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August 11, 1966

Arkansas Baptist State Convention

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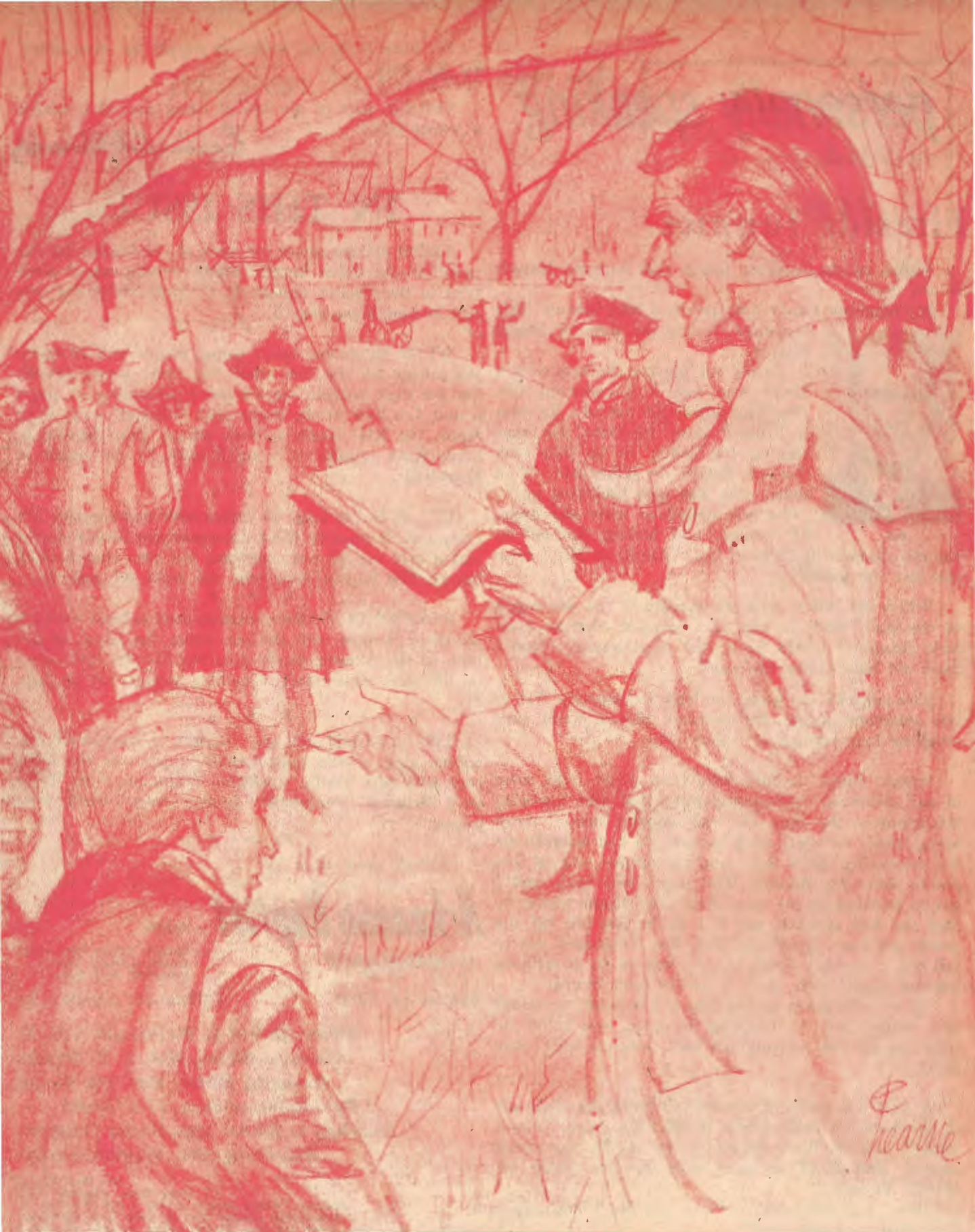
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Arkansas Baptist

newsmagazine

AUGUST 11, 1966

personally speaking

Fireside funnies

SOME of the funniest things that happen, happen in the home.

My neighbor Grady Yow recalls a real "funny" that happened during the days of World War II.



ELM

Grady was playing checkers with a friend who had a five-year-old son. The little fellow did not like the idea of being a mere spectator. He kept begging his daddy to let him play checkers. Finally the father said: "Run along, now, and quit bothering us."

The boy started to leave the room, but paused, and looking his dad in the eye, declared in tones of hex: "All right. But I hope you lose the game!"

When the father took no exception, the son edged to the door, ready to run, and dropped what he must have imagined would be a real block-buster: "And I hope old Hitler wins the war!"

This stopped the game, at least temporarily. For it was sometime before the checkers players could quit laughing long enough to resume play.

SOME things we "old folks" can recall from some of our childhood frustrations—things that were anything but funny at the time—are real amusing now. I recall being "mad" at Mama once because she had spanked me for something. So I went and sat on the end of our porch, down on Bunker. The porch was high and I got to thinking, in my pout, how sorry Mama would be that she had spanked me, if I could just fall off the porch and hurt myself real bad. But I managed not to fall off. I couldn't think of any way to do it without hurting myself more than it would hurt Mama.

(If we were going to moralize at this point, we would say: Before you do anything for spite, you better be sure you are not cutting off your nose to spite your face.)

A YOUNG father was trying to break his little son of the habit of calling him by his first name. "Hayo, Pank!" said the little fellow as the family was eating supper. And all of us knew that this was meant for "Hello, Frank!"

"Son," said the father, "if you call me 'Frank' again, I'm going to spank you!"

So, little Herschel, clumsily wiping his face with his spoon as only a 20-months oldster can, looked up from his highchair with a mean grin and did it again: "Hayo, Pank!"

And 'Pank' didn't spank!

We leave it to the reader to supply his own moral for this story.

VERILY, part of the fun of being part of a family is family fun!

Erwin L. McDonald

IN THIS ISSUE:

FROM Jordan comes the news of the fascinating discovery of the oldest known Arabic writing, which dates back to the seventh century B. C. More about the Iron Age writing is on page 7.

* * *

WITH September many young people will be entering college for the first time. For these young people, and for their parents, we are today presenting on pages 6 and 7 a look at the home they will find away from home, the BSU center at their school. John Bruton of Little Rock reports on a recent visit to the center at Fayetteville.

* * *

IT'S 28 inches long, 10 inches wide and contains 139 categories. It must be filled out every year in four copies and it may not be your problem, but your church clerk knows. The Baptist Press tells you more on page 12.

* * *

RESIDENTS of inland areas as well as coast dwellers are often in love with the sea. From the Ozark mountains to the Atlantic Ocean goes our Harriet Hall to sit on the sand, reflect and write. Her musings are on page 21.

* * *

THE wind and sails give thought to another of our regular writers, who coincidentally appears on the same page with Mrs. Hall's "Feminine Philosophy." Dr. Robert J. Hastings' "Perspective" centers about a well-known prayer.

* * *

COVER story, page 13.

Arkansas Baptist — MEMBER:
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Evangelical Press Ass'n

August 11, 1966

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articles are those of the writer.

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

Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin; EPBS: European Baptist Press Service

After the runoff

NOT long ago, we were accustomed to thinking of the Democratic runoff in Arkansas as being synonymous with "the election." The first time it was demonstrated that this was not necessarily so was back in 1958, at which time a veteran member of Congress, holding the Democratic nomination for re-election, went down before a maverick running as a "paste-in independent."

This is written a few days ahead of the Aug. 9 runoff. By the time it appears in print, we will have a Democratic choice designated for each office to be filled. But, very definitely, the election is not till November. For Arkansas is beginning to have a two-party political system, thanks primarily to the efforts and influence of a prominent "adopted son" who is running again this year—the second time in a row—for the top state office.

A two-party system, we believe, is far more healthful for a democratic (note the small "d") society than is a one-party system. With only one party, too many offices are filled and too many issues are settled arbitrarily or by default. A one-party setup is too much like a monarchy—or an oligarchy—or even a dictatorship.

Personally we favor unrestricted opportunities for people of all viewpoints and political philosophies—so long as they are not anti-government (note the small "g") and are not subversive in the fair definition of the word. But regardless of what anyone professes to believe and to stand for, we fear and suspect him if he is either openly or deviously attempting to "shut up" those of different or opposing views. If this is democracy, please pass us by. This has been our main reason for being unalterably against a certain political organization in the nation that calls itself "patriotic" and "American" but has its own guidebook for infiltrating and taking over organizations and strangling and discrediting by character assassination those outside its own camps. If this is democracy, so is communism and naziism.

American democracy at its best, we believe, encourages reason and commonsense and freedom of choice. Certainly it does nothing to suppress or short-circuit any of these. It guarantees to candidates for office and to proponents and opponents of men and issues freedom to speak, to be heard. But it insists that everything be done fairly, above board, and strictly on appeal to reason.

One of the encouraging things about the recent primaries is the fact that so many people of religious faiths, including both laymen and ministers, have dared to involve themselves to the extent of openly supporting or opposing candidates and issues.

Most Americans, regardless of their religious faith, believe in "a free church in a free society" as set forth in the First Amendment to the Constitution of the United States. But there are still far too many who apparently interpret this "separation of church and state" to call

for "hands off" by devotees of religion, as far as active participation in political affairs is concerned. That this is still true of so many in a nation in which an overwhelming majority of the people are members of churches and synagogues points up the seriousness of this attitude.

Now is the time, we believe, not only "for all good men [and women] to come to the aid of the party," but, likewise, for all citizens of all religious faiths and political beliefs to involve themselves in political affairs. The political arenas afford opportunity for people of religion to demonstrate the quality of character and ideals that they have acquired before the lecterns, pulpits and altars of their respective churches and synagogues. If our religious faith does not stand us in good stead in politics, let us examine our brands of religion and faith.

Prayer amendment

SENATOR Everett M. Dirksen (R., Ill.) and 47 co-sponsoring fellow U. S. senators are proposing the following as an amendment to the Constitution of the United States:

"Nothing contained in this Constitution shall prohibit the authority administering any school, school system, educational institution or other public funds from providing for or permitting the voluntary participation by students or others in prayer. Nothing contained in this article shall authorize any such authority to prescribe the form or content of any prayer."

