can your words be good when you yourselves are evil? For the words that the mouth utters come from the overflowing of the heart. A good man produces good from the store of good within himself; and an evil man from evil within produces evil" (New English Bible).

What's more, Jesus makes it plain that in the final judgment



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A Smile or Two

Horse before the cart

"HONEY," said the young man, "if you will marry me I'll put in electricity, get some modern kitchen things, paint the house inside and out, and also buy a milking machine."

"Henry," sighed the wise young lady, "suppose you do all those things—and ask me again."

* * *

Labor law

JACK: "How long have you been working for the company?"

Mack: "Ever since the boss threatened to fire me."

Progress report

TOMMY'S first school report which was promising, read, "Trying." The second report raised the parent's hopes by simply stating, "Still trying." The next report, however, dashed all hopes to the ground. It read, "Still very trying."

A for effort

A COLLEGE student was undergoing his physical at the Army induction station. Said the doctor, "I'll whisper a number from the far side of the room. If you hear it, please repeat the number to me." The physician then shouted at the top of his lungs, "Forty-seven." The sound was so loud that the college boy winced. But he thought a minute, then said, "Thirty-six."

"Close enough," said the doc. "1-A."

No compass?

JOAN (romantically): I think the poets are right, George. It's only in the great open spaces that we find ourselves.

George: Well, we're 20 miles from anywhere, the sun's going down, and I've lost the map, so now's your chance.

Does the Lord ever half-way save a soul,
Or just half cleanse a heart?
Or does He finish everything
That He sees fit to start?

Does He give just half a blessing?
Does He give just half a test,
Then take a leave of absence
And not complete the rest?

Did Jesus half-way give His life?
Did God half give the Son?
No. Yet the world is cluttered
With things that are half done.

A lost soul, just half witnessed to
In words, but not in deeds,
May perish without the compassion
And concern he needs.

A Christian brother off in sin
And out of God's accord
Cannot be led half heartedly
To come back to the Lord.

How can we hope for Christ to say
"Thou good and faithful son,"
When all we have to offer
Is what we have half done?

Were we promised half of Heaven
For half an eternity?
No. God carries out what He
begins,
And, Christian, so should we.

—Patricia Fincher
Texarkana, Tex.

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Key to Hatings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Per) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

we shall be held accountable for the words we have spoken. "I tell you that men will have to answer at the day of judgment for every careless word they utter—for it is your words that will acquit you, and your words that will condemn you!" (Matt. 12:36, 37, Phillips Tr.).

Although these words were spoken to the Pharisees, the principles back of them apply equally to us.

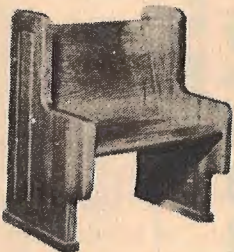
IV. Paul's position.

While also condemning violations of the Ninth Commandment, Paul enjoins a positive, creative approach: "Let us speak the truth in love; so shall we fully grow up into Christ. He is the head, and on him the whole body depends" (Eph. 4:15, 16, N.E.B.) If love is the motive and Christ-likeness is the goal in human relations, speech will be no problem.

Lest they miss the application of the principle, Paul adds, "Let there be no more foul language, but good words instead—words suitable for the occasion, which God can use to help other people. Never hurt the Holy Spirit. He is, remember, the personal pledge of your eventual full redemption. Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks" (Eph. 4:29-31, Phillips Tr.).

God's Word grants no exemptions from the Ninth Commandment.

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Religious News Digest

By Evangelical Press

'Church and society'

NEW YORK (EP)—NBC Television's "Frontiers of Faith" program on Sept. 4 will start a four-week series on the World Council of Churches' World Conference on Church and Society, held in Geneva in mid-July.

Participants in the programs will include WCC officials and clergy and laymen from Europe, North and South America, Asia and Africa. The political and economic relations between developed and "emerging" nations will be the main topic of the series.

CHULA VISTA, famous as a tourist and resort hotel, and more recently used to train Jesuit priests and nuns, is now the Latin American training center of evangelism for Campus Crusade for Christ International. The converted luxury hotel is located about 40 miles south of Mexico City in the retirement mecca of Cuernavaca.

Scientists crack the genetic code

Another victory in the battle to control life

UNTIL now, traits of heredity had been assigned to acts of Providence. Man had considered beyond his reach the manipulation of physical characteristics of an individual—straight or curly hair, brown or blue eyes, number of fingers on a hand—and each individual accepted his lot and tried to be thankful for it.

Now scientists announce they have broken the genetic code by a 64-word "dictionary of life" which may permit man to control not only physical characteristics but the alteration of an individual's behavior. This means scientists could determine whether a baby to be born will be docile or aggressive, introspective or extroverted, meticulous or sloppy.

In the last several years scientists have uncovered the "dictionary of life" that governs the translation from the language of genes into the language of proteins. This ingenious discovery provides new insights into the information of heredity obtained from an individual's parents. It may lead to the prevention and cure of cancers, virus infections and debilitating diseases such as arthritis, the repair of genetic defects and the subtle control of growth and aging.

Genes carry an individual's heredity—his "blueprint" or "instruction book" for life. And it is the proteins which carry out these instructions. Now scientists are beginning to understand the details of how the information of heredity, carried by the genes, is translated into the production of proteins, the supervisors of biological activity. The new genetic dictionary is valid for the translation from genes to proteins in man, mockingbird, marigold, mouse and microbe. The genetic code is universal for all living creatures.

We're told that life is bi-lingual. There is a language of genes and a language of proteins. The dictionary is to the translation of these "languages" what the Rosetta Stone in Egypt was to the understanding of the strange Egyptian hieroglyphics.

Last year when medical scientists announced the successful completion of fetal surgery to correct inadequacies in unborn infants, many predicted a race of supermen in a planned society. If the genetic code is mastered, it seems we can now determine how they will look and act too!—Norman B. Rohrer, for Evangelical Press News Service

In the world of religion

... "GIVE, Pray" was the theme for the seventh annual concerted financial drive known as "Global Conquest Day" in the nearly 8,500 local churches of the Assemblies of God, Sunday, Aug. 8. More than \$60,000 was donated during the one-day appeal last year. The money has been used for conducting mass evangelistic crusades in foreign nations this year. Funds raised in the 1966 emphasis has been designated for "Good News" evangelistic crusades in metropolitan centers throughout the world.

... Communist government in Poland cancelled Stefan Cardinal Wyszynski's visit to the United States last month. He had planned to come here for a two-month-round of observances as part of Poland's "millennium of Christianity" celebration. The cardinal sent his auxiliary bishop, Ladislaus Rubin, administrator of the ancient church of Saints Koska and Stanislaus, which serves Poles living in Rome, and spiritual director of Polish Catholics in exile, as a substitute. Chicago, Milwaukee, Detroit, Philadelphia, New York, Buffalo, Syracuse, and Doylestown, Pennsylvania, are some of the cities Bishop Rubin will visit.—The Survey Bulletin

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