At first reading, one may find nothing especially objectionable about the Dirksen proposal. It certainly is not in conflict with the rulings of the U. S. Supreme Court prohibiting *prescribed* prayer and Bible reading in public schools. But the vast majority of religious leaders across the nation oppose it.

Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, acting on the authority of resolutions from the Southern Baptist Convention, the American Baptist Convention and the Baptist Joint Committee, has expressed vigorous opposition to the proposed amendment. Dr. Carlson has also insisted that the First Amendment is adequate in protecting the religious freedoms of the people.

Appearing recently before the Senate Judiciary Subcommittee on Constitutional Amendments, Dr. Carlson pointed out that the Dirksen amendment is an extension of public powers "to provide for" or "permit" certain activities in relation to prayer. He emphasized that the "authorities" specified in the proposal included not only school authorities but also those who administer "park buildings, post offices, public office buildings, court houses, etc."

All of these "authorities" are to be protected against any prohibitions on certain specified actions that pertain to prayer, Dr. Carlson said. This stands in sharp contrast, he said, to the history of the Baptist movement

which "has carried a protest against the use of the powers of government for the imposition of religious ideas or religious practices." He attacked giving power to public authority to "provide for" and "permit" prayer. "The term 'providing for' is so broad," he said, "as to be almost limitless in the scope of actions covered. It could mean simply assigning a room to a group for a meeting, but it could also mean building a chapel and naming

and paying a leadership for the activity."

We heartily agree with Dr. Carlson, who concluded that "the right to pray belongs to the people and government has no right to 'permit' or to deny the privilege. A permit system operates not only to afford opportunity for an activity but also to regulate it," he said.

For the best interest of the people of our democracy, the Dirkson amendment should be voted down.

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.

About Siloam Springs

THANK you for your recent editorial suggesting that Arkansas Baptists both maintain AND improve Siloam Springs Assembly. With sizable portions of our state budget being used to develop our camp grounds at Paron, it seems only fair that Siloam should share also in such allocations.

The group who went from our church received a great spiritual blessing. Mr. Hatfield did a marvelous job of directing the camp with his contagious spirit of enthusiasm. We are already looking forward to taking a busload (or two) next year.—Jack Livingston, Pastor, First Baptist Church, Gravel Ridge, Route 3, Box 376, North Little Rock, Ark.

Pen pals wanted

A "LONELY Widow" (RMH of P. O. Box 186, Brinkley, Ark.), would like to hear from persons, of either sex, who would like to be pen pals.

Mr. Collier retires

THIS is to announce my resignation from the pastorate of the First Baptist Church of Cherry Valley and also my retirement, effective Aug. 21.

Arkansas Baptists have been good to us and the Lord has blessed very much as we pastored in Cabot, North Little Rock, Harrisburg, Mount Ida, Moro and now here. Altho I am retiring from the active pastorate, we do hope to stay busy for our Lord doing supply work or serving as interim pastor where needed. My address will be Moro, Ark.

Our prayer is that the Lord will soon lead another pastor here to take up where we are leaving off with these fine people and, incidently, to enjoy the nice new pastorium built during our stay here. C. A. Gilmer, Cherry Valley,

is the chairman of the deacons, in case contact is desired with the church.—John R. Collier, Cherry Valley, Ark.

Arkansas missionaries

THANK you for printing the letter from Missionary Orville Reid early last spring asking for volunteers to come at their own expense to work in "Operation Guadalajara" from July 21 to Aug. 21.

As a result, my daughter Patricia and I were accepted as "missionaries" and have been in Guadalajara for 10 days now.

Mexico, with its mixture of Aztec and Spanish cultures strongly rooted in the Catholic faith, is one of our most challenging mission fields today. There are 73 in our group from many of the states but we are the only two from "dear old" Arkansas.

Our work consists of Vacation Bible Schools, cottage prayer meetings and revivals and a large group of English classes. Everyone wants to learn English and as a result, it is an open door for presenting them the Gospel.

We feel in a very real sense that we are missionaries and are representing you here. It is a thrill to see buildings and equipment that were bought with Lottie Moon Christmas money.

Please undergird "Operation Guadalajara" with your prayers. We are praying for 1,000 souls to be added to the 1,000 Baptists in the capitol city of more than 1 million people.—Mrs. Ross O. Ward and Patricia, Apartado 1436, Guadalajara, Jal., Mexico

The hospital issue

SHOULD we give control of our Baptist Hospital over to the Federal Government? Certainly not.

If we do, I think, it would be better to drop the name Baptist, and let it be operated as a federal institution. If we

should turn the control of this institution to some other agency, it would very likely cause the biggest rift in our Baptist ranks, than any thing that has happened since the Landmark movement in the early days of the century.

I was preaching to village and country churches then and am doing so now though retired.—J. P. Emery, Story, Ark.

Deaths

Ernest Bailey dies

ERNEST Bailey, 59, who served as Cabot's mayor for 30 years, died Aug. 4.

He was first elected mayor in the early 1930s and served continuously until 1960 when he did not seek re-election.

Bailey founded an automobile agency and a funeral home.

A resident of Cabot 36 years, he was a member of First Church and was a trustee of Ouachita University 16 years. He also was president of the Cabot School Board 25 years.

Mrs. Nora Lee Williams Harrod, 78, North Little Rock, widow of E. N. Harrod Sr., Aug. 4. She had been a resident of North Little Rock for 40 years.

She was a graduate of Arkansas State Teachers College and had taught the fifth grade at Levy Elementary School for 32 years. She was a member of Levy Church, where she taught the Fidelis Matron Class for 35 years.

URGE YOUR
FRIENDS TO
READ THE

Arkansas Baptist

TOO!

Ode to Arkansas Baptist State Convention

—BY KENDALL BERRY—

Oh, Lord, grant us the power,
During this historic hour
To understand each brother's stand,
And be able to "live like a man."

We believe in freedom to think
And express ourselves in ev'ry rink;
Should we happen not to agree,
Let's hold no malice but be free.

Give us Christian courage to speak
On all things, gentle and meek—
No hissing or booing a man
Just to promote our own stand.

There is some possibility,
That wrong our own thinking may be.
In our complex order today,
Only God knows and points the way.

So, as we attempt to decide,
Let's not criticize or deride.
May we first seek God's Holy will,
And direction in our own bill.

No Christian need ever lambast
Because of progress or the past.
We could avoid heartaches and spills,
If only first we sought God's will.

God gave us free minds for action,
But not to divide in factions.
It behooves us to seek His will,
And learn patience together still.

Compromise, capitulation
Never made strong men or nation;
Yet, some must restudy our aims,
And let all seek truth for our gains.

In convention or home, we must,
As Christians, in God all trust.
Men judge us by remarks and deeds,
But only God knows all our needs.

We help none, not even ourselves,
By acting like monkeys or elves.
This goes for all members alike:
Let's work as one for a strong dike.

Our influence surely smothers,
As unkind words speak of others;
But, Lord, let us not Thee apall
By reaction, anger or gall.

Bless our churches and our nation;
Let us live in such relation
That all men will seek peace bold,
And find it in heart, mind and soul!

EDITOR'S NOTE: Mr. Berry, a deacon in First Church, Blytheville, has long been active in denominational affairs. He is a past chairman of the Executive Committee of the Southern Baptist Convention. He is serving currently as chairman of the Arkansas committee for Baptist Education Study Task.

A BAPTIST STUDENT'S 'HOME AWAY FROM HOME'



UNIVERSITY of Arkansas students Janis Edwards, Danville, and Gary Lee, North Little Rock, find the Baptist Student Union a good place to study and relax.

BY JOHN F. BRUTON
TYLER STREET BAPTIST CHURCH, LITTLE ROCK

RESTING in a tree shaded area facing the University of Arkansas campus in historic old Fayetteville is a touch of home, just for the asking, for 2,500-plus Baptist preference students—the Baptist Student Center.

Having once seen this structure on the cover page of an old issue of the *Arkansas Baptist News-magazine* we resolved that some day we would take a closer look. Recently we took that look and introduced ourselves first hand to what a Baptist Center is like.

The warmth of the students who visit the Center spills over onto the adults who drop in from time to time. We drifted in unannounced and found the director, Jamie Jones, as he was checking the kitchen for popcorn and oil in preparation for the night session of the Inn of the Fisherman, a coffee house innovation which is becoming a student rage. Jamie, as he is called by the students, bears a striking resemblance to Mr. Clean, and we liked him from the beginning.

A visitor's view

THE Student Union building is a tri-level structure with a double-glass doorway on the south leading in from West Maple Street. Inside, on first visit, the center appears to be a vast lounge, with stairways to the upper and lower levels adding to the depth and beauty of the building.

On the entrance level are the offices of the director and the receptionist, a large conference room for the use of student committees who meet weekly and plan the center's activities. At the end of the hallway are the private quarters of two students who keep the building militarily clean.

The upstairs level contains a library and study room, two prayer rooms and a guest room. The lounge dominates the upper level and its decoration scheme of light blue blends magnificently into a 100-capacity chapel all in blue, except for a rich cherry-wood baby grand piano and a simple lectern which, when spotlighted, becomes the focal center.

"Perhaps the greatest contribution offered by the Student Union is the informal Christian fellowship," says Jones, "and the earlier the new student makes this discovery, the more likely he will avail himself to the total program of leadership, fellowship, and spiritual inspiration which the Center affords.

"More and more parents have come to recognize these functions of the Student Union and are passing this information on to their sons or daughters who plan to come to the University. This is as it should be," Jamie added.

Relaxed social center

THE design of the building permits the transforming of a relaxed social center into a student-sponsored worship period in a quiet and orderly manner. The chapel area which comprises two-thirds of the upper level has a seating arrangement of blue folding chairs. As this area is never lighted until in use, its purpose is not disturbed. However, its remoteness is ideally suited for the TV area at the far end—guests in the lounge section are not distracted by the TV. The roll away set has an interesting blue, tailor-made cover to hide its identity during worship services.

The downstairs section is a place of action. However, when we visited it in the afternoon, the students were studying religious narratives from the built-in hi-fi music section. An hour later we returned downstairs when the aroma of popped popcorn drifted up to the guest room where we were staying. This time the Inn of the Fisherman was open, with its fish-net decor. Around candle-lit tables sat a group of students busy talking and eating popcorn.

Among this group, some young men, led by a guitar player, formed a singing group. Later in the evening, we could hear the piano in the Inn of the Fisherman. Some one played with gusto, continuing at the keys until the 11:30 p.m. closing.

Folk singers heard

THE singers with the guitar had apparently discovered the voices

needed for a folk-song group. Their harmony floated back like a radio in the night, as they drifted back to their dorm somewhere on the campus.

Sunday morning the center becomes a pick-up point for the various churches who send cars for student church goers. We saw Jamie again this Sunday for a few minutes as he made last minute changes on his next week's work calendar.

Southern Baptists of Arkansas are to be commended for their efforts in providing the convenient Student Union facilities on our campuses to serve our bright young students and leaders of tomorrow.

The student union and its need

Jordan

Oldest known Arabic

THE oldest known Arabic writing, dating back to the 7th century B.C., has been discovered in a water well about six miles from Amman, Jordan. Muhammad Touqan, President of the Tourism Office, announced the discovery and said the Iron Age writing was engraved in the soft plaster of the well.

Referring to the characters used, Mr. Touqan said they date back to the Sawfi script known during Roman rule in Houran and North Jordan and resemble the script used in the Hijaz and the Southern Arabian Peninsula.

He explained that images of animals including horses, foxes and wolves were discernible in the engravings. Tattoo marks believed to be derived from 7th century tribes residing in Iraq, the Hijaz and Kuwait were also found, he added.

The well, 92 feet deep with 23 steps leading down to the bottom, is believed to have belonged to wealthy Arabs living in a neighboring castle. Touqan further explained that the castle and well were probably destroyed when Nebuchadnezzar, the Babylonian ruler, invaded the area in 582 B.C.

Mr. Touqan pointed out that the discovery also shows that inhabitants of the area constructed water storage wells near Amman centuries before the Nabateans.

The excavation was conducted by the Department of Antiquities in collaboration with a team from the American School of Oriental Research, under the directorship of Professor George Mendenhall of the University of Michigan.—*Arab News and Views*



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OBU commencement

DR. H. E. Williams, president of Southern College, will be the speaker at Ouachita University's commencement exercises to be held at First Church, Arkadelphia Aug. 12, at 5 p.m.

Fifty-one Ouachita students are candidates to receive degrees at the commencement. Six of these are candidates for the degree of master of arts.

Scheduled to receive the bachelor of arts degree are: Russell Lee Arnold, Miami, Fla.; Harold Gene Breuning, Hughesville, Mo.; Donald Ray Bryan, Fountain Hill; Dan D. Castleman, Crossett; Willard Earl Cude, Canalou, Mo.; Tommy Cupples, Hensley; Thomas Jefferson Cunningham III, Pine Bluff; Wallace R. Ferguson, Warren; Eva Louise Hargrove Fine, Harbour City, Calif.; Patsy Lana Ford, Fort Bragg, N. C.; Judith Ann Fowler, Hot Springs; David Garrett, Arkadelphia;

Freddie Marion Gay, West Memphis; Donald Jack Gilbert, Texarkana; John Charles Harris, Ft. Worth, Tex.; Catherine Marie Layman, Little Rock; Elton Eugene May, Steger, Ill.; Dale Courtlaine Merritt, St. Louis, Mo.; Gene Rowlette Jr., Arkadelphia; Linda Dian Sadler, Portland; Clinton Byron Settle Jr., Pine Bluff; Marvin H. Scott, Hot Springs; Michael Hughey Slack, Electra, Tex.; Brenda Kaye Sullivan, Lonoke; and Jim Patrick Thrash, Bauxite.

Bachelor of science candidates are: Johnnie Luther Bean, Mena; Linda Marie Davis, Woodbridge, Va.; Judith Ann Dellinger, Ben Lomond; Jimmie Dale Flannagin, Hughes; Frank Ray Hash, El Dorado; Chester Lamar Meek, Arkansas City; Newell Curtis McManus Jr., Benton; John Charles Seymore, Arkadelphia; Jesse L. Stoker, Arkadelphia; and Robert Ronald Sykes, Malvern.

Receiving the bachelor of science-in-education degree will be Kenneth Gerald Andrews, Searcy; Evelyn Annette Brosius, Malvern; Gloria McKinney Davis, Hot Springs; Shirley Louise Hilton, Kansas City, Mo.; Phillip Ray Johnston, Miami, Okla.; Nick Allen Lanpher, Painton, Mo.; Emily Smith Parker, Hot Springs; Janie M. Taylor, Malvern; and Linda Diane White, Texarkana.

George William Stevenson, Tulsa, Okla., is a candidate for the bachelor of music degree.

Those scheduled to receive the master of arts degree are: Henry Harmon Dempsey, El Dorado; Dennis Michael Dodson, Mt. Eden, Ky.; Gladys M. Peterson, Arkadelphia; Edwin Lee Rettstatt, Nashville; and Jesse Willard Whitley, Pine Bluff.

Earns five special awards



MRS. J. Russell Duffer, Corning, displays five special awards which have been presented her by the Southern Baptist Sunday School Board, Nashville, Tenn. They are: Christian Training diploma, Approved Workman diploma, Master Workman diploma, Distinguished Workman diploma and a special citation for teaching and study in Baptist Sunday School work.

Each diploma required 150 hours of class work and the extra seals each represent 20 hours of training course books studied in class. With each class representing seven and one-half hours, Mrs. Duffer's five diplomas mean a total of 750 hours of classroom work. Mrs. Duffer has taught about 70 percent of the books.

In addition to the citations, she has been awarded three Baptist Woman's Missionary Union cita-

tions for leadership in the W.M.S. Course, leadership in the Beginners' Course and leadership in the Young Woman's Auxiliary.

Her husband is J. Russell Duffer, missionary, Gainesville-Current River Association.

Mission convert here

DURING a recent revival at First Church, Gravel Ridge, North Little Rock, one of the additions by letter was a foreign mission convert, the wife of an Air Force sergeant.

She was saved at the age of 11 as the result of Southern Baptist Convention foreign mission work in Luzon, Phillipines, which is her home.

The couple recently came to Arkansas, where he is stationed at Little Rock Air Force Base.

Choral workshop

CHOIR directors in Central Arkansas are invited to participate in a choral music workshop to be held on Saturday, Aug. 20, at the Arkansas Arts Center, Little Rock, from 9 a.m. to 1 p.m.

Wallace Hornibrook, formerly a staff conductor and accompanist for the Fred Waring Music Workshop and pianist for Fred Waring and the Pennsylvanians, will conduct the workshop.

Mr. Hornibrook has had 11 years as minister of music in churches in Pennsylvania and Arizona, where he developed graded choir programs. He organized and directed the Phoenix Symphony Chorale.

In the workshop session, choir directors will sing and evaluate new choral music (sacred and secular—all voicings). Rehearsal procedures will be demonstrated as well as techniques of performance.

The Workshop is sponsored by the Houck Music Company in Little Rock. There is no fee for registration, but seating is limited and interested choir directors are asked to indicate their plans to attend by writing to Houck Music Company at 119 West Sixth, Little Rock, or by telephoning FRanklin 2-2259.



RIDGECREST SECOND TRAINING UNION CONFERENCE—
Arkansans attending were, left to right:

(First row) Max Taylor, Sharon Taylor;

(Second row) Ginny Webb, Mrs. L. Webb, Mrs. James A. Griffin, Mrs. Gerald Taylor, Mrs. F. Tyler, Mrs. Ruth Tolleson, Mrs. Ken Martin;

(Third row) L. Webb, James A. Griffin, Gerald Taylor, Mrs. F. F. Hicks, Mr. Hicks, Ken Martin, State Young People's speaker.

Not pictured: Susan Taylor and Sherry Lynn Kemmer.

From the churches . . .

Bryant Second

GARLAND Pinnell was ordained a deacon recently. He and Mrs. Pinnell are charter members of the church.

The pastor, T. F. Cupples, moderator, delivered the ordination sermon. Others participating were Herman Slaughter, deacon, Hugh Owen, Oscar Golden, J. R. Caldwell, Woodrow Bell, Lester Chandler, Maurice Fulcher, J. B. Hutchinson, J. B. Nix, Carl Mathews, S. J. Weaver, Tommy G. Cupples and E. S. Ray.

Warren South Side Mission

THE mission, organized in May, 1963, has recently purchased two acres of property on South Main and Shelby and held the first service there July 3. The new buildings have 16 Sunday School rooms and a 200-seat auditorium. Total value of the property is \$25,000.

Since Oct. 1, 1965, there have been 61 additions. H. Lee Lewis is pastor. The mission is sponsored by First Church.

El Dorado Trinity

AT the regular monthly business meeting the church voted to pay Pastor William C. Huddleston's expenses for a trip to Palestine in 1967. This trip will be under the direction of Dr. William Morton, Baptist archaeologist, and will include visits to outstanding spots from the Exodus, the life of Christ and Paul's missionary journeys. It will cover a period of two weeks during early April.

Helena First

YOUTH Week was observed July 10-17 with 25 young people participating. They conducted both business meeting and prayer meeting on Wednesday night and filled all offices in Sunday School and Training Union the following Sunday with the youth pastor, Raymond Hill, conducting the night services.

The council was composed of Miss Carol Jackson and Joe Sugg with Miss Hettye Varnado sponsor.

Arkansas author

NASHVILLE—At a time when many people are frightened by the current "death of God" philosophy, an Arkansas minister decided to "strike a blow for the quickening power of God."

The result is "A Time for Boldness," a book of 14 messages by Gary M. Jones, which Broadman Press released Aug. 1.

Jones says that the age of miracles has not passed and that we are living in the power of God. "The time has come for us, with all boldness, to give evidence to his omnipotence."

Some chapter titles are: "View from the Top," "The Ties That Tug," "A Light to Live By" and "Are We Unfit for Heroism?"

A native of Wales, Jones has been minister of First Presbyterian Church, El Dorado, since 1964. He has also served as minister of several churches in Texas.

Jones is a graduate of Arkansas College, Batesville, and Union Theological Seminary, Richmond.

"A Time for Boldness" is available in Baptist Book Stores.

WALLACE E. Johnson, Memphis, prominent Baptist layman and president of Holiday Inns of America, has been named to the board of trustees of Religious Heritage of America. Mr. Johnson, a leading home builder, helped to establish a group of churches in Pine Bluff. He also was instrumental in the expansion of the Memphis Baptist Hospital.

Leaves Prairie Grove



PETER L. PETTY

PETER L. Petty, pastor, First Church Prairie Grove for more than four years, resigned July 31 to accept the pastorate of Loco Church, Lbco, Okla.

He will enter Southwestern Seminary, Ft. Worth, Tex., this fall. Mr. Petty, a native of Oklahoma, has also served First Church, Vandervoort.

While he was at Prairie Grove a new brick, open-beam auditorium was built with a seating capacity of 275. The church has grown in membership and attendance.

DEATHS

Miss Sammie Faust, 89, North Little Rock, July 28. She had been supervisor at the Arkansas School for the Blind for 30 years until her retirement 15 years ago.

She was the second oldest member of First Church, North Little Rock, and had been a Bible class teacher there.

Mrs. Lillie Miles Stranburg, 84, Hot Springs, July 21.

She was the widow of Rev. W. L. A. Stranburg, who pastored churches in western and northwestern Arkansas and at Antioch near Hot Springs.

She was a retired public school teacher. For 47 years she was a member of Second Church, Hot Springs, where she was a choir member for 20 years and provided altar arrangements from her garden for 30 years.

With Graham Films

J. EVERETT Yielding with Billy Graham Evangelistic Films has recently moved to Benton from Laredo, Tex.

Mr. Yielding, who pastored Texas churches, for 17½ years, is residing at 2112 West Lakeview Drive. His telephone number is Spring 8-1608.

As a representative for the Billy Graham films, Mr. Yielding will meet with pastors or interested layman to arrange showings. "The Restless Ones" and other films are also available.

Bradley honored

LOUISVILLE, Ky.—J. C. Bradley, originally of West Helena, is among twelve outstanding doctoral students named graduate fellows at Southern Seminary for the coming academic year.

Bradley, who received his master of religious education degree at Southern Seminary, has served Sherwood Church; Albany, Ga., and First Church, Macon, Ga., since leaving Louisville. He is a graduate of Ouachita University.



BUSINESS MANAGER—Fred Williams Jr., Pollard, a graduate of the University of Arkansas, is the new business manager of Southern College. He is married to the former Miss Kathy Smart, Piggott.

Minister of music



ROBERT L. HARTSELL

ROBERT L. Hartsell, instructor of speech at Southern State College, Magnolia, has been called as minister of music at East Main Church, El Dorado.

A native of Hot Springs, he is a graduate of Ouachita University, New Orleans Seminary, and Kansas State University.

Mr. Hartsell served in the Air Force in 1951 and 1952, and later served as chaplain in the Civil Air Patrol and the National Guard.

He has served as pastor for Sikes Church, Sikes, La., First Southern Baptist Church, Manhattan, Kan., and Mill Creek Church, McFarland, Kan.

Mr. Hartsell has been music director of Calvary Church, Pine Bluff, Calvary Church, Bonham, Tex., University Park Church, San Antonio, Tex., and Valence Street Church and Napoleon Avenue Church, New Orleans.

He also served as Baptist Student Union director of Copiah-Lincoln Junior College, Wesson, Miss., and minister of education of Southside Church, Ft. Smith.

He is married to the former Elinor Emmons, Sikes. They have three children, Lynnaire Kaye, 13, Bruce Dale, 11, and Nikki Glenn, 8.

"Baptists Who Know, Care"

Every member in your church will be informed if they receive the ARKANSAS BAPTIST NEWS-MAGAZINE paid through the church budget.

By the BAPTIST PRESS

Time for the uniform church letter

Life and Work annual

NASHVILLE—*Life and Work Lesson Annual*, 1966-67, available Aug. 1 from Convention Press, is a supplementary guide for teachers of young people and adults using Sunday School lessons in the new Life and Work Curriculum.

For each lesson, the annual carries an expository section titled "The Bible Explained" and a section titled "Bible Truth in Action", which gives illustrations of church and individual actions which may be taken after Bible study.

Contributors to "The Bible Explained" section are Dr. H. I. Hester, retired vice-president of Midwestern Baptist Theological Seminary, Kansas City, Mo., and Dr. Gilbert Guffin, dean of religion, Samford University, Birmingham.

Those who have written for the "Bible Truth in Action" section are: Mrs. Janet Langston Jones of Conway, S. C., a writer of intermediate Sunday School curriculum materials; Dr. V. L. Stanfield, professor of preaching, New Orleans Seminary; and Dr. Gordon Clinard, pastor of First Church, San Angelo, Tex.

Life and Work Lesson Annual, 1966-67, is the only book of helps provided for the Bible study outlines in the Life and Work Curriculum. It will be available at Baptist Book Stores.

For further information on the Life and Work Curriculum, which will be offered beginning in October, write: Church Literature Department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

WACO, Tex.—Dr. Raymond D. Pruitt has been named vice president for medical affairs and chief executive officer of the Baylor University College of Medicine located in Houston. A native of Wheaton, Minn., Dr. Pruitt came to Baylor University College of Medicine in 1959 as professor and chairman of the department of medicine.

WHAT'S almost 28 inches long, 10 inches wide, contains 139 categories, comes in four copies, must be filled out every year, and sometimes causes ulcers?

Give up? Just ask the church clerk at almost any Southern Baptist church. He'll tell you immediately it is the uniform church letter to his local Baptist association.

About this time each year the church clerk gets the job of ferreting out tons of information about the progress of his church since last October 1 which he shares with several Baptist bodies.

The information ranges from the general characteristics of the church to the number of boys, 9-11, in a Royal Ambassador chapter.

It also requests the number of ministers the church licensed and ordained, how much money the church received and gave, and to whom.

Furthermore, the form even asks if the church library has vertical files, how much the preacher made, what the church gave to the temperance league, and the zip code of the organist.

The church letter is an important document. Prepared basically for the association each year, copies go to the Southern Baptist Convention and the state Baptist convention.

That's the source of statistics about the progress of Southern Baptists told in the Southern Baptist Annual and Southern Baptist Handbook.

Of the 139 categories, which of the categories are most difficult to complete?

Many church clerks reply that it's categories 58-66, dealing with the Brotherhood ministry. The organization is headed by a layman often away on a job or vacation and the records are held by a secretary subject to the same demands. Sometimes written records don't even exist.

But church clerks hope these men will supply this information in advance and save them the frustration of an incomplete church letter. What happens if they don't? The clerk either sends in an incomplete report, or he delays sending it until the information is available. In either case, the clerk often gets letters and telephone calls from the associational clerk requesting the information.

The associational clerk in return may get numerous letters and telephone calls from both state convention and Southern Baptist Convention statisticians who need the information. The end result? Sometimes it's ulcers.

NASHVILLE—A course in the Book of Amos will be offered beginning Sept. 1 by the Seminary Extension Department of the six Southern Baptist seminaries. Offered by correspondence or in extension centers operated by Southern Baptists throughout the country, the course is available to both Baptist pastors and laymen. Cost of the course is \$11.75, including tuition and textbook. Additional information is available from the Seminary Extension Department, Box 1411, Nashville, Tenn.

LONDON (EP)—The executive secretary of the Southern Baptist Convention's Historical Commission, Davis C. Woolley of Nashville, Tenn., is spending six weeks in London and in Oxford, England, to microfilm early Baptist history unavailable in the United States. Woolley reported here that he is microfilming about 133 books which give early English Baptist history, at Regents Park Library, the University of Oxford. Dr. Woolley is accompanied by his wife, and four children.



MISS Lillie Mae Hundley, Southern Baptist missionary, was honored with teas, parties, and gifts during her last month of service in Beirut, Lebanon. She recently returned to the States for furlough and retirement.

SAN JUAN, Puerto Rico—Puerto Rico's secretary of state met with 12 team members of a Baptist-sponsored evangelistic crusade here, saying he too desired salvation for his people. Carlos Lastra, also acting governor of the commonwealth in the absence of the governor, spoke to team members of the Baptist New Life Crusade for 25 minutes about the tremendous evangelistic opportunities in Puerto Rico, especially in Caguas and Cayey.

WACO, Tex. (BP)—Baylor University will confer an honorary doctor of laws degree on one of its most distinguished graduates in summer commencement exercises here. Grady St. Clair, president of Del Mar College, Corpus Christi, Tex., since 1961 and for more than 45 years Texas educator, will be awarded the degree. He currently is president of the Texas Association of Colleges and Universities and is a director of the American Association of Junior Colleges.

Decrys race riot

CARBONDALE, Ill.—An editorial in *The Illinois Baptist* published here has deplored racial violence in Chicago, saying that such riots hurt rather than help the Negroes' quest for freedom and civil rights.

"This lapse into street fighting takes the Negro from the role of the underdog striving through legitimate means to secure his rights, and casts him into the role of the lawless," the editorial said.

"No one volunteers to march with him down this road," wrote L. H. Moore, editor of the weekly publication of the Illinois Baptist State Association (Southern Baptist).

Moore said that the Negro movement, before Watts and Chicago, Cleveland and New York, had "won the sympathy of a great many Americans in all sections of the nation. Much of this sympathy was dissipated as the mobs of lawless Negroes took to the streets in rioting," he said.

"Violence is the same whether it is in rural Mississippi or in Chicago's West Side," the editorial said. "It can end only in death and destruction."

Documentary film

FORT WORTH—The Southern Baptist Radio and Television Commission has announced plans to video-tape a documentary film on the Baptist Seminary in Ruschlikon, Switzerland, for television use by the National Broadcasting Company later this year.

Paul M. Stevens, director of the commission, will be in Switzerland this summer with the NBC-TV camera crew to interview John D. W. Watts, president of the unique theological center for Baptists of the world located near Zurich, Switzerland.

The film, said Stevens, will show the contrast and similarities between two international agencies in the Zurich area: the seminary, and Interpol, the renowned international police organization where knowledge from law enforcement agencies throughout the world is

The Cover



RICHMOND, Va., Aug. 16, 1775—Baptist and other "deserting" clergymen were granted liberty to preach to soldiers as operations of the military service may permit. The Virginia State Assembly sent the order to officers of troops fighting England for American independence in response to an appeal from Virginia Baptists. Baptists have thrown their full-weight into the fight against England, hopeful that victory will bring complete freedom of religion.—Historical Commission, SBC., artist Erwin M. Hearne, Jr. Distributed by Baptist Press

pooled in an intensive effort against organized crime.

The seminary, which has brought together students and professors from 29 nations, pools their skill in teaching a message which is "the world's most historically effective deterrent against evil," Stevens said.

Ruschlikon, located just outside Zurich, is sometimes referred to as "the Baptist center of Europe." Geographically, it is near the heart of the continent. Baptists from many countries turn to Ruschlikon for a theological education and for international fellowship, Stevens said.

Departments

Training Union

All signs point to Training Union enlargement

BY NORMAN E. HODGES

SOUTHERN Baptist churches face the greatest opportunity of this decade for enlargement of their training programs. Now fully emerged from its calculated study and self-analysis, Training Union stands at the threshold of an enlarged training ministry to all church members and leaders.

Associational Training Union workers should seize this opportunity to promote Training Union enlargement in the churches. Every conceivable effort should be made to motivate church leaders to attempt an enlarged training ministry. Provisions for associational assistance should be made and offered to church leaders in order to encourage them to plan enlargement efforts even beyond the reasonable capability of their own churches.

Many new approaches to enlargement are now recommended. With three divisions of training now a reality, church leaders can find motivation to enlargement in three directions. They may consider:

1. Enlarging their church member training division by increasing the enrollment and by adding new units as needed. Enlargement in church member training may also include study groups of a short-term or terminal nature, using alternate units of study, resource units, or other appropriate training materials.

2. Enlarging their church training program to include orientation for new church members, or to expand the present program of orientation. New and comprehensive curriculum materials, plus multiple approaches suggested for scheduling and conducting the orientation program, provide a means for enlargement within easy reach of many churches.

Evangelism

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Evangelism



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CHAIRMAN Rev. J. Hymer,
38 Swan Rd., Aradale,
Telephone 30 2053
SECRETARY Rev. V. Nainby,
Jinda Rd., Koongamia,
Telephone 73 9374

July 26th, 1966.

Jesse S. Reed, Director,
Department of Evangelism,
Arkansas Baptist State Convention,
401 West Capitol Avenue,
LITTLE ROCK, ARKANSAS 72201.

Dear Brother Reed,

Thank you for the copy of the article that you placed in the Arkansas Baptist. I do appreciate all that you are doing to help our team. We are praying that the Lord will continue to open the door and make it possible for us to spend a week during the month of April in Crusades in Arkansas.

The Team is beginning to take shape. We do have some outstanding men committed to come with us. I have found the Australian minister to be a very deep Bible Scholar. I am sure that these men will richly bless any church in which they serve.

There is a very good possibility that there will be several laymen on the Team. We feel that if some laymen can make the trip with us to be able to see Baptist work in America, that they will be able to return to Australia and help strengthen our work here.

We continue to enjoy the work here in Western Australia. We are getting ready for simultaneous Crusades throughout our State beginning next week. Our Evangelist at the Attadale Baptist Church, Wagin Baptist Church and Como Baptist Church is the Rev. Hubert Conway from Phoenix, Arizona.

May God continue to bless you in your work. We are looking forward to hearing from you in the very near future.

Sincerely in Christ,

Jack L. Hymer
JACK L. HYMER.

3. Enlarging their church training program to include training for church leaders, or to expand the present program. A new course is now available for training leaders for the church. It offers structured approaches for every session and may be scheduled as the church may determine. The course, "Leadership Training Materials," is designed to provide basic training for potential leaders, and also to give specialized training to leaders already in service.

Churches should be encouraged to plan for enlargement in any one or all three of these divisions of training. Associational Train-

ing Union workers will want to be alert to any opportunity to help churches plan and conduct their efforts.

[Mr. Hodges is Associational Consultant, Training Union Department, Baptist Sunday School Board.]

SECRETARY

Ideal working conditions with Executive Committee of the Southern Baptist Convention. In applying, please give description of experience and training. Send application to 460 James Robertson Parkway, Nashville, Tennessee 37219.

The Bookshelf

Hope for Man, by Joshua Loth Liebman, Simon and Schuster, 1966, \$4.95

"The gruesome examples of what unhappy childhood can do are all around us: in our divorce courts, our mental hospitals, and in homes of quiet desperation punctuated from time to time with the revelry of willed forgetfulness. Nor are these the only examples. Competitiveness, ruthlessness, lovelessness, the worship of wrong standards, the volcano of inner fears boiling beneath the hard outer crust of competence of arrogance, the way a man out-smarts his neighbor, punishes his child, dominates his wife, or the way a woman becomes a sieve through which all the grain of affection passes unnoticed, or a sponge absorbing and taking in

but seldom giving—such men and women are themselves elongated shadows of their own childhood when they were warped or twisted by the adult world, when they were influenced by the example of father or mother to take but not to give, to hit or to be hurt, to master or to be mastered, to cling or to stand alone. One thing is certain—that the real shadow that every human being carries with him as long as he lives is that of his childhood. Modern science teaches us what those shadows look like. One is a hunch-back, bent over with the burden of parental expectation; another is a timid shadow quietly weeping in the closet of self-pity; a third is the shadow of a child locked out of the room of maternal love because a new guest has come, a new arrival in the nursery of the family. Many are the shadows that everyone carries with him. The art of living is to learn how to fill out shadows and

to deal with them. Straighten up, hunchback, carry your own expectations; come out of the corner, ghost of self-pity, you are strong now and others accept you where you were once rejected; put away your knife, specter of hate, shadow of anger; cease trembling, little shadow of anxiety, you are stronger now than your parents were, taller and straighter—no more bowing of your knees, little shadow, to the demanding king or the imperious queen of your nursery."

This quotation, from pages 184 and 185, constitutes a fair sampling of Dr. Liebman's sequel to his *Peace of Mind*.

He turns his talents in his new book from the field of psychology to philosophy. He seeks to refute the modern school of pessimism with a positive statement of a modern, practical and basically very optimistic philosophy, one that embraces life instead of rejecting it.

Sunday School

SBC heads in film

A CROSS section of Southern Baptist leadership appears in the new color motion picture "The Church Growth Plan," which is now available. The 20-minute film release is produced by the Broadman Film Department of the Sunday School Board.

The Church Growth Plan is a five-year plan, beginning in October, which is defined as "continuing concern at work through a church centered, Sunday School led, adult focused correlated effort to reach people for Christ." The plan concentrates on reaching adults as the basic strategy for reaching persons of every age group.

"The Church Growth Plan" opens with an introductory statement by Dr. H. Franklin Paschall, newly elected president of the Southern Baptist Convention. Five church leaders discuss the church actions involved in outreach. Denominational leaders emphasize the need for cooperation among the program organizations in promoting the Church Growth Plan. Three state leaders then tell of the importance of the plan for state missions work. Lawson Hat-

field of Arkansas speaks as a State Sunday School Secretary.

Dr. Wayne Dehoney, past president of the Southern Baptist Convention, indicates what the plan can mean to missions. Dr. Porter Routh, executive secretary-treasurer of the Executive Committee, shows the contribution the plan can make in stewardship promotion. Dr. James L. Sullivan, executive secretary-treasurer, BSSB, emphasizes what the plan can mean in continued outreach.

Added to the film is a minute and a half "trailer" presenting the Arkansas phase of the Church Growth Plan, the Declaration of Intent chart.

"The Church Growth Plan" is available from Aug. 1 through Feb. 28, next year, free of charge from state Sunday School departments. After that date the film may be secured from Baptist Film Centers for a service fee of \$2.35. Churches or associations desiring to use the free picture should write Lawson Hatfield, 401 West Capitol, Little Rock, Ark. A first and second choice of dates should be offered.

Also available now is a 50-frame filmstrip "The Sunday School Program 1966-67," which parallels the content of "The Church Growth Plan." One print of the

filmstrip will be available free in each association, or prints may be secured through the Church Audio-Visual Education Plan and the 49 Baptist Book Stores.—Lawson Hatfield, State Sunday School Secretary

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INQUIRIES WELCOME

PREACHER'S ROOM

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma, and past president, Southern Baptist Convention

"Go not from house to house" (Lk. 10:7).

PAUL said that in Ephesus he taught God's Word "from house to house" (Acts 20:20). But Jesus said, "Go not from house to house." Are these contradictory? Not at all. For Jesus is talking about an entirely different matter.

He is instructing the seventy before sending them forth on a preaching mission (Lk. 10:1ff.). Since their mission required haste they were to travel lightly (v.4). They were to depend for lodging upon those to whom they ministered. They were to give the customary Jewish greeting of "Peace" to the house into which they entered (v.5). If they were welcomed, well and good. Otherwise, their blessing of "peace" would return to bless them for having said it (v.6).

Where they were made welcome

they were to abide, eating and drinking what the host provided as though it were their own. For they were "worthy" of their "hire" (v.7). The word "worthy" implies a weight. Their service balanced off that which they received.

Then Jesus said, "Go not from house to house." They were not to be going about from one house to another for lodging. Such moving about would prove to be time-consuming. Robertson (Word Pictures, *in loco*) says that they were not to have the habit of doing this, "and so avoid waste of time with such rounds of invitations as would come." Does this mean that in a revival meeting preachers should not make the rounds of homes eating sumptuous meals? Certainly this is time consuming at a time when time is of the essence, to say nothing about being hard on the digestion.

The real point of this, however, seems to be that they were to stay in one home during their sojourn in a place. Our generation of hotel dwellers has largely lost the sense of "the preacher's room," the room in a hospitable home that was always ready when the preacher came to the community. It was a blessing to the host. It was a blessing to the guest.

During seminary days there was such a home. When the lady of the house redecorated her home, she asked the preacher's wife to choose the curtains for that room. For said she, "This is the preacher's room." Blessed memory!

Crusade honor roll

AS of Tuesday Aug. 2, 25 men had tentatively agreed to participate in this summer's Colorado-Nebraska Crusade. They are: Harold Anderson, Heber Springs; Shelby Bittle, Fisher; Harry Brewer, Jonesboro; E. M. Brisbin, Benton; Billie L. Cartwright, Mountain View; Oscar Davis, Fort Worth, Texas; Eddie Elrod, Monticello; Jubal Ethridge, Brinkley; C. C. Freeny, Batesville; Garland Goodwin, El Dorado; J. R. Hull, Floral; Paul Huskey, Desha; Charlie Jones, Desha; Carl King, Caraway; Robert Moore, Arkansas City; Homer Rich, Conway; J. K. Southerland, Batesville; C. E. Sparks, Fort Worth, Texas; Frank Thornley, Heber Springs; Nelson Tull, Little Rock; H. J. Watts, Benton; Gene Williams, Fort Smith; Elbert Wilson, Batesville; Johnny Wixon, Fisher; and James O. Young, Warren.

We are in need of a total of 42 men, which means that if we fulfill every request 17 more men will need to volunteer for this very special job of Mission work. How about you? Somebody you know? Some mission-minded, willing man in your church? Help us to build up to the number needed.

WHERE WILL THE CRUSADERS SERVE?

THE following Churches are participating in the Crusade (look these up on your map): IN COLORADO: Burlington, Wray, Yuma, Brush, Fort Morgan, and Sterling. IN NEBRASKA: Sidney, Kimball, Scottsbluff, Valentine, Ainsworth, North Platte, McCook, and Benkelman.

Some of those who go will preach (even some of the laymen). Other men will give their testimony of salvation, or their stewardship testimony. All men will pray and go and visit and witness!

How about you? Write the Brotherhood Department, 302 Baptist Building, Little Rock.— Nelson Tull

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Revivals

BLYTHEVILLE Ridgcrest, July 10-18; Lynn Ham, Catron, Mo., evangelist; Mr. and Mrs. Kyle Lollar, song leaders; 5 professions of faith; 2 by letter; 1 for baptism; Glen Johnson, pastor.

STUTTGART First, Aug. 14-21; Dr. Bill Pinson, associate professor of Christian Ethics, Southwestern Seminary, evangelist; D. B. Bledsoe, pastor.

PINE BLUFF Immanuel, Aug. 21-28; Dr. Robert E. Baker and Gerald Morrow, revival team; Dr. L. H. Coleman, pastor.

NORTH LITTLE ROCK Gravel Ridge First, July 22-24; led by youth of church, Eddie Simpson, pastor, who recently surrendered to preach and has been licensed by the church; Doyné Bailey, Ouachita student, interim pastor, Cocklebur Church, Ward, evangelist; George McGill, singer; Susan Burchfield, pianist; Pat Phillips, organist; 1 for baptism; 3 by letter; 2 dedications to mission service; 9 rededications; Jack Livingston, pastor.

NORTH LITTLE ROCK Morrison Chapel, July 25-31; Ed Walker, evangelist; Alph Morrison, pastor, singer; 13 rededications; 1 by letter; 5 professions of faith; 3 by baptism.

SIDNEY, Rocky Bayou Association, July 10-17; Raybourn Bone, evangelist; Delpha Davis, musician; 29 professions of faith; 13 for baptism; 4 rededications; 2 for special service; G. M. Roberts, pastor.

CLARENDON First, July 25-31; Ermon Webb, First Church, Aurora, Mo., evangelist; George Stevenson, Ouachita University and South Highland Church, Little Rock, song director; 7 professions of faith; 1 for mission service; Ray Palmer, pastor.

MANILA Westside, July 24-31; Theo Cook, evangelist; J. C. Smith, song-leader; 12 for baptism; 15 rededications; Thurlo Lee, pastor.



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Beacon Lights of Baptist History

First associational missionary fund

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

THE first permanent mission fund was established by the Philadelphia Association in 1766. To meet their financial need for missions the churches agreed to take a collection quarterly. This was to be deposited in the hands of trustees appointed by the association.

Interest from this fund was to be used in the support of ministers traveling in the work of the churches, or in other ways which the churches might require. But the fund was to be used mainly for missions. In the beginning the money seems to have been used only for the work in the association, but later was used for work beyond.

This fund found a favorable response among the people. During the first year ten churches and three individuals contributed to it a total of 41 pounds 10 shillings and 8 pence. The second year 14 churches contributed and the third year 15 churches and three individuals. (It would be interesting to know if they were the same three who contributed the first year.)

By the third year, 1769, the

minutes record that the fund had increased to 62 pounds 16 shillings and 6 pence. The churches were urged to continue the collections. The fund continued to grow until 1773 when it was 118 pounds. Giving slowed down during the next two years, the Revolutionary War was coming on, and then the fund disappears altogether. Just what happened is not clear. Perhaps it was lost in the war.

The tiny trickle of offering constituting the first permanent mission has become a mighty stream. Its healing waters have bathed the shore of every land. The 1965 report of mission gifts of the Southern Baptist Convention total \$106,743,944. Add to this the gifts of other Baptist groups and the total is much larger. Add to these groups the combined mission offering of Christendom and the amount is astounding. In comparison to what our stewardship ought to be there may be cause for lamentation, but compared to its beginning the stream of mission gifts is a source of rejoicing.

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Facts of interest

Report from Mexico

DEAR BSUers:

This week has been spent in orientation. Tuesday morning



MICKEY

Mrs. Short, wife of missionary James Short, took us on a tour of some of the historical sites of Chihuahua to help us in our understanding of the people. They are wonderful

people and are doing all they can to help us and make us feel welcome. Last night we went to the prayer meeting with Senora Castinela, the director for the girls at the Internado, and it was quite an experience. You can positively feel the love and compassion flowing out of these people. As they prayed, Hermano Rodriguey, our pastor, led the closing prayer. He prayed for the four senioritas (summer missionaries) who had come to help them and it helped us to feel how much they cared that we had come. It also made me feel so humble and so thankful to have the chance to do something to in any way help out there.

Tuesday afternoon, Mr. Short and Hermano Rodriguey took us to the two missions where we will hold VBS. Then we went on up into the mountains where there is a mission in Santo Domingo that had to be closed. It was on top of the mountain in a small mining village. Pina, one of my co-workers, and I, fell in love with the place. Hermano Rodriguey would like for us to hold a VBS there if the building can be salvaged at all. Just to be up there with such a wonderful view of the mountains with the pueblo below is wonderfully inspiring!

There is one more thing I would like to tell you. Last Sunday, Hermano Rodriguey was planning to have a baptismal service at the evening worship service. One of

.... A STUDY of the high cost of tensions recently was made by Theodore Irwin for the American Research Council. It reveals that the tension phenomenon is reflected in the annual consumption of Americans of \$245 million worth of tranquilizers, \$172 million in sleeping pills, and 216 million gallons of hard liquor.

.... The Institute of Life Insurance estimates that men who began work in 1964 will have lifetime earnings averaging \$260,000. By level of education the Institute estimates these averages: grade school, \$219,000; high school, \$303,000; four or more years of college, \$444,000. Estimates are based on life expectancy of 66 years, and working life of 42 years.

.... Researchers, after studying auto accidents that killed 177 persons who were not wearing seat belts, reported these findings: Forty percent would have lived if they had been wearing belts; and even more, 60 percent, would have been saved if also wearing shoulder harnesses.—The Survey Bulletin

the girls scheduled to be baptized told him that morning that her father had planned an excursion for the family and she might not return in time for the services that night. Sandra Luy, the girl, said she would try to make it but for Hermano Rodriguey not to worry. She is the only one of her family who comes to the church. That night as the pastor began the baptismal services, Sandra was not there. He assumed that she had simply been unable to come. As he continued the service, he noticed a commotion in the back of the church. Sandra was at the back of the church fighting to get loose from her sisters who were holding her back. We realized then that Sandra's problem had been that her family did not want her to be baptized!

Since that time, she has had to undergo further tests of her faith. Her parents have taken her to practically every Catholic priest in Chihuahua to, as they put it, make her "confess her sin and repent." Several of the priests themselves have told her father to allow Sandra to worship and believe as she wants to—but, still, he will not listen. To attend any of the services at the Templo Bautista, Sandra must slip away from her home. Yet, she attends nearly every service.

Every day I am discovering and exploring some new facet of my own personality. I am coming to realize things about my own faith through the examples of the people I am meeting and working with here. This next month, especially, will be full of challenges

for my co-workers and I. We will need patience, tolerance, and understanding to meet the situations in which we will find ourselves. However, Hermano Rodriguey pointed out in prayer meeting the thing we need to remember most is this: "God has no other tools with which to accomplish his work than us." This is something I had heard many times before, but, suddenly it became something personal. It became a signpost pointing the way for the rest of the summer. Whatever we do, we do as His tools and with His help. Pray for us. — Sincerely, Mickey Milburn

(Michelle Milburn, student at Southern State College, is serving as BSU missionary in Mexico.)

Harmony Association

RONALD Kimbell, who has served for 14 months as pastor of Humphrey Church, has resigned to become pastor of Oak Grove Church, Pine Bluff. The Humphrey Church brought its educational building near completion during his service there.

DON Jones has resigned as pastor of Greenlee Memorial Church to accept the pastorate of Nalls Memorial Church, near Little Rock. During his two years, the Hollandale Mission was begun, the church moved a temporary educational building to its property, and the value of the church property increased from \$64,000 to \$79,000. The church baptized 45 and added a total of 75.



They Learn It All in Sunbeams

BY Dorsey L. Crow,
Pastor at Black Rock, Arkansas
when he wrote this testimony

THE Sunbeam Band, I believe, is one of the best organizations in existence among Baptist churches today. It is a Bible-teaching, and life-developing ministry that grips the heart of everyone within its reach. It is a missionary training ground that casts an invisible shadow of spiritual conviction upon many homes, because the Holy Spirit seizes every opportunity to reach big hearts through little hearts.

Sponsored by the Woman's Missionary Union, the Sunbeam Band is a rich mine of potential Christian leaders, each child being a precious stone in the rough. Weekly meetings add spiritual glow to the lives of the little children. The thousands of Sunbeam Bands across the Southern Baptist Convention are to be congratulated for their work in the tedious business of gleanfng and polishing lives for the Master's use.

Often the Sunbeam meetings are thought of as periods of play by parents who fail to understand and appreciate the spiritual influence these meetings have upon their children. The meetings do provide fun and recreation for the children; but the children also learn about God, for they learn by doing.

As they are guided in their play by competent leaders, Sunbeams learn many Christian principles, the lack of which has been the downfall of many adults. Sunbeams learn honesty as they play store. In playing policeman, they learn courtesy and obedience. They learn the meaning of concern and compassion as they play doctor and nurse.

They learn to pray and thank God for food, homes, and clothing as they play house. What a wonderful way for our children to play. What a wonderful way for them to learn the principles of Christian living. In a similar way, Sunbeams learn to work, worship, and sing.

Another fine thing about the work of the Sunbeam Band is the way it relates to the home. A young Christian father, whose little daughter is a Sunbeam, shared a glorious experience with me recently, an experience that should cause every church to make the Sunbeam Band a must for the cause of Christ.

"The other night when we sat down to eat supper, we began to eat without thanking God for the food. Our little four-year-old daughter just sat there," said the father. "I told her to hurry up and eat."

"Daddy," said the little Sunbeam "aren't we going to pray?" "Yes, dear," the blushing father told his daughter, "we'll pray. Go ahead, honey, and thank God for the food." But that moment did not end the little girl's question. Her father said, "As days went by, I became more and more troubled over her question. Those words kept ringing in my ears! 'Daddy, aren't we going to pray?'"

This father said he began to realize the seriousness of his daughter's question and the fact that she had never heard him pray. He became aware of the need in his home for family worship, which is so important in the formative years of a child's life. He told me his little girl caused him to become an active church worker by asking, "Daddy, aren't we going to pray?" Today that father is a changed man. Soon after this incident, the church elected him as youth director. He is doing an outstanding job.

I thank God for the Sunbeam Band and its dedicated leaders. Children who would grow up without any religious training are being reached through the Sunbeams. They are learning to love through laughter. And like that little four year-old daughter, God is using our Sunbeams to be the human instruments for plucking away the coldness from a daddy's heart with simple little words like, "Daddy, aren't we going to pray?"

They learn it all in Sunbeams!



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SUNBEAM BAND FOCUS WEEK, AUGUST 14-20





Bobby

and the

hummingbirds

BY MARY TAYLOR

THE kitchen at Grandmother's was the nicest room in the house, Bobby thought. The lunch she was fixing smelled good, and the sun shone brightly in the windows.

Bobby liked the gay, red flowers blooming on the windowsill, too. He was glad he was spending the summer at Grandmother's.

Not far away was a big airport. Bobby could hear a plane coming now. He enjoyed watching the big, silvery airliners circle low, getting ready to land.

There was something unusual about the sound of this plane, however. It didn't seem to be getting any closer. Neither did it sound as though it were up in the air.

Bobby moved near the window. Then he saw the source of the strange, humming noise. It was a tiny bird, no larger than a butterfly. It was a shiny, green color, with a long bill and bright-red feathers on its throat. Its wings were strangest of all.

"Grandmother," Bobby called softly, so the bird would not be frightened away, "come see this little bird. What kind is it?"

Grandmother smiled when she looked out the window. "Why, it's

a ruby-throated hummingbird, Bobby," she said. "Look, he's trying to get to the geraniums."

"But you can't see his wings!" cried Bobby.

"That's because they move so fast," Grandmother explained. "That's the reason they make the humming noise. See, he can remain in one place in the air. With his long bill he gets honey and insects from the flowers. He can fly backward or sideways, too, or even straight up into the air."

"Like the helicopters at the airport," Bobby remembered.

Just then the little bird darted away.

"I wish he had stayed longer," Bobby sighed. "I would like to know more about him."

"He'll be back," said Grandmother. "When he comes, we'll have a surprise for him."

"What kind of surprise?" Bobby wanted to know.

"You'll see after lunch," Grandmother promised.

When Grandfather came, Bobby ran to tell him about the hummingbird. During lunch Grandfather told Bobby about a tiny hummingbird nest he had once seen.

"It was made of soft grass,

bark, and the fluff from a milkweed pod," said Grandfather. "Inside were two white eggs about the size of the beans in the soup you are eating. In a few days when I looked again, the baby birds had hatched. They were no larger than bumblebees. Four of them would have fitted into this teaspoon."

"Then the one we saw must have been full-grown," Bobby realized.

"Yes," Grandfather agreed. "Hummingbirds are only about four inches long when they're grown. They weigh about as much as a penny."

"Now it's time for the bird's surprise," Grandmother said after lunch was over.

Bobby watched with excitement as she mixed sugar and water in a pan and put the mixture on the stove to boil. Bobby stirred the syrup while Grandmother sewed bright-red ruffles of material around the necks of two small bottles.

When the syrup had cooled, Bobby helped Grandmother pour it into the bottles. They tied the bottles to the branches of a bush just outside the kitchen window.

"They look just like flowers," Bobby laughed. "I hope the bird will like his surprise."

Later that afternoon, Bobby again heard the humming sound. This time it was louder. Bobby ran to look out the window. Two hummingbirds were there. They were dipping their long, slender bills into the bottles to get the syrup.

"They do like the surprise," Bobby exclaimed. "Now the hummingbirds have flowers of their own."

Just then one of the birds flew up close to the window and peeked in. Then both birds darted away.

"I think he was saying thank you," Grandmother smiled.

"You're welcome, little helicopter birds," called Bobby. "Come back soon. Your surprise flowers will be waiting for you."

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ON VACATION . . . DOWN TO THE SEA

BY HARRIET HALL

Wind and sails

JESUS taught us to open our prayers with "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). There is another well-known prayer that helps to define "Thy will be done." Some say it was written by Reinhold Neibuhr. Others attribute it to a Fourteenth Century prayer manual:

"O God, give us serenity to accept the things we cannot change; courage to change the things that should be changed; and the wisdom to know the difference."

Let's illustrate this with the wind and a sailboat. The wind can not be changed, but the sails can. A sailboat can go either with or against the wind, depending on the trim of the sails. A sailor needs serenity to accept a north wind when he might prefer a south wind. He also needs courage and skill to trim his sails so as to head straight into the storm if that is where duty lies.

Each morning we embark on the sea of life. Not in a sailboat, mind you. But the principle is the same. We have the wind, which we must accept. We have the sails, which we can trim. To seek God's will is to ask for serenity to accept the wind, courage to trim the sails, and wisdom to know the difference between the two.

AFTER leaving Georgia we crossed into Florida and visited Gainesville, the home of the University of Florida. We were soon engaged in more church talk, exchanging ideas with the pastor there at his cottage on the nearby lake. He was spending a part of his vacation in painting his "hide-away house." Over the entrance he had put up a sign which was neatly lettered, "Why Not?" I inquired about the sign and he explained that some of his friends had questioned his wisdom in investing in the cottage—so this reply.

We left "Why Not" and visited with friends in Jacksonville. They took us atop the revolving restaurant which towers high in the sky overlooking the beautiful St. Johns river. It was modeled after the famous Space Needle restaurant which we saw at Seattle a few years ago. This city of Jacksonville is growing so fast I scarcely recognized it. We were told that there are a half-million people in the surrounding area. From our vantage point in the sky we looked out over the night view of the lighted city below.

We left Jacksonville and drove toward the ocean, stopping to visit briefly with friends at St. Augustine. While there we enjoyed a train ride (a Disneyland-style open train) which took us all over the ancient city landmarks. We visited the well-known Fountain of Youth of Ponce de Leon (I don't feel any younger), the "Oldest House in America," the Flagler Memorial Church, the Lightner Museum, and other historical places of interest.

Other highlights during our Florida sight-seeing included Stetson University at DeLand, Silver Springs at Ocala (where we took the glass-bottom boat

ride), Cypress Gardens at Winter Haven, and Bok Tower at Lake Wales. It was a real joy to revisit our friends in this lovely garden-spot of Florida.

One of the highlights of our vacation trip was our stay near Daytona Beach. We drove along the beach until we found a quiet spot where we could spend a day or so overlooking the water.

While sitting on the beach I wrote these lines:

Each time I see the ocean I recall the thrill I had as a child the very first time I saw it and heard it. It is so vast, so mysterious, so thrilling, so infinite.

I think the sea itself makes for serenity. The blue melts into the green as the waves rise into crests of foam.

The herons skim the waves with graceful ease. There are no telephones ringing here. There is no rushing here and there to meet a schedule.

There is a quieting of the mind. It is evening. The vast sky has touched the wide horizon of the sea with a breathless sweep of reflected sunset on the clouds. It casts a spell on its viewers.

"God's in his heaven and all is right with the world" comes to my mind. I know all is *not* right with the world, but I am glad to have seen once again His majesty in the strength and rhythm of the sea.

* * *

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ARE YOU A MURDERER?

BY RALPH A. PHELPS JR.

TEXT:

EXODUS 20:13; MATTHEW 5:21-24, 43-44; I JOHN 3:15-18; 4:20-21
AUGUST 14, 1966

WITH enough thermonuclear bombs stockpiled to kill every man, woman and child on earth twice and with intercontinental missiles perfected so that these bombs can be dropped anywhere on earth, the Sixth Commandment is far more than an ancient law. It is a necessary road to survival of the human family.

The Decalogue's prohibition against an individual's killing another individual has been a basic law in all civilized societies. Murder is universally condemned—provided it is individually originated. When it is done *en masse*, however, as in warfare, this is viewed as patriotism of the highest order. When it is done by the vote of a jury, as in capital punishment, this is considered rightful retribution. When it is done as national policy, as in the case of Hitler's attempt to exterminate the Jews, it is hailed by some as necessary to world progress and by others as a dastardly crime against humanity. When it is done by a drunk at the wheel of an automobile, it is considered as justifiable grounds for a short prison term—provided a slick lawyer doesn't get the killer off altogether.

Thus it is seen that there is not universal agreement on the law of killing. The heroes of one nation are the war criminals of another. The Christian's approach to the problem should begin with an intensive study of the Bible teachings; what does God's Word say?

I. The Mosaic law.

Exodus 20:13 says, "Thou shalt not kill." That statement would seem to be quite clear, but it is amazing what has been done in explaining it or in attempting to explain it away. Some say it means, "Thou shalt do no mur-

der." Then they proceed to explain that murder is wilful, premeditated and personal in nature. This interpretation leaves a good bit of latitude for different forms of permissible killing.

Pacifists and other believers in total non-resistance maintain that the taking of human life under any circumstances is wrong. Some of these would not even grant self-defense as a justifiable ground for killing and would maintain that it is far better to be killed than to take the life of another.

Regardless of where one's own views fall or of what conclusion his rationalization produces, the fact remains that the Sixth Commandment reveals a divine premium on the value and sacredness of a human life. No amount of eisegesis (reading into) this law can negate that truth. God considers human life valuable and forbids killing.

II. The teachings of Jesus.

As in the case of many other things, Jesus goes behind the law forbidding an act and probes the motive which may eventuate in the deed. (Matt. 5:21-22).

In this matter, he first quotes the Mosaic law against killing and then broadens to forbid anger. A man is not to be angry with his brother or to use terms of abuse in addressing him. Anger producing hostile relationships may, according to Jesus, place one in danger of hell fire. That's quite a possibility!

The relationship of anger to worship is also discussed by our Lord, who says that if as you start to bring a gift to the altar you remember that another has anything against you, you should leave the gift and first be reconciled to the unhappy party. Then the gift may be made at the altar.

*Dr. Phelps is president of Ouachita University

This passage (Matt. 5: 23-24) shows that being on good terms with one's fellow man and with God are interrelated.

Jesus' approach to the problem of human relationships is still revolutionary 2,000 years after the Sermon on the Mount. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43-44). This goes far beyond the negative approach of non-anger; it requires positive love for those who curse, hate, despitefully treat, and persecute one. The Christian faith probably has no higher requirement than this; but, stringent though it may be, if followed faithfully it would bring compliance with Exodus 20:13.

III. The teachings of John.

In I John 3: 15-18 and 4: 20-21, hatred is condemned in as strong words as possible, and love is enjoined equally forcefully. "Whosoever hateth his brother is a murderer," John declares, "and we know that no murderer hath eternal life abiding in him." Not only is he to refrain from hatred; he is also to love his brother to the point that he is willing to give his life for him if necessary.

Proof of a man's love for God is his love for his fellow man, John declares. "If a man say, I love God, and hateth his brother, he is a liar." His reason for such an outspoken conclusion is simple: "This commandment have we from him, That he who loveth God love his brother also."

Just because a person has killed no one is no reason for him to feel that he has discharged his full duty toward others. The New Testament makes it clear that he must not be angry with, must forgive, and must love his fellow man.


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A Smile or Two

Erin in their speech?

A HARDY fixture of the "Auld-Sod" left Ireland and came to live in America. After a year he sent for his wife. "Goodness," she exclaimed on her first day, "but don't they talk funny in this country?"

"You think they talk funny now?" exclaimed the husband. "Why, you shoulda' heard 'em when I first got here!"

High pressure or tide?

THE cub Florida real estate salesman asked his boss if he could refund the money to an irate customer who discovered that his new lot was under water.

"What kind of a salesman are you?" demanded the boss. "Go out there and sell him a motor boat."

Love's final pain

SAILOR: Now, doctor, since I'm going to marry Elinor, there is one thing I want to get off my chest.

Doctor: Tell me all about it.

Sailor: It's the tattooed heart with the name "Mabel" on it.

Insult

GAS attendant to woman motorist with dented fender: "I don't know if I should sell you any gasoline or not. It looks to me like you've had enough already."

Extravagance

A HUSBAND and wife were having a bitter discussion about who was more extravagant.

"You accuse me of reckless extravagance," said he, scornfully. "When did I ever make a useless purchase?"

"Well," said she, "there's the fire extinguisher you bought last year. We never used it once, not once."

WE think we've finally figured out why Robin Hood only robbed the rich. The poor had no money.

Attendance Report

Church	July 31, 1966		Ch. Adns.
	Sunday School	Training Union	
Berryville	134	64	
Blytheville			
Gosnell	209	74	
New Liberty	127	61	
Trinity	228	76	
Camden			
Cullendale First	396	158	1
First	478	139	2
Crossett First	533	153	3
Dumas First	234	53	
El Dorado			
Ebenezer	155	57	
First	729	493	
Immanuel	447	158	
Trinity	208	98	
Hafriison, Eagle Heights	238	68	
Hoxie First	137	59	11
Jacksonville			
Bayou Meto	128	94	
First	391	123	
Marshall Road	199	93	8
Jonesboro			
Central	494	170	5
Nettleton	266	101	
Little Rock			
Immanuel	1,113	403	4
Rosedale	252	89	6
McGehee First	369	207	
Chapel	146	61	
Magnolia Central	611	184	1
Manila First	107	90	3
Monticello Second	208	87	
North Little Rock			
Baring Cross	585	161	
South Side	42	23	
Calvary	392	147	1
Forty-Seventh St.	200	85	
Park Hill	910	266	1
Sixteenth St.	47	28	
Piggott First	373	158	1
Pine Bluff			
First	754	324	
Mission	75		
Second	200	62	
South Side	717	242	3
Tucker	31	13	
Watson Chapel	191	87	4
Plainview	65	24	
Springdale			
Berry St.	92	51	3
Elmdale	258	79	
First	406	116	
Star City First	229	71	
Texasarkana Beech St.	491	108	5
Community	26		
Van Buren			
First	434	183	1
Oak Grove	158	94	5
Second	56	36	
Vandervoort	58	29	
Ward Cocklebur	44	89	
Warren			
First	349	95	
Southside	92	80	1
Immanuel	259	79	
West Memphis			
Ingram Blvd.	284	118	6

CHURCH SECRETARIES NOTE!

PLEASE note the form of the attendance tabulation as it appears above and send us your report listed in the same manner. Use postcards, not letters. We do not need to know the enrollment, only the attendance. Thank you!

Proving ground

Phantom wagontrains
 Keep silent watch; rockets lift,
 Probing new frontiers.

O triumphant man
 Clawing at Heaven's threshold,
 Remember Babel. . . .

—Addie M. Hedrick
 Imboden

Religious News Digest

By Evangelical Press

In the world of religion

... EVIDENCE that the "Lutheran Hour" radio program is heard behind the Iron Curtain was seen in a letter received at the program's headquarters in St. Louis, Mo., from a young African student at Moscow University. He asked that a Russian Bible and hymnbook ("to help me in my group worship") be sent him in care of the Cameroun Embassy. Literature will be sent to the student from the Lutheran Hour's branch in London. The program is broadcast in 41 languages to an estimated worldwide audience of 31 million persons each week.

... Total giving for all causes by members of the Presbyterian Church in the U. S. (Southern) was \$112,666,442 in 1965. This is a per capita giving of \$119.10, an increase of \$4.00 over 1964. The denomination has 950,000 members in 4,008 local churches in 16 Southeastern and Southwestern states.

... Leaders of the Evangelical Church in Germany (EKID) have urged continued operation of the special "day pass office" established in 1964 in West Berlin for western sector residents wishing to enter East Berlin for urgent family reasons. Passes were stopped on July 1.

... A 208-foot stainless steel cross, believed to be the tallest in the country, was assembled on the grounds of the Mission of Nombre de Dios—first Catholic parish in America—to be raised later. It will stand on the spot where it is believed Pedro Nenendez landed when he founded St. Augustine, Florida, 440 years ago. The cross weighs 79 tons and measures five feet across the base and tapers to four feet at the top.—The Survey Bulletin

Teaching of evolution

ST. LOUIS (EP)—The president of the 2.6-million-member Lutheran Church-Missouri Synod has warned that the Synod "will not tolerate the teaching of any theory of evolution as dogmatic fact."

Writing in the *Lutheran Witness Reporter*, Dr. Oliver R. Harms said there had been considerable discussion and debate at district conventions about the teaching of evolution at Synod schools.

"No one teaching a science course today can evade evolution," Dr. Harms observed. "Students must be oriented to the various theories of evolution and the evidences cited in their support. Christians cannot be expected to discuss evolution intelligently unless they know what they're talking about.

"On the other hand, we will not tolerate the teaching of any theory of evolution as dogmatic fact.

"We take the position that Adam and Eve were individual persons, historical characters. That is what Genesis says. That is what the Lutheran Confessions say."

SAN FRANCISCO (EP)—The Northern California-Nevada Council of Churches has come out strongly against a proposal that would create a new legal definition of obscenity. An initiative has been placed on the November state ballot through petitions carrying 470,000 signatures. Sponsored by an organization called CLEAN, Inc., of Los Angeles, it eliminates the requirement that material must have no literary justification before being banned.

Christians in Burma

ST. PAUL, Minn. (EP)—The expulsion of foreign missionaries from Burma will not end Christian work there, according to an American Baptist who spent 25 years in Burma. The Rev. Herman Teggenfeldt, a 1940 graduate of Bethel Seminary, St. Paul, and one of the last two Protestant missionaries to leave Burma, said the Burmese Christian community of 600,000 is strong enough to carry on by itself.

On pornograph sales

BOSTON (EP)—Lt. Gov. Elliot G. Richardson of Massachusetts signed into law a measure providing maximum jail sentences of five years and a fine up to \$5,000 for those convicted of selling pornography to anyone under the age of 16. The law covers material, including literature, records and pictures, which "tends to corrupt the morals of youth."

LOS ANGELES (EP)—In a recent radio interview here nationally-known Bible teacher Dr. Manford G. Gutzke stated that the growth of home Bible study groups across the nation reflects a growing openness to the Gospel by the non-churched. "Many people want to know what the Bible is all about," said Dr. Gutzke. "But they don't attend church to find

out. Consequently more and more churches are encouraging their members to invite neighbors into their homes for informal discussions about the Bible and its message of redemption."

SAN FRANCISCO (EP)—Marxist societies are beginning to find that all of life's problems are not solved by economic and social reorganization, a Protestant theologian from Czechoslovakia told the national Youth Forum of the United Church of Christ here.

Dr. Milan Opocensky, Prague, said Marxists are beginning to discover mysteries of human existence that cannot be "analyzed and classified" and that are beyond man's capacity to understand.

